ΔΗΜΟΣΘΕΝΟΥΣ Ο ΠΕΡΙ ΤΗΣ ΠΑΡΑΠΡΕΣΒΕΙΑΣ ΛΟΓΟΣ.

DEMOSTHENIS

DE

FALSA LEGATIONE.

BY THE LATE

RICHARD SHILLETO, M.A.

FELLOW OF PETERHOUSE, CAMBRIDGE.

SEVENTH EDITION

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TO THE

REVEREND R. W. EVANS, M.A.

VICAR OF HEVERSHAM, WESTMORELAND,

FORMERLY FELLOW AND TUTOR OF TRINITY COLLEGE, CAMBRIDGE.

MY DEAR SIR,

I am highly gratified in being permitted to dedicate this Volume to you, one of the most distinguished Pupils of our common Master, Samuel, sometime Lord Bishop of Lichfield.

I had the good fortune to commence my academical career under your Tuition before higher duties called you from Trinity College. My recollections of that period, and more enlarged experience since, assure me that I cannot usher this Edition into the world under more favourable auspices than the sanction of your name: and I most gladly embrace the opportunity now afforded me of expressing at once the high esteem which, in common with all, I entertain towards you, and my grateful sense of your unvaried kindness.

Believe me to remain,

My dear Sir,

Ever yours most faithfully,

RICHARD SHILLETO.

CAMBRIDGE,

November 28, 1844.

PREFACE.

AMONG many arbitrary laws enjoined by prescription, is the obligation of writing a Preface. I obey it the more willingly in the present instance, as I wish to give some explanation of a seeming inconsistency in writing notes in two languages.

I have long convinced myself that the affinity between the Greek tongue and our own is so much closer than that which the Latin bears to either, that I have frequently wondered why so few Scholars have broken through the usage of their forefathers, that a vast majority still continue to explain the Greek idioms and structure through a medium no longer necessary even for foreign readers. And surely one would hope it is from no fear of the cuckoo cry of some *δοκησίσοφοι*, that English note-writing produces slip-shod and slovenly Scholars. If this charge has any foundation, it will equally apply to oral lectures in English, and Lexicons in English, and Grammars in English. Neither, one would fain believe, do they apprehend with the same worthies, that the cultivation of the Latin language is thereby neglected, as though we learnt our Latin style from the traditionary language of heavy and ponderous

Critics, and not from the sources of Classical authors, the well of Latin undefiled. Arnold in England and Heindorf[1] in Germany, either a host in himself, have, amongst others, broken through the trammels of writing commentaries in a hybrid dialect of a dead language. After forming the above expressed opinion, which I came to not without mature reflection, I proceeded some years ago to test it practically by writing notes to a once contemplated edition of a Greek Tragedy. Here I confess I was often perplexed: not that I found myself unable to express my thoughts clearly in my own language upon grammatical and otherwise exegetical matter: but I was sadly at fault on any point purely critical for words of a *technical* nature, if I may use the phrase, where the traditionary Latin of Scholars had created in a manner a vocabulary of its own. I accordingly, on some hundred lines of the Tragedy alluded to, wrote notes in both English and Latin: and the result to which after this process I came, was a deliberate persuasion that explanatory notes ought to be written in one's own language, critical in the Latin. How far I have accurately drawn the line between the two classes of notes in the edition now placed before the public, I will not venture to determine: but I can add that several of the notes written originally in Latin were, on second thoughts, rewritten in English, and *vice versa*. My time too has been far more limited than I could have wished. I was applied to

[1] In his admirable edition of Horace's Satires.

by Messrs Deighton to undertake this edition in the last week of June, and placed myself under an obligation, notwithstanding the most pressing and constant demands upon my time, to bring it out before the end of November, perfectly unconscious, being a complete tyro in publishing, of the arduous work I had before me. This may probably, with candid readers, excuse any mistakes of hurry and oversight: fundamental mistakes I have no right to ask forgiveness for: rather I desire strict enquiry, and fair, but unsparing criticism.

I have no time to enter into the merits of the several MSS. on which the text of Demosthenes is based[1]. It is well known that the Parisian MS. S. (or Σ.) is acknowledged on all hands to be the best: and Bekker (according to the Zurich Editors) has corrected more than 3,000 passages in Demosthenes on its authority. With all deference to the Coryphæus of Critics, I have some misgivings whether he has not himself deferred to its unsupported authority sometimes too hastily, and I am not sure that I ought not more frequently to have, on such occasions, departed from his text. But the Zurich Editors would seem to have extended their regard for this MS. beyond the rational and calm esteem of unimpassioned Critics, and to have hugged it to their bosoms with the "prodigal devotedness" of a tender passion[2]. It omits a word, and to their eye the word

[1] An explanation of the *symbols* used in recording various readings is given below.

[2] I transcribe the first paragraph of their Preface: "Quæ Demosthenis vivi pectus adversum gravissimis vulneribus percutere non destiterat, fortuna

becomes at once an interpolation: it presents a new reading, and forthwith the old is condemned[1]: grammar and sense may be violated by the novelty, but "Codex Parisiensis Σ." is *unus instar omnium.*

Now I am not myself prepared to say: "Malo cum Codice Parisiensi Σ. errare quam, &c." The MS. was undoubtedly transcribed by a learned, acute, and careful copyist: but I shrewdly suspect that his very learning and acuteness had led him occasionally to meddle with the text[2] (precisely as a modern Critic would do), and in other respects he shares in the common lot of humanity, and has not escaped oversights and slips of the pen. After the reader has perused the Critical Annotation of this edition, I shall feel mortified if he does not fall in with my opinion. I have invariably given (or at least in-

mortui memoriam pie coluit et illustravit. Demosthenis enim exemplum patriæ, libertatis, sanctissimorum omnium vindices generosissimi ad hunc usque diem admirabundi intuentur. Demosthenem quisquis eloquentiæ perfectæ formam animo comprehensam habet imitando exprimere studet, Demosthenis orationes etiam nunc fere omnes extant, Demosthenis denique superest Codex Parisiensis Σ." So pure a specimen of bathos, one which will hardly be paralleled in the 19th century, surely must have sprung from the "seething brains" and "shaping fantasies" of the most romantic and chivalrous affection, which "sees Helen's beauty in a brow of Egypt."

[1] With the exception of such confusions as are found in all MSS., e.g. $\overline{\alpha\iota}$ for $\overline{\epsilon}$, $\overline{\eta}$ for $\overline{\iota}$, and so forth.

[2] This opinion is held also by Professor W. Dindorf. [i. e. in the smaller Edition: "Quanquam caute illo libro utendum est, quippe doctas indoctasque grammaticorum manus non uno in loco experto." (Praef. p. 1.) His general opinion of this MS. has been somewhat modified: for in his Oxford Edition (Praef. p. ix.) he writes: "Non dubitavi ad hujus potissimum Codicis auctoritatem oratoris verba exigere, et severiore quidem lege quam in Editione minore ante hos duodeviginti annos alio consilio suscepta feceram: quanquam cavendum ab altera parte fuit ne quae huic Codici fides merito habetur in nimiam admirationem verteret."]

tended to give) the readings of this MS.[1], and I venture to anticipate that I have reduced it from the giant dimensions, which the Zurich Editors have invested it with, to the ordinary proportions of full-grown stature.

The argument for the overwhelming ascendancy of this MS. is of course entirely drawn from internal evidence. Now that obviously is to be determined by critical judgment, and I leave the reader to draw his own opinion from my list of various readings in the Annotatio Critica. The Zurich Editors appear to lay some stress on the fact that this MS. records the number of lines[2] in which each oration was originally written, and hence infer that the speeches of Demosthenes were interpolated by the early grammarians, as the numbers do not tally with the received text of Demosthenes. But granting that the speeches have been interpolated (which by the way is not proved from this, unless we accede also to the obelisks of Aristarchus and others in commenting upon Homer), what follows? Certainly it is not a consequence that the copyist of the "Cod. Σ." has detected all the glosses, however "keen and fine-nosed" he was at hunting them out: for after my investigation of the MS. I am persuaded that I am no more begging the question when I affirm that the copyist acted on the emendatory principle in transcribing, than the Zurich Editors, who maintain that he transcribed from an older copy, not as yet adulte-

[1] As also the various readings of Bekker's and the Zurich Editions.

[2] See p. 275 of this edition.

rated by the grammarians. Besides, the numbers are found in other MSS., as themselves bear witness, which MSS. however abound with the (supposed) interpolations.

Certain points on which I differ from Bekker (to whose text I have adhered as closely as possible) I proceed to enumerate. I have invariably written *αὑτῶν*, whenever the word referred either to the primary or secondary subject of the sentence. I have also written *τἄλλα* (not *τἆλλα*, which I do not understand), and in the termination of the infinitive of verbs in *-άω*, and in adverbs ending in *-ῇ* (as *πανταχῇ*), I have omitted *ι subscriptum*. On all these points I conceive I have good warrant.

The figures on the outer margin denote Reiske's pages; those on the inner the sections of Bekker's Oxford Edition. I have retained the latter, mainly because they are always quoted in Thirlwall's History of Greece, and should have cited passages from the other Orators in the same manner, had I not preferred to add to the paging of Stephens Reiske's[1] also, which, though omitted in the editions of Bekker and Dindorf, are generally referred to by German writers, e.g. Boeckh's Public Economy.

I have cited passages from the Tragedians and Aristophanes, according to Dindorf's Poetae Scenici.

The following "Elenchus Codicum" is taken from Bekker's and Reiske's editions. I have also received

[1] With the single exception of Isocrates [whom Reiske did not edit.]

some help from the Zurich edition, and I have adopted its *symbols* in noting down the various readings from the Parisian MSS. collated by Morell, and subsequently (but with less industry) by Lambinus.

ELENCHUS CODICUM[1].

F. Cod. Marcianus 416., membranaceus, forma maxima. Lectiones hujus Codicis proxime ad B. accedunt[2].

S. [Σ. Ed. Turic.] Parisiensis Regius 2934. (olim 125. et 2137.), membranaceus, forma maxima.

Y. (Υ. Ed. Turic.) Parisiensis Regius 2935. (olim 2819.), membranaceus, forma maxima.

Q. (Φ. Ed. Turic.), Marcianus 418., membranaceus, forma quadrata.

O. (Ω. Ed. Turic.) 43. Societatis Jesu Antverpiae, chartaceus, forma maxima. "Lectio (ait Bekk.) proxime accedit ad S."

k. Parisiensis Regius 2998. (olim 264. et 2766.), bombycinus, forma quadrata. Proxime accedit ad A^1.

r. Parisiensis Regius 2936. (olim 380. et 2118., inter Colbertinos 2796., in Catalogo Codicum Graecorum Nicolai Rodulphi Cardinalis 17.), membranaceus, forma maxima.

s. Parisiensis Regius 2940., bombycinus, forma quadrata. Eundem esse credunt quem a^m. appellamus, quanquam aliam Lambinus aliam Bekkerus nonnullis in locis lectionem enotarunt. Ceterum saepenumero cum k. et A^1. consentit.

t. Parisiensis Regius 2294., membranaceus.

[1] "Primae quidem classis unus superest Parisinus S.; secundae princeps est Marcianus Venetus (F) ejusque vel simillimi ei Codicis apographum in Bibliotheca Regia Monacensi asservatum (B); tertiae nullus dum innotuit aut antiquior aut melior quam alius ejusdem Bibliothecae, olim Augustanus (A)." Dind. Praef. nov. Ed. [Oxon. MDCCCXLVI.] p. vi.

[2] Vid. Dind. ubi supr.

u. Parisiensis Coislinianus 324., chartaceus, forma maxima.

v. Parisiensis Coislinianus 339., membranaceus.

Hi a Bekkero collati sunt, q. v. Demosth. T. I. iii.—v.

A Reiskio collati sunt duo Augustani Codices, unus Bavaricus.

A^1. Augustanus primus, nunc Monacensis 483., "paene quadratus, spissus, totus membranaceus... exaratus saeculo, ut mihi videtur, X. aut XI. literis majoribus." Reisk. T. I. p. LV. (Ed. *Schaef.*).

A^2. Augustanus secundus, nunc Monacensis 441., chartaceus, forma maxima.

B. Bavaricus, nunc Monacensis 85., bombycinus, forma maxima. [Vid. ad F.]

Praeterea Lambinus contulit 8. Codices Parisienses: quos exemplum Ed. Turic. secuti α^m. β^m. γ^m. δ^m. ϵ^m. ζ^m. η^m. θ^m. nominavimus (*m.* notat *Morelium*, dum in vivis erat, typographum Editionis Lutetianae).

α^m. Parisiensis Regius 2940.[1] (Vid. ad s.)
β^m. .... 2993.
γ^m. .... 2938.
δ^m. .... 2996.
ϵ^m. .... 3000.
ζ^m. .... 3001.
η^m. .... 2999.
θ^m. .... 3937.

[1] Teste Augero. Vid. Ed. Turic. Praef. Demosth. VII. nam aliter Taylori aetate dispositi sunt Vid. App. Crit. T. I. p. 99. Quos ipse Taylor contulit, quos ab aliis collatos memorat, quoniam negligentius scribit, ad ipsum ibidem 100—102. lectorem relego.

As in preparing for the press my second issue of *Demosthenis de Falsa Legatione* I had before me Dindorf's Oxford Edition of our orator, so I have in revising the present had access to Bekker's stereotyped Edition[1], and to Voemel's *Orationes Demosthenis contra Aeschinem de Corona et de Falsa Legatione,* and have set down mainly, if not completely, the points of difference between these Editors and myself. Bekker follows more closely than he formerly did, but by no means blindly, the text as given by the Codex S., while Voemel scarcely ever departs from it[2]. With due deference to these Critics, I confess I see no cause to modify my originally pronounced judgment of the Parisian Manuscript. I have not introduced much additional matter, my aim rather having been to carefully revise the former editions. I hope that I have so far been successful as to leave no considerable amount of corrigenda.

[1] Denoted Bekk. st.

[2] Voemel (p. 556) reminds me, with some degree of smartness, "Codices sunt non numerandi, sed ponderandi." I presume that I have weighed the MS. in an even balance, and occasionally found it wanting.

Cambridge,
October 26, 1864.

I HAVE very little to say in introducing this fourth edition. It contains a few fresh notes added sparingly, and somewhat enlarged indices. It gives on the outer margin beside Reiske's paging the sections of Bekker's stereotyped edition. It uses the same sections, when reference is made to passages cited from (other than this) speeches of Demosthenes. In quotations from the rest of the Orators —except Isocrates—it adds to the paging of Stephanus and Reiske the sections found in modern editions.

Several of these sheets had been struck off, when Mr Paley very kindly put into my hands his collation of a MS. found in the library bequeathed by the late Mr Kerrich to the University. Of this MS. Mr Paley has given already, in *Journal of Philology,* Vol. v., p. 28—31, a brief but by no means incomplete account. The only fact not mentioned that I think noteworthy is the copyist's love of unelided vowels. The instances of this are more numerous even than the instances of transposition of words. To Mr Paley's citation of variants I add one, which struck me much, *καιρὸν προεῖνται* for *καιροὶ προεῖνται* § 8. If this be taken, *προεῖνται* is

middle. But as at present Demosthenes is addressing Aeschines solely, the oratorical point, if meant, would be lost without the addition of *οὗτοι.* Though I hardly think so highly of the value of the MS. as Mr Paley does, I am sure he would oblige the critical world by publishing in the Journal a complete collation.

Some readers may naturally ask why on occasion of this re-issue I have once—and once only —noticed an edition of the Speech, which followed the publication of my third. To this question I have a straightforward answer.

I had been told that a considerable part of the volume alluded to was to be found in my own notes. I had no care to inquire into this matter. But when asked by my publishers to undertake the revision of my work in its present form, I became possessor of a copy of this contribution to the "Catena Classicorum." My examination of the first sheet seemed to support the rumour which had reached me; and I confess that I thought it a work of supererogation to add to my other occupations the necessity of reading throughout a new English edition of a Speech on which I had spent —more or less—thirty years' labour.

PETERHOUSE,
April 27, 1874.

ΔΗΜΟΣΘΕΝΟΥΣ

Ο ΠΕΡΙ ΤΗΣ

ΠΑΡΑΠΡΕΣΒΕΙΑΣ

ΛΟΓΟΣ.

ΛΙΒΑΝΙΟΥ ὙΠΟΘΕΣΙΣ.

ΑΙΣΧΙΝΗΣ ἦν ἀνὴρ Ἀθηναῖος, υἱὸς Ἀτρομήτου καὶ Γλαυκοθέας, ἀμφοτέρων ἀδόξων, ὥς φησι Δημοσθένης· τὸν μὲν γὰρ γράμματα διδάσκοντα, τὴν δὲ καθαίρουσαν καὶ τελετάς τινας οὐ σπουδαίας τελοῦσάν φησι διαζῆν[1]· παραδέδοται δὲ καὶ αὐτὸς ὁ Αἰσχίνης τραγῳδιῶν τε ὑποκριτὴς γενόμενος καὶ γραμματεὺς τῆς πόλεως, ἥτις ἦν εὐτελὴς ὑπηρεσία. ὕστερον μέντοι τῶν ῥητόρων εἷς ἐγένετο, καὶ περὶ τῆς εἰρήνης πρὸς Φίλιππον ἐπρέσβευσεν. πολεμοῦντες γὰρ Ἀθηναῖοι Φιλίππῳ περὶ Ἀμφιπόλεως καὶ πολλὰ μὲν αὐτοὶ δεινὰ πάσχοντες δρῶντες δὲ οὐδὲν ἄξιον λόγου, ἐπείσθησαν ὑπὲρ εἰρήνης πρεσβεύσασθαι πρὸς Φίλιππον· πέμπουσι δὴ πρέσβεις δέκα τὸν ἀριθμόν, ἐν οἷς Αἰσχίνης τε καὶ Δημοσθένης ἦσαν. δεξαμένου δὲ Φιλίππου τὰς διαλύσεις, πάλιν οἱ αὐτοὶ πρεσβεύουσι δεύτερον, ὅπως οἱ περὶ τῆς εἰρήνης ὅρκοι γένοιντο. περὶ δὲ

333. (1) ζῆν Cod. F. Sed illud valet "to get a living by." Soph. Philoct. 535, Arist. Avib. 1434, Plut. 906, Plat. III. de Legg. 679 A νομῆς γὰρ οὐκ ἦν σπάνις... ᾗ δὴ τὸ πλεῖστον διέζων ἐν τῷ τότε χρόνῳ. Quem locum exscripsi propter rariorem usum dativi, quum ἀφ' ἧς in more usurpetur.

ταῦτα τὰ πράγματα κατηγορεῖ ὁ Δημοσθένης Αἰσχίνου τρία· ὅτι Φιλοκράτους αἰσχρὰν καὶ ἀσύμφορον εἰρήνην γράφοντος συνεῖπεν αὐτῷ· ὅτι τοὺς χρόνους κατανάλωσε, παρ' ὃ συνέβη τὰ ἐν Θρᾴκῃ διαφθαρῆναι· ὅτι ψευδῆ πρὸς Ἀθηναίους ἀπήγγειλε, παρ' ὃ συνέβη Φωκεῖς ἀπολέσθαι· εἶπε γάρ, φησίν, ὅτι Φωκέας οὐκ
334 ἀναιρήσει Φίλιππος, καὶ ὑμεῖς τούτῳ πιστεύσαντες οὐκ ἐβοηθήσατε | τοῖς ἀνδράσιν. φησὶ δὲ ταῦτα πάντα ἐπὶ μισθῷ καὶ δώροις τὸν Αἰσχίνην κεκακουργηκέναι. ἡ στάσις περὶ οὐσίας, καὶ στοχαστική[2]· ἡ δὲ κίνησις τῆς ἔχθρας λέγεται διὰ Τίμαρχον τὸν φίλον Δημοσθένους, ὃν ἠτίμωσεν Αἰσχίνης κατηγορήσας ὡς κακοῦ βίου, διότι πρὸς Πιττάλακον τὸν ὀρνιθίαν, φησίν, εἰσῄει εὔμορφος ὤν, ἐπὶ τῷ θεᾶσθαι τὰς μάχας τῶν ὀρνίθων, διαφθειρόμενον καὶ διαφθείροντα.

ἙΤΕΡΑ ὙΠΟΘΕΣΙΣ[1].

ΠΟΛΕΜΟΣ συνειστήκει Φιλίππῳ καὶ Ἀθηναίοις μακρός[2], ἐξ οὗπερ παραβὰς τὰς πρὸς αὐτοὺς συνθήκας ἔλαβε παρ' Ὀλυνθίων Ἀμφίπολιν, οὖσαν κτῆμα τῆς πόλεως· καὶ ἦν ὑπ' Ὀλυνθίοις καθ' ὃν καιρὸν ἀπέστησαν καὶ οἱ σύμμαχοι. συνειστήκει δὲ καὶ ἕτερος Φωκεῦσι πρὸς Θετταλοὺς καὶ Θηβαίους, τοῦτο μὲν περὶ τοῦ ἱεροῦ τοῦ Πυθοῖ πρὸς Θετταλούς, τοῦτο δὲ ὑπὲρ Ὀρχομενοῦ καὶ Κορωνείας πρὸς τοὺς Θηβαίους· εὔδηλον γὰρ ἐκ τῆς ἱστορίας ὅτι τῶν μὲν παρείλοντο

334. (2) "The question (*status*) (Quintil. III. 6. 1) turns on the fact (*utrum sit necne*) and is conjectural." Vid. Ernest. Lex. Tech. Graec. in *οὐσία, στοχασμός, στάσις*. Cf. Argum. alt. p. 340, 15.—Extstat Hermogenis liber *περὶ στάσεων* et singulare caput *περὶ στοχασμοῦ*.

334. (1) "Hoc argumento carent codices a Reiskio et Bekkero tractati. Habent alii, ab Tayloro inspecti." DIND. (2) *μικρὸς* Codd. ad unum praeter

τὰς δύο πόλεις γειτνιώσας αὐτοῖς, Θετταλοὺς δὲ παρωσάμενοι[3] τὴν Ἀμφικτυονίαν, ἅτε ἐν μέσῃ Φωκίδι τῶν ἐν Δελφοῖς ἱερῶν ἱδρυμένων[4]. ἐπειδὴ δὲ πολὺν χρόνον ἐπολέμησαν πρὸς ἑαυτοὺς Ἀθηναῖοι καὶ Φίλιππος, τῷ χρόνῳ τὴν εἰρήνην ἑκάτεροι ποιεῖν ἐβούλοντο, ἀλλ' ὁπότερος ταῦτα προβάλλοιτο, αἰσχύνην ἔχειν ἐνόμιζον. Ἀριστόδημος δὲ καὶ Νεοπτόλεμος | ὑποκριταὶ τρα- 335
γῳδίας ἐτύγχανον, οὗτοι διὰ τὴν οἰκείαν τέχνην ἄδειαν εἶχον ἀπιέναι, ὅπου[5] ἂν βούλωνται, ἀλλὰ δὴ καὶ πρὸς πολεμίους. ἀπελθόντες οὖν οὗτοι εἰς τὴν Μακεδονίαν ἐπεδείξαντο τὴν οἰκείαν τέχνην, καὶ οὕτω φιλοφρόνως αὐτοὺς ἐδέξατο Φίλιππος, ὥστε πρὸς τοῖς ἄλλοις χρήμασι καὶ ἄλλα ἐκ τῶν οἰκείων παρεῖχεν αὐτοῖς. αἰσθόμενος δὲ μελλόντων πρεσβεύεσθαι πρὸς αὐτὸν Φωκέων καὶ Θετταλῶν καὶ Θηβαίων, ἐβουλήθη τοὺς Ἀθηναίους ἐξαπατῆσαι. καὶ ταύτης τῆς προφάσεως δραξάμενος Φίλιππος, ἀπολύων Ἀριστόδημον καὶ Νεοπτόλεμον, ἔλεγεν αὐτοῖς ὅτι φίλος εἰμὶ Ἀθηναίοις. συνέβη δὲ πάλιν τι τοιοῦτον γενέσθαι. Φρύνων τις Ἀθηναῖος ἀπιὼν Ὀλυμπίασιν[6] ἀγωνισόμενος ἢ θεασόμενος, ἐκρατήθη ὑπό τινων στρατιωτῶν τοῦ Φιλίππου ἐν ἱερομηνίᾳ, καὶ ἀφῃρέθη πάντα τὰ αὐτοῦ. καὶ ἐλθὼν εἰς Ἀθήνας παρεκάλει τοὺς Ἀθηναίους, ἵνα χειροτονήσωσιν αὐτὸν πρεσβευτην, ὅπως ἀπελθὼν πρὸς Φίλιππον λάβῃ ἅπερ ἀφῃρέθη· καὶ πεισθέντες Ἀθηναῖοι ἐχειροτόνησαν αὐτὸν καὶ Κτησιφῶντα· καὶ ἐλθόντων αὐτῶν εἰς Μακεδονίαν φιλοφρόνως αὐτοὺς ἐδέξατο ὁ Φίλιππος, ὥστε καὶ τὰ ἀφαιρεθέντα ὑπὸ τῶν στρατιωτῶν πάντα ἀποδοῦναι αὐτῷ καὶ ἐκ τῶν οἰκείων ἄλλα

a^m^. Emendavit Bekk. (3) Schaefer laudat Demosth. III. Philipp. p. 119, 17 § 32. (4) *ἱδρυμένην* vulg. ante Bekk. "Intellige quidquid sacrorum locorum Delphis fuit," Schaefer. 335. (5) "Rectius *ὅποι*" Schaef. (6) *Ὀλυμπιᾶσιν* Bekk. *Ὀλυμπίασιν* Bekk. st.

ἐπιδοῦναι, καὶ ἀπολογεῖσθαι ὅτι ἠγνόουν οἱ στρατιῶται ὅτι ἱερομηνία ἐστί. καὶ τούτοις πάλιν ὁμοίως ἔλεγεν ὡς φίλος εἰμὶ Ἀθηναίοις. καὶ ἐλθόντες εἰς τὴν Ἀττικὴν τὰ αὐτὰ τοῖς ἄλλοις ἀπήγγειλαν. ταῦτα ἀκούσαντες Ἀθηναῖοι ἐβούλοντο μαθεῖν εἰ μετ' ἀληθείας εἰρήνην ἄγειν βούλεται Φίλιππος. καὶ δὴ χειροτο-
336 νοῦσι | δέκα πρέσβεις. εἰσὶ δ' οὗτοι Κτησιφῶν, Ἀριστόδημος, Ἰατροκλῆς, Κίμων, Ναυσικλῆς, Δέρκυλλος[7], Φρύνων, Φιλοκράτης, Αἰσχίνης, Δημοσθένης. πέμπουσι δὲ τούτους εἰς Μακεδονίαν, ἵνα μάθωσιν εἰ μετ' ἀληθείας βούλεται εἰρήνην ἄγειν ὁ Φίλιππος· καὶ εἰ ἀληθές ἐστιν, ἐνέγκαι παρ' αὐτοῦ πρέσβεις τοὺς ληψομένους τοὺς ὅρκους. ἀπελθόντων οὖν τῶν δέκα πρέσβεων, ὧν ἦν καὶ Δημοσθένης, ἤγαγον ἀπὸ τοῦ Φιλίππου τρεῖς πρέσβεις, Ἀντίπατρον Παρμενίωνα καὶ Εὐρύλοχον, ὀφείλοντας λαβεῖν τοὺς ὅρκους. συναγομένων δὲ τῶν συμμάχων τῶν Ἀθηναίων ἐπὶ τῷ παρασχεῖν τοὺς ὅρκους χρόνος παρήρχετο. καὶ γινώσκων τὴν φύσιν τοῦ Φιλίππου ὁ Δημοσθένης, ὡς ἀεὶ καταστρεφομένου καὶ ἐπηρεάζοντος, λέγει τοῖς Ἀθηναίοις ταχέως δοῦναι τοὺς ὅρκους, καὶ μὴ παρόντος Κερσοβλέπτου· ἔλεγε γὰρ ὅτι εἰς τὴν Θρᾴκην ἀπερχομένων ἡμῶν παρέξει τοὺς ὅρκους ὁ Κερσοβλέπτης. ἰστέον δὲ ὅτι Δημοσθένης ἀπῆλθεν[8] ἐν τῇ δευτέρᾳ πρεσβείᾳ διὰ τοιαύτην πρόφασιν· ἀπελθὼν γὰρ εἰς τὴν πρώτην πρεσβείαν εὗρεν ἐν Μακεδονίᾳ τινὰς τῶν Ἀθηναίων αἰχμαλώτους, καὶ ὑπέσχετο φέρειν ἐκ τῶν ἰδίων χρημάτων καὶ ῥύσασθαι αὐτούς, οὐκ ἐδύνατο δὲ τοῦτο ποιῆσαι, εἰ μὴ ἐν προσχήματι πρεσβευτοῦ. ἔλεγε δὲ τὴν πρεσβείαν ἀπελθεῖν πλῷ διὰ τὸ[9] αὐτοὺς ταχέως

336. (7) "Immo *Δερκύλος*" Ed. Turic. Dem. 396 § 193 ubi 2 Codd. *Δέρκυλλος*. Vid. Aristoph. Vesp. 78. (8) *οὐκ ἀπ.* constanter Codd. Probabiliter Seager. *οὐκ ἂν ἀπ. ἐν τῇ δ. π. εἰ μὴ διὰ τ. π.* (9) *διὰ τό.* "for the sake of their...i.e. to the

ἀπελθεῖν· καὶ ὅπου ἂν ὄντα πύθωνται Φίλιππον, δεῖ αὐτοὺς ἀπελθεῖν καὶ ἐκεῖσε[10] *τοὺς ὅρκους λαβεῖν. οἱ δὲ μὴ*[11] *πεισθέντες πεζῇ ἀπῆλθον, καὶ εἰς Μακεδονίαν ἀπελθόντες ἐκάθισαν ὅλους τρεῖς μῆνας,* | *ἕως οὗ πολλὰ* 337
τῶν Ἀθηναίων χωρία καταστρέψας ὑπέστρεφε Φίλιππος, ἐν οἷς καὶ Κερσοβλέπτης. καὶ ἐλθὼν οὐκ εὐθὺς παρέσχεν αὐτοῖς τοὺς ὅρκους, ἀλλ' εἵλκυσεν[12] *αὐτούς, ἕως ηὐτρέπισε τὴν ἐπὶ Φωκέας στρατείαν, καίτοι πρεσβευσαμένων πρὸς αὐτὸν Φωκέων περὶ διαλύσεως τοῦ πολέμου. καὶ ἐξελθόντος αὐτοῦ ἐπὶ τοὺς Φωκέας, ἀντὶ τοῦ παρασχεῖν ἐν ἱερῷ τοὺς ὅρκους ἐν πανδοχείῳ*[13] *παρέσχε λέγων οὕτω "σπένδομαι Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμάχοις χωρὶς Ἁλέων*[14] *καὶ Φωκέων." ἔλεγε γὰρ ὅτι οἱ Ἁλεῖς ἐχθροὶ ἦσαν τῶν φίλων μου, τῶν Φαρσαλίων· Φωκεῦσι δὲ οὐ σπένδομαι, ἐπειδήπερ ἠσέβησαν εἰς τὸ ἱερόν. ἐλθούσης οὖν τῆς δευτέρας πρεσβείας εἰς τὴν Ἀττικὴν ὁ Δημοσθένης ἐστασίαζε, λέγων ὅτι οὐκ ἀρέσκει μοι τὰ ὑπὸ Φιλίππου δεδογμένα. ὁ δὲ Αἰσχίνης ἔλεγεν ὅτι ταῦτα εἶπε Φίλιππος ἐν τῷ φανερῷ ἐμοὶ δὲ εἶπεν εἰς τὸ οὖς ὅτι "πλὴν Ἁλέων καὶ Φωκέων εἶπον, ἵνα μὴ μαθόντες Θηβαῖοι παραφυλάξωνται· αὐτοὺς γὰρ εἰσερχόμενος ἀπολέσω, τούτους δὲ σώσω." οἱ δὲ Ἀθηναῖοι πεισθέντες Αἰσχίνῃ ἐχειροτόνησαν τρίτην πρεσβείαν, βουλόμενοι μαθεῖν εἰ φυλάττει Φίλιππος τὰ ὑπ' Αἰσχίνου λεχθέντα. καὶ ἐξωμόσατο Δημοσθένης μήτε πρεσβεῦσαι μήτε κοινωνεῖν, εἴτε καλῶς εἴτε κακῶς πράξει ἡ*

end that they might..." quae significatio praepositionis non abhorret a puriore saeculo. (10) Vix necesse est rescribas *ἐκεῖσε καὶ* in hujusmodi scriptore. (11) *μὴ* sequioris est Graecitatis (quae *οὐ* participio conjunctum fastidiose contemnit) ut *καίτοι* (pro *καίπερ*) paullo infra.

337. (12) "distulit," vid. Schaef. (13) Attici *πανδοκεῖον* ut Dem. p. 396 § 175. Vid. Lob. ad Phryn. p. 307. (14) *Ἀλέων* et *Ἀλεῖς* Bekk. [et st.] qui in ipsa oratione spiritum asperum servat.

πρεσβεία. καὶ τότε φοβηθεὶς ὁ Αἰσχίνης, μήποτε μένων ὁ Δημοσθένης πέμψαι πείσει τὸν δῆμον τοῖς Φωκεῦσι βοήθειαν, προσεποιήσατο, ὡς λέγει Δημοσθένης, ἀρρωστεῖν. καὶ τότε ὁ ἀδελφὸς αὐτοῦ Εὔνομος
338 ἦλθεν ἔχων ἰατρὸν καὶ ὀμνύων ὅτι ἀρρωστεῖ | Αἰσχίνης. καὶ αὐτὸν τὸν Εὔνομον ἀντὶ τούτου ἐχειροτόνησεν ὁ δῆμος πρεσβευτήν. καὶ ἀπελθόντων τούτων τῶν πρέσβεων, ὡς κατέλαβον Εὔβοιαν, ἤκουσαν, ὅτι Φωκέας κατεστρέψατο ὁ Φίλιππος, καὶ μετ' αἰσχύνης ὑπέστρεψαν. ἐλθούσης δὲ τῆς τρίτης πρεσβείας εἰς τὴν Ἀττικὴν Αἰσχίνης αὐτοχειροτόνητος πρεσβευτὴς ἀπῆλθε πρὸς Φίλιππον, ὡς λέγει Δημοσθένης.

Ἰστέον δὲ ὅτι μετὰ τὴν πρεσβείαν ἕκαστος τῶν πρέσβεων εὐθύνας ἐδίδου. καὶ ἡ μὲν πρώτη πρεσβεία παρέσχεν εὐθύνας οὕτω καλῶς, ὥστε τὸν Δημοσθένην γράψαι καλέσαι αὐτοὺς ἐπ' ἄριστον· ἔθος γὰρ ἦν τοὺς καλῶς πρεσβευσαμένους[15] εἰς δημόσιον ἄριστον καλεῖσθαι. ἀποροῦσι δέ τινες ὅτι[16], εἰ ἠπίστατο Δημοσθένης ὅτι προδόται ἦσαν, διὰ τί ἐποίησεν αὐτοὺς κληθῆναι εἰς δημόσιον ἄριστον· καὶ λέγομεν ὅτι μετὰ τὸ ἄριστον ἔγνω τὸν σκοπὸν αὐτῶν. τῶν δὲ τῆς δευτέρας πρεσβείας μόνος ὁ Δημοσθένης δέδωκεν εὐθύνας. μέλλοντος δὲ τοῦ Αἰσχίνου παρέχειν ἐπέστη Τίμαρχος καὶ Δημοσθένης κατηγορήσοντες τούτου. καὶ ᾔτησεν Αἰσχίνης ἀνάκρισιν γενέσθαι, καὶ γενομένης ἀνακρίσεως ἔδειξε Τίμαρχον ἡταιρηκότα, καὶ ἐξέβαλον αὐτόν· νόμος γὰρ ἦν τὸν ἡταιρηκότα μὴ πολιτεύεσθαι. εἶτα ἐπέστη κατηγορήσων ὁ Δημοσθένης. καὶ λέγουσί τινες, πῶς ἐνταῦθα μέμνηται τῆς τρίτης πρεσβείας; λέγομεν δ' ὅτι μετὰ τρία ἔτη τῆς γραφῆς εἰσῆλθεν

338. (15) "Debebat scribere πρεσβεύσαντας" Schaef. (16) Nota rariorem verborum structuram ὅτι...διὰ τί. Bekk. [et st.] post ἄριστον interrogandi signum ponit.

ἔχων τὴν κατηγορίαν. γενομένης γὰρ τῆς δευτέρας πρεσβείας, μαθόντες οἱ Ἀθηναῖοι τὴν τῶν Φωκέων ἀπώλειαν, ἐσκευαγώγουν ἐκ τῶν ἀγρῶν καὶ ἐν | πολλῷ 339
θορύβῳ ἦσαν· καὶ μετὰ τρία ἔτη εἰσῆλθεν ὁ Δημοσθένης κατηγορήσων Αἰσχίνου, καὶ κρίνει αὐτὸν διὰ δύο ἐγκλήματα, διὰ τὴν ἀπώλειαν τῶν Φωκέων καὶ διὰ δωροδοκίαν. ἰστέον δὲ ὅτι προηγούμενόν ἐστιν ἔγκλημα, ὅτι Φωκεῖς ἀπολώλασιν. πρὸς σύστασιν τούτου δεύτερον ἐνέκυψε ζήτημα, ὅτι ἐπὶ χρήμασιν Αἰσχίνῃ τοῦτο τετόλμηται, ὡς σύστασιν γίνεσθαι τοῦ προτέρου ἐγκλήματος τοῦ κατὰ Φωκέας. τεκμήριά ἐστι τοῦ πάλαι ταῦτα ἐσκευωρῆσθαι καὶ κατεσκευάσθαι, δι' ὧν ἅμα καὶ προαναιρεῖ τὸ χρῶμα[17] Αἰσχίνου, καταφεύγοντος ἐπὶ ἄγνοιαν καὶ συγγνώμην. καὶ τούτων τὰ μὲν ἐκ τῶν παρειμένων εἴληφε, τὰ δὲ ἐκ τῶν πεπραγμένων. συνεῖπε γὰρ Φιλοκράτει ἄνευ Φωκέων γράφοντι τὴν εἰρήνην. οὐκ ἔλαβεν ὅρκους παρὰ Θετταλῶν συμμαχούντων Φιλίππῳ, οἳ οὐκ ἂν συνεστράτευσαν ἐπὶ Φωκέας, εἴπερ δεδωκότες ἦσαν τοὺς ὅρκους. ἐνέδωκε Φιλίππῳ χρόνῳ[18] παρασκευάσασθαι τὴν ἐπὶ Φωκέας στρατείαν· διέτριψε γὰρ ἐκεῖνος τοὺς χρόνους ἐξεπίτηδες ἀναλίσκων, ἵνα μὴ περιπλεύσας ὁ δῆμος κλείσῃ τὰς Πύλας. ἐξηπάτησε τὴν πόλιν ἐπανελθὼν ἐπίτηδες διτταῖς ἐλπίσι, μιᾷ μὲν ὅτι ἀπολοῦνται Θηβαῖοι[19], ἑτέρᾳ δὲ ὅτι Φωκεῖς σωθήσονται, ὥστε μὴ ἐγγενέσθαι βουλεύσασθαί τι δεξιὸν ὑπὲρ Φωκέων· εἶπε γὰρ δεῖν Φιλίππῳ πιστεύειν· σώσειν γὰρ αὐτοὺς τῇ πόλει ἐπηγγείλατο. καὶ τοῦ μὲν προτέρου ταῦτα τεκμήρια· τοῦ δὲ δευτέρου τοῦ περὶ τῶν δώρων, ἐν ᾧ δείκνυται ὅτι χρήματα εἴληφεν Αἰσχίνης, ταῦτα τεκμή-

339. (17) τὸ χρῶμα (*color* s. *pigmentum* Quintil.) "colour, varnish, embellishment, colourable excuse." Vid. Ern. Lex. Techn. Gr. (18) χρόνον emendant. (19) Θηβαῖοι om. Codd. praeter a^m.

ρια, ὧν ὁμοίως τὰ μὲν ἐκ τῶν παρειμένων ἐστί, τὰ δὲ ἐκ τῶν πεπραγμένων. οὐ μισεῖ Φίλιππον, καίπερ
340 *ἐξαπατηθεὶς ὑπ' αὐτοῦ, ὥς φησι. συνεῖπε Φιλίππῳ γενέσθαι Ἀμφικτύονα, πρεσβευσαμένων περὶ αὐτοῦ τῶν Ἀμφικτυόνων. σύνεστιν ἀεὶ Φιλοκράτει χρήματα εἰληφότι. καλούμενος ἐπὶ μαρτυρίαν, ἡνίκα Ὑπερείδης εἰσήγγειλε Φιλοκράτην, παρὼν οὐκ ἐφθέγξατο. χειροτονηθεὶς πρεσβευτὴς ἐπὶ τὴν Φωκίδα πρὸς Φίλιππον ἐπὶ ταῖς ὑποσχέσεσιν ἀῤῥωστεῖν προσεποιήσατο. ἁλόντων Φωκέων μετὰ[20] τὴν ἐξωμοσίαν ἀχειροτόνητος πορεύεται, ὅτε καὶ φυλάξασθαι αὐτὸν ἐχρῆν. ταῦτα τὰ τεκμήρια τοῦ δευτέρου λόγου. ἔστι δὲ τούτων τὸ ἰσχυρότατον, καὶ οὗ μάλιστα ἀντέχεται, ἡ ἐπαγγελία καὶ ἡ ὑπόσχεσις Αἰσχίνου ἡ περὶ Θηβαίων καὶ Φωκέων.*

Ἡ *μὲν ὑπόθεσις τοῦ λόγου στοχαστική· οὐ γὰρ συντρέχει τοῖς ἐγκαλουμένοις* Αἰσχίνης, *ἀλλ' ἀρνεῖται παντάπασι. τὸ δὲ εἶδος οἱ μὲν ἁπλοῦν[21] νενομίκασιν, ὕλης πολλῆς ὡς ἐν ἀληθείᾳ συνδραμούσης[22], οἱ δὲ συγκατασκευαζόμενον[23],* δύο λαβόντες *ἐγκλήματα, τὸ κατὰ Φωκέας καὶ Θρᾴκην.* Μένανδρος δὲ *ἐμπίπτοντα*[24]

340. (20) *ἐπὶ* libri et Bekk. *μετὰ* H. Wolf. Bekk. st. (21) *ἁπλοῦν* (sc. *λόγον* s. *στοχασμόν*, neutiquam *εἶδος*, propter *ἐμπίπτοντα*) *simplicem* "quando factum disceptatur unicum et unica persona" G. Laur. ad Hermog. de Stat. p. 30. (22) Vertit Schaef. "*materia multa vere conspirante ut ἁπλοῦν haberi possit.*" (23) Hermog. de Stat. p. 37 *συγκατασκευαζόμενος δὲ γίγνεται ὅταν τὰ σημεῖα τοῦ πράγματος δι' ἀλλήλων κατεσκευάζεται* (immo *κατασκευάζηται*). "Quando copulantur casus sive controversiae mutuo se comprobantes, quarum altera ad alterius confirmationem multum confert, corroborat, commonet et commovet." G. Laur. (24) *ἐμπίπτοντα*. Vertunt "incidentia." Sed ad *στοχασμὸν* s. *λόγον* refertur. Hermog. p. 36 *ὁ μὲν ἐμπίπτων* (*στοχασμὸς*) *γίγνεται ὅταν ἐν τῇ μεταθέσει τῆς αἰτίας ὁλόκληρόν τι ζήτημα ἐμπέσῃ, καὶ ἀναγκαῖον γένηται καὶ αὐτὸ διελεῖν τελείως*, h.e. "*incidens interveniens*, interposita in medio argumentationis," ut Ernesti Lexic. Techn. Graec. p. 319 qui parum recte *συγκατασκευαζόμενος* intelligit. ——De Menandro ita Suid. *Μένανδρος Λαοδικεὺς τῆς παρὰ Λύκῳ τῷ ποταμῷ, σοφιστής. ἔγρα-*

φησιν. εἴληπται δὲ ἐκ διαβολῆς τὸ προοίμιον· δι' ὧν γὰρ αὐτὸν δεδιότα ποιεῖ καὶ δεόμενον, διὰ τούτων δείκνυσιν οὐ πάνυ τοῖς δικαίοις τεθαρρηκότα. καὶ ἅμα συγκρουστικὸν[25] ἂν εἴη τὸ νόημα ἐκ διαβολῆς τοῦ τε ἀντιδίκου καὶ τῶν συνηγόρων αὐτοῦ, οἷον τοῦ Εὐβούλου καὶ τῶν περὶ αὐτόν· ἀεὶ γὰρ ὁ Εὔβουλος ἐπολέμει τῷ Δημοσθένει ἀπὸ τῆς αἰτίας τῆς κατὰ Ἀρίσταρχον, ὡς ἔγνωμεν ἐν τῷ κατὰ Μειδίου.

ψεν ὑπομνήματα εἰς τὴν Ἑρμογένους τέχνην, καὶ Μινουκιανοῦ Προγυμνάσματα. Vixit exeunte saeculo tertio. Vid. Walz. Rhet. Graec. T. IX. p. XIV. seq. (25) συγκρουστικόν. "The design is to excite odium." Ita passim συγκρούειν. Ceterum finis hujus argumenti nova manu scriptus videtur: cum eadem habeat Ulpianus (ad Prooem. Orationis), Codicis Augustani Scholium, et Cod. Bavar. Schol. ab ἡ ὑπόθεσις ...usque ad τὸ νόημα.

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341 Ὅση μὲν ὦ ἄνδρες Ἀθηναῖοι σπουδὴ περὶ τουτονὶ τὸν ἀγῶνα καὶ παραγγελία γέγονε, σχεδὸν οἶμαι πάντας ὑμᾶς ᾐσθῆσθαι ἑωρακότας ἄρτι τοὺς ὅτε ἐκληροῦσθε ἐνοχλοῦντας καὶ προσιόντας ὑμῖν. δεήσομαι δὲ πάντων ὑμῶν, ἃ καὶ τοῖς μὴ δεηθεῖσι δίκαιόν ἐστιν ὑπάρχειν, μηδεμίαν μήτε χάριν μήτ' ἄνδρα ποιεῖσθαι

§ 1. *ἑωρακότας* libri. *εω* | ...*αι* (i. e. *ἑωρακέναι*) diserte Hyper. Euxen. col. 19, l. 25. *ἑορακότας* Y. Dind. Voem. (quemadmodum certe scribunt Comici. Vid. Tyrwhitt. apud Kidd. ad Dawes. Misc. Crit. p. 379, 380). Mox *προϊόντας* (σ supra) S. *ἰδίων* ante *πλεονεξιῶν* om. pr. S. Y. et Ed. Turic. Voem. Equidem duxi retinendum propter praeced. *ὅλης τῆς πόλεως*. *συνῆγον* pr. S. Voemel. nam "imperfectum aptius est de re solita." Itaque vertit *convocabant*. Sed *convocant* i.q. *convocare solent* (*συνάγουσιν*), aut *convocarunt* (*συνήγαγον*), locus flagitat.

The name by which this speech is known, De Falsa Legatione, is found in Cicer. Orat. 31, 111 'Multae sunt ejus orationes — variae, ut contra Aeschinem, *falsae legationis*." It is usually cited by the Grammarians under the title *ὁ κατ' Αἰσχίνου λόγος*.

341. § 1. *παραγγελία...ἐνοχλοῦντας*.] Comp. Mid. p. 515 § 4 *ὅσῳ πλείοσιν οὗτος ἠνώχληκε* (*has bothered, teased, solicited*) *καὶ παρήγγελκεν* (*has canvassed*), where Bekk. Dind. and Ed. Turic. *περιήγγελκεν* from the Cod. S. and other MSS., but Buttm. and Schaef. retain *παρήγγελκεν*. The latter (besides this passage) refers to Dem. Prooem. 55 *μὴ πάνυ δ' οἷοί τ' ἐνοχλεῖν καὶ παραγγέλλειν*. See also *παραγγελία* p. 432 § 324. It may be added, that *περιαγγέλλειν* does not occur in Demosthenes.——*τοὺς... ἐνοχλοῦντας*.] The separation of the article from the participle (the intervening words serving as a sort of epithet; comp. *τῆς ὅπου βούλεσθε ὀλιγαρχίας* Androt. p. 609 § 52, infr. § 30) is more remarkable in II. Philipp. p. 72 § 29 *τούς, ὅτ' ἐγὼ γεγονυίας ἤδη τῆς εἰρήνης ἀπὸ τῆς ὑστέρας ἥκων πρεσβείας τῆς ἐπὶ τοὺς ὅρκους, αἰσθόμενος φενακιζομένην τὴν πόλιν, προὔλεγον καὶ διεμαρτυρόμην καὶ οὐκ εἴων προέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύσκολος καὶ δύστροπός εἰμί τις ἄνθρωπος*.——*μήτε χάριν*.] So in Mid. p. 515 § 3 *πολλὰς δὲ δεήσεις καὶ χάριτας...ὑπομείνας*. Comp. Mid. p. 586 § 225 *μήτε λειτουρ-*

περὶ πλείονος ἢ τὸ δίκαιον καὶ τὸν ὅρκον ὃν εἰσελήλυθεν ὑμῶν ἕκαστος ὀμωμοκώς, ἐνθυμουμένους ὅτι ταῦτα μέν ἐστιν ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως, αἱ δὲ τῶν παρακλήτων αὗται δεήσεις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν ἕνεκα γίγνονται, ἃς ἵνα κωλύηθ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐχ ἵνα κυρίας τοῖς ἀδικοῦσι ποιῆτε.

2 τοὺς μὲν οὖν ἄλλους, ὅσοι πρὸς τὰ κοινὰ δικαίως προσέρχονται, κἂν δεδωκότες ὦσιν εὐθύνας, τὴν ἀειλογίαν ὁρῶ προτεινομένους, τουτονὶ δ' Αἰσχίνην πολὺ τἀναντία τούτου· πρὶν γὰρ εἰσελθεῖν εἰς ὑμᾶς καὶ λόγον δοῦναι τῶν πεπραγμένων τὸν μὲν ἀνῄρηκε τῶν ἐπὶ τὰς εὐθύνας ἐλθόντων, τοῖς δ' ἀπειλεῖ περιιών, δεινότατον πάντων ἔθος εἰς τὴν πολιτείαν εἰσάγων καὶ ἀσυμφορώτατον ὑμῖν· εἰ γὰρ ὁ πράξας τι τῶν κοινῶν καὶ διοικήσας τῷ καθ' ἑαυτὸν φόβῳ καὶ μὴ τῷ δικαίῳ κατα-

§ 2. τούτου S.F.Y.r. τούτων vulg. et S. marg. Utravis lectio *gen. neutr.* est. αὐτοῦ post κατήγορον BEKK. DIND. [αὐτοῦ BEKK. st.].

γίας μήτ' ἔλεον μήτ' ἄνδρα μηδένα μήτε τέχνην μηδεμίαν εὑρῆσθαι.——παρακλήτων.] Lat. *advocati*. Comp. de Coron. p. 275 § 143 οἱ ἐκ παρακλήσεως συγκαθήμενοι. Aeschin. F. L. § 183 p. 52 St.=346 R. παρακαλῶ δὲ Εὔβουλον...συνήγορον.——ἃς ἵνα κωλύηθ'...συνήγαγον.] Observe the conjunctive after the aorist. Buttmann's remarks on Plat. Crito, init. are applicable to this passage: "conjunctivum post praeterita poni, si res quae significatur eo adhuc durat." Translate: "in order to the prevention whereof the laws brought you together here."

§ 2. πρὸς τὰ κοινὰ προσέρχονται.] Compare Androt. p. 615 § 69 (or Timocr. p. 755 §176), where I conceive Schaefer is wrong in considering προσέρχομαι = προσφέρομαι. Rather προσελήλυθε πρὸς ὑμᾶς = πεπολίτευται in the preceding sentence. So below p. 373 § 114 προσέλθῃ.——ἀειλογίαν.] i.e. τὸ ἀεὶ διδόναι λόγον, "the duty of always giving an answer when called to question, a perpetual responsibility." The word occurs in Eubulid. p. 1306 § 27 (and in this sense perhaps no where else) τὴν ἀειλογίαν παρέχειν.——τὸν μὲν ἀνῄρηκε.] Timarchus, who had lost his franchise (ἠτιμώθη), having been prosecuted by Aeschines for unnatural crimes (ἑταιρήσεως γραφή).——ἀνῄρηκε, "has put out of the way." The expression does not certainly warrant the idea that Timarchus had been put to death. See Mid. p. 548 § 105 ἐξόριστον ἀνῃρῆσθαι, and below p. 432 § 325.——τῷ καθ' ἑαυτὸν φόβῳ.] Dobree refers to Mid. p. 555 § 124 οὐ δὴ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείρ-

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ται, πάντες οἶδ' ὅτι φήσαιτ' ἂν εἶναι δεινὸν καὶ πολλῆς
ὀργῆς ἄξιον. ὁ μέντοι τὸν νόμον τιθεὶς οὐ διώρισε
τοῦτο, ἀλλ' ἁπλῶς εἶπε μηδαμῶς δῶρα λαμβάνειν,
ἡγούμενος, ὡς ἐμοὶ δοκεῖ, τὸν ἅπαξ λαβόντα καὶ δια-
φθαρέντα ὑπὸ χρημάτων οὐδὲ κριτὴν ἔτι τῶν συμφε-
ρόντων ἀσφαλῆ μένειν τῇ πόλει. ἂν μὲν τοίνυν ἐξ- 8
ελέγξω καὶ δείξω σαφῶς Αἰσχίνην τουτονὶ καὶ μηδὲν
ἀληθὲς ἀπηγγελκότα καὶ κεκωλυκότα ἐμοῦ τὸν δῆμον
ἀκοῦσαι τἀληθῆ, καὶ πάντα τἀναντία τῶν συμφερόν-
των ὑμῖν συμβεβουλευκότα, καὶ μηδὲν ὧν προσετάξατε
ἐν τῇ πρεσβείᾳ πεποιηκότα, καὶ ἀνηλωκότα τοὺς χρό-
νους ἐν οἷς πολλῶν καὶ μεγάλων πραγμάτων καιροὶ
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μισθοὺς εἰληφότα μετὰ Φιλοκράτους, καταψηφίσασθε
αὐτοῦ καὶ δίκην ἀξίαν τῶν ἀδικημάτων λάβετε· ἂν δὲ
μὴ δείξω ταῦτα ἢ μὴ πάντα, ἐμὲ μὲν φαῦλον ἡγεῖσθε,
τουτονὶ δὲ ἄφετε.

Πολλὰ δὲ καὶ δεινὰ κατηγορεῖν ἔχων ἔτι πρὸς 9

§ 7. Pro *εἶπε, ἀπεῖπεν γρ.* S. Y. Q. quod haud scio an reponendum.

§ 8. Post *συμφερόντων* om. *ὑμῖν* S. k. s. Ed. Turic. Voem. Bekk. st. *ποιήσαντα* S. Y. quod nemo opinor praeter Ed. Turic. temere recepturus sit inter tot *perfecta ἀπηγγελκότα......κεκωλυκότα......συμβεβουλευκότα......ἀνηλωκότα......εἰληφότα.* [Receperunt tamen Voem. Bekk. st.] *τοῦτον* ult. lin. S. Y. Ed. Turic. Voem. Dind. Bekk. st.

p. 210.)——*ἐκ τούτων...ἐξ ὧν neuter.*

§ 8. *ἂν δὲ μὴ δείξω...*] "If I shall not prove these five points, or if I shall not prove every one of them, &c." Reiske, who enclosed *ἢ μὴ* in brackets, wonderfully lost sight of the force of the passage.

§ 9. Observe *κατηγορεῖν* used *absolutely* without a genitive. "Having yet many monstrous charges to bring."—Dobr. Adv. I. i. p. 247 "quaero exemplum constructionis *κατηγορεῖν* cum accus. rei sine genit. personae," quoting however Arist. Ran. 996 *δεινὰ γὰρ κατηγόρηκεν.* So Dem. Timocr. p. 765 § 212 *ἐπειδὴ τἄλλα κατηγόρησεν*, Andoc. Myster. § 7 p. 1 St. = 3 R. *πολλὰ καὶ δεινὰ κατηγορήσαντες.* Auct. Alcib. i. 105 A *ἕτερα αὖ κατηγορήσω διανοήματα σὰ πρὸς αὐτὸν*

τούτοις ἕτερα, ὦ ἄνδρες Ἀθηναῖοι, ἐξ ὧν οὐκ ἔσθ' ὅστις
ἂν οὐκ εἰκότως μισήσειεν αὐτόν, βούλομαι πρὸ πάντων
ὧν μέλλω λέγειν μνημονεύοντας ὑμῶν οἶδ' ὅτι τοὺς
πολλοὺς ὑπομνῆσαι εἰς τίνα τάξιν ἑαυτὸν ἔταξεν Αἰσ-
χίνης ἐν τῇ πολιτείᾳ τὸ πρῶτον καὶ τίνας λόγους κατὰ
τοῦ Φιλίππου δημηγορεῖν ᾤετο | δεῖν, ἵν' εἰδῆθ' ὅτι 344
τοῖς ὑφ' ἑαυτοῦ πεπραγμένοις καὶ δεδημηγορημένοις ἐν
ἀρχῇ μάλιστα ἐξελεγχθήσεται δῶρα ἔχων. ἔστι τοίνυν

§ 9. εἰς (post ὑπομνῆσαι) om. S. Voem. Bekk. st. Utrumque probum. Post ἐν ἀρχῇ vulg. τούτοις μάλιστα πάντων· sed τούτοις om. F. S. ["τούτοις a m. sec. in marg. habet S." Dind.] Y. Q. t. u. πάντων om. F. S. Y. Q. O. s.

σέ. It is curious to observe a difficulty which Heindorf felt on a passage (not altogether dissimilar) in Plat. Theaet. 206 E μὴ τοίνυν ῥᾳδίως καταγιγνώσκωμεν τὸ μηδὲν εἰρηκέναι τὸν ἀποφηνάμενον ἐπιστήμην ὃ νῦν σκοποῦμεν. His note is, "In his aut τοῦ μηδὲν εἰρηκέναι (this is palpably wrong) aut τοῦ ἀποφηναμένου scribendum putabo, donec certum aliquod aliunde exemplum structurae hujus καταγιγνώσκειν τινά τι prolatum videro." Translate: "Let us not be too ready to pronounce this judgement, that the man who defined ἐπιστήμη to be what we are now considering has talked idly." ——βούλομαι.] "I wish before all that I am going to say, though the majority of you I am certain (οἶδ' ὅτι, see Matthiae, § 624) remember it, to remind you under what party in politics Aeschines in his early career ranked himself." For this sense of πολιτεία, compare particularly Dem. de Coron. p. 257 § 93 ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία.

344. § 9. *ὑφ' ἑαυτοῦ.*] This construction is found §§ 29, 109, 127, 173, 331 (where obviously τῶν ὑμῖν πεπιστευμένων would have been obscure). The more usual construction after passive *perfects* is the *dative*, "quod in Tironum gratiam dictum velim." ——ἐν ἀρχῇ is to be joined with the preceding participles, "his actions and speeches in the outset of his political life."

§ 10. "He *then* [τοίνυν answering to our *enclitic* "then," or *colloquial* "well then," whence its two distinct usages as a particle of *inference* (*therefore*) or *continuation* (*moreover, furthermore*) depend] was the man who first...and who taking with him Ischander ... came before the Boule...and induced you to send ...and reported subsequently on his return from Arcadia...and made a long story (διεξιών), &c." That this is the connection of the members of this sentence is so obvious, that there is great room for wonder how Reiske could possibly wish to omit καὶ before ἀπαγγέλλων.——Ἴσχανδρον.] "Ischander *son* of Neoptolemus." Dobr. Adv. Vol. I. p. 543 "Ischander of Neoptolemus' company." I am not persuaded of the ellipse, nor does it appear necessarily from the

οὗτος ὁ πρῶτος Ἀθηναίων αἰσθόμενος Φίλιππον, ὡς
τότε δημηγορῶν ἔφη, ἐπιβουλεύοντα τοῖς Ἕλλησι καὶ
διαφθείροντά τινας τῶν ἐν Ἀρκαδίᾳ προεστηκότων, καὶ
ἔχων Ἴσχανδρον τὸν Νεοπτολέμου δευτεραγωνιστὴν
προσιὼν μὲν τῇ βουλῇ προσιὼν δὲ τῷ δήμῳ περὶ
τούτων, καὶ πείσας ὑμᾶς πανταχοῖ πρέσβεις πέμψαι
τοὺς συνάξοντας δεῦρο τοὺς βουλευσομένους περὶ τοῦ
πρὸς Φίλιππον πολέμου, καὶ ἀπαγγέλλων μετὰ ταῦθ' 11
ἥκων ἐξ Ἀρκαδίας τοὺς καλοὺς ἐκείνους καὶ μακροὺς
λόγους, οὓς ἐν τοῖς μυρίοις ἐν Μεγάλῃ πόλει πρὸς
Ἱερώνυμον τὸν ὑπὲρ Φιλίππου λέγοντα ὑπὲρ ὑμῶν ἔφη
δεδημηγορηκέναι, καὶ διεξιὼν ἡλίκα τὴν Ἑλλάδα πᾶ-
σαν, οὐχὶ τὰς ἰδίας ἀδικοῦσι μόνον πατρίδας οἱ δωρο-
δοκοῦντες καὶ χρήματα λαμβάνοντες παρὰ Φιλίππου.
ἐπειδὴ τοίνυν ταῦτα πολιτευομένου τούτου τότε καὶ 12
τοῦτο τὸ δεῖγμα ἐξενηνοχότος περὶ αὑτοῦ, τοὺς περὶ

§ 10. *πανταχοῖ.* Ita S. *πανταχοῦ* F. Y. Q. t. v. *πανταχῇ* a* et A[1] seq. Reisk. lectio haud temere repudianda: quae ut ipsa satis aptum sensum praebet (*in every direction*) ita haud scio an *pedestris* oratio maluerit *πανταχόσε, οὐδαμόσε*, &c., prae altera forma quae in *-οῖ* exit.

§ 11. *ἐξιὼν* pr. S. ΔΙ facile omisso post ΑΙ. *καὶ χρήματα λαμβάνοντες* delet Cobet. Var. Lect. p. 347, et ad Hyperid. Funebr. p. 39 "insulsum additamentum" "futile interpretamentum." Credat ipse, non ego.

word *δευτεραγωνιστὴν* that Ischander was himself a player, though Photius: *Ἴσχανδρος: τραγικὸς ὑποκριτής.* See Thirlw. v. 326, where Grysar's punctuation *Ἴσχανδρον, τὸν Νεοπτ. δευτεραγωνιστήν*, is mentioned with disapprobation. [Thirlwall's note is rewritten in the 8vo. edition. See on § 346.] Ischander had been sent by the Attic party in Arcadia. See p. 438 § 346.——*πείσας, κ.τ.λ.*] Eubulus proposed this measure, p. 438 § 347. The embassy was sent about the time of the capture of Olynthus, at the close of 347 B.C. See the story of Aeschines' return p. 439.

§ 11. *Ἱερώνυμον.*] Mentioned in the list of Arcadian traitors by Dem. de Coron. p. 324 § 295. Harpocrat. *Ἱερώνυμος Μεγαλοπολίτης, οὗ μνημονεύει Δημοσθένης ἐν τῷ κατ' Αἰσχίνου. ὅτι δ' οὗτος ἦν τῶν Μακεδονιζόντων μάλιστα καὶ Θεόπομπος εἴρηκεν ἐν τῇ πεντηκοστῇ πρώτῃ.*

§ 12. *τὸ δεῖγμα κ.τ.λ.*] The same expression occurs frequently in Demosthenes, e.g. Mid. p. 573 § 183. So *τηλικαύτας μαρ-*

τῆς εἰρήνης πρέσβεις πέμπειν ὡς Φίλιππον ἐπείσθητε
ὑπ' Ἀριστοδήμου καὶ Νεοπτολέμου καὶ Κτησιφῶντος
καὶ τῶν ἄλλων τῶν ἐκεῖθεν ἀπαγγελλόντων οὐδ' ὁτιοῦν
ὑγιές, γίγνεται τῶν πρέσβεων τούτων εἷς καὶ οὗτος,
οὐχ ὡς τῶν ἀποδωσομένων τὰ ὑμέτερα οὐδ' ὡς τῶν
πεπιστευκότων τῷ Φιλίππῳ, ἀλλ' ὡς τῶν φυλαξόντων
τοὺς ἄλλους· διὰ γὰρ τοὺς προειρημένους λόγους καὶ
τὴν πρὸς τὸν Φίλιππον ἀπέχθειαν ταύτην εἰκότως
13 περὶ αὐτοῦ πάντες εἴχετε τὴν δόξαν. προσελθὼν τοίνυν
ἐμοὶ μετὰ ταῦτα συνετάττετο κοινῇ | πρεσβεύειν, καὶ 345
ὅπως τὸν μιαρὸν καὶ ἀναιδῆ φυλάξομεν ἀμφότεροι,
τὸν Φιλοκράτην, πολλὰ παρεκελεύσατο. καὶ μέχρι
τοῦ δεῦρ' ἐπανελθεῖν ἀπὸ τῆς πρώτης πρεσβείας ἐμὲ
γοῦν, ὦ ἄνδρες Ἀθηναῖοι, διεφθαρμένος καὶ πεπρακὼς
14 ἑαυτὸν ἐλάνθανεν. χωρὶς γὰρ τῶν ἄλλων ὧν, ὅπερ
εἶπον, εἰρήκει πρότερον, ἀναστὰς τῇ προτέρᾳ τῶν ἐκ-

§ 14. ὧνπερ S. ["sed ὧν ὅπερ a m. sec." DIND.] Q. scilicet litera α omissa.—"προειρήκει margo Q. et a m. tertia S." DIND.——Lectionem haudquaquam spernendam praebent S. Y. Q. O. r. t. u. v. et correctus k. προτεραίᾳ. Constat enim hodie προτεραία ἐκκλησία Graece dici, cum Thucyd. v. 46 diserte τῇ ὑστεραίᾳ ἐκκλησίᾳ. [Negat pro solita arrogantia Cobet. var. lect. p. 246.] Interpretare sis "concione quae crastino die habetur.' Itaque haud cunctanter

τυρίας ἐξενηνοχώς I. contr. Stephan. p. 1125 § 80.——*Ἀριστοδήμου*] Demosthenes, it is said (Aeschin. p. 30 St. = 200 ...203 R. Cp. the entire passage for its straightforward historic sketch, and see Thirlw. v. p. 333), *himself* proposed as *βουλευτής* to crown Aristodemus for his services, and to send envoys to the cities where he was engaged to act, to obtain release from the penalties under which he was bound to appear on the stage.——*οὐχ ὡς τῶν ἀποδωσομένων*] "not with the idea that he was one of the party who would sell your interests, or had put confidence in Philip, but who would watch the rest." This first embassy, called also *ἡ περὶ τῆς εἰρήνης*, set out in Febr. 346 B.C. The rapidity of their journey is graphically described p. 392 §§ 180, 181. Aeschines has detailed the proceedings of this embassy circumstantially, ubi supr.

345. § 14. I do not understand Voemel's note. He states that I defend "vulgatum" (?). I was explaining a supposed reading, *τῇ προτεραίᾳ ἐκκλησίᾳ*. He appears to agree with my

κλησιῶν, ἐν αἷς περὶ τῆς εἰρήνης ἐβουλεύεσθε, ἤρξατο
ἀρχήν, ἣν ἐγὼ καὶ τοῖς ῥήμασιν οἶμαι τοῖς αὐτοῖς οἷσπερ
14 (Bekk. ed. st.) οὗτος εἶπεν ἐν ὑμῖν ἀπομνημονεύσειν. "εἰ πάνυ πολὺν" 15
ἔφη "χρόνον ἐσκόπει Φιλοκράτης, ὦ ἄνδρες Ἀθηναῖοι,
πῶς ἂν ἄριστα ἐναντιωθείη τῇ εἰρήνῃ, οὐκ ἂν αὐτὸν
ἄμεινον εὑρεῖν οἶμαι ἢ τοιαῦτα γράφοντα. ἐγὼ δὲ
ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται,
οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει,
εἰρήνην μέντοι φημὶ δεῖν ποιεῖσθαι." καὶ τοιούτους
15 τινὰς εἶπε βραχεῖς καὶ μετρίους λόγους. ὁ δὲ ταῦτ' 16
εἰπὼν τῇ προτεραίᾳ πάντων ἀκουόντων ὑμῶν, εἰς τὴν
ὑστεραίαν, ἐν ᾗ τὴν εἰρήνην ἔδει κυροῦσθαι, ἐμοῦ τῷ

reposuerim τῇ προτεραίᾳ ἐκκλησίᾳ (προτέρᾳ ἐκκλησίᾳ a**) si var. lect. ἐν ᾗ Codd. bonae notae praeberent: τῇ προτεραίᾳ τῶν ἐκκ. haud item: quam lectionem aliud quid sonare nisi "pridie quam duae conciones haberentur," vix ausim dicere. Id vero hujus loci non est. Ceterum vid. ad § 16.

§ 15. ἂν post πῶς om. pr. S. quod recte se habet si in *directa oratione* πῶς ἐναντιωθῶ cogitetur. Ceterum πῶς nonnisi S. Q. Vulg. ὅπως.

§ 16. προτεραι (sic) S. ["προτεραίᾳ a m. tert." DIND.] et Aug.

rendering "concio quae crastino die habetur." He shews that the two assemblies were held on consecutive days. Why then, if the Court is reminded of "the former of two assemblies," may the Court not be reminded of "the assembly held on the former of the two days"?—ἀπομνημονεύσειν· usually in the sense of "remembering a grudge against one." So Aeschin. Timarch. § 111 p. 15 St. = 129 R. and de Coron. § 208 p. 83 St. = 600 R. Aristot. Nic. Ethic. IV. 8, = 3 § 30 says of the *high-minded* man: οὐδὲ μνησίκακος· οὐ γὰρ μεγαλοψύχου τὸ ἀπομνημονεύειν, ἄλλως τε καὶ κακά. For the other signification "to repeat by memory," comp. Aesch. de Coron. § 16 p. 56 = 403, and § 57 p. 61 = 444.

§ 15. ταύτην τὴν εἰρ.] "This peace, this which Philocrates advises, such a peace as this." τὴν τοιαύτην might have been used with very slight difference of meaning. For this use of οὗτος comp. Dem. de Coron. p. 285 § 173, p. 320 § 282 (where some MSS. read τοιοῦτος). So τίς is used as ποῖος. Soph. Trach. 307, Dem. Pantaenet. p. 982 § 54 λέγε δή μοι τὰς μαρτυρίας, τίς ἐγὼ...ἄνθρωπος...εἰμί. Τοιοῦτος ...ἐγώ, κ.τ.λ. and adv. Boeot. de Nomin. p. 1002 § 25 τίς ἦν χρηματιστὴς ὁ πατήρ, "*what sort of an economist.*"—συμβουλεύσαιμι τῇ πόλει are to be joined.——μετρίους: ἤγουν ἐπιεικεῖς, φιλανθρώπους. ULPIAN. See § 117.

§ 16. τῷ τῶν συμμάχων δόγ-

τῶν συμμάχων συνηγοροῦντος δόγματι καὶ τὴν εἰρήνην
ὅπως ἴση καὶ δικαία γένηται πράττοντος, καὶ ὑμῶν
βουλομένων ταῦτα καὶ οὐδὲ φωνὴν ἐθελόντων ἀκούειν
τοῦ καταπτύστου Φιλοκράτους, ἀναστὰς ἐδημηγόρει
17 καὶ συνηγόρει ἐκείνῳ πολλῶν ἀξίους, ὦ Ζεῦ καὶ πάντες 16
θεοί, θανάτων λόγους, ὡς οὔτε τῶν προγόνων ὑμᾶς
μεμνῆσθαι δέοι οὔτε τῶν τὰ τρόπαια καὶ τὰς ναυμαχίας
λεγόντων ἀνέχεσθαι, νόμον τε θήσειν καὶ γράψειν
μηδενὶ τῶν Ἑλλήνων ὑμᾶς βοηθεῖν, ὃς ἂν μὴ πρότερος
βεβοηθηκὼς ὑμῖν ᾖ. | καὶ ταῦθ᾽ ὁ σχέτλιος καὶ ἀναιδὴς 346

(teste TAYLOR. nam tacet REISK.) Vid. ad § 14. *προτέρᾳ* VOEM. *προτεραίᾳ* recte recentiores in Andocid. p. 33 St. = 127 R. Thucyd. I. 44 *γενομένης καὶ δὶς ἐκκλησίας...τῇ μὲν προτέρᾳ......τῇ δὲ ὑστεραίᾳ.*——*γενήσεται* F. Q. r. et vulg. ante BEKK. usitatior sane locutio. *κείνῳ* contra libros VOEM. "Secum habeat." *'κείνῳ* potuit Orator *Atticus* dicere.

§ 17. *τούτου τότε* F. Q. O. t. u. v. et a m. sec. S.

ματι.] What were the terms of this resolution (called also *δόγμα συνέδρων*, i. e. of the delegates from the several allied states present at Athens) may be gathered from Aeschines, § 60 p. 35 St. = 240 R. They proposed to wait till the arrival of the ambassadors whom Athens had sent for from the allies, and then to negotiate respecting peace with Philip. Yet Demosthenes, we are informed (§ 61 p. 36 St. = 241 R. *foll.*), not only refused to wait, but introduced a *ψήφισμα* treating of alliance as well as peace with Philip. "The proceedings of the two assemblies on the 18th and 19th (Elaphebolion) are so distorted by the contradictory statements of the rival orators, that it is hardly possible to discover the real course of the debates, or the precise nature of the questions which were agitated—each represents himself as supporting, and the other as opposing, the proposition of the allies. The truth evidently lies between them, but apparently more on the side of Aeschines." Thirlw. v. 353, 354. Schaefer's translation of *συμμ. δόγμα* (on 385, 25), *decretum de sociis*, is obviously wrong.

§ 17. According to his own statement, which bears internal evidence of truth, Aeschines has been greatly misrepresented. He advised his countrymen to remember their forefathers' achievements at Marathon, Salamis, and Plataea, but at the same time warned them against imitating their errors, and that ill-timed love of strife (*τὰ ἁμαρτήματα καὶ τὴν ἄκαιρον φιλονεικίαν*), which led them to the fatal Sicilian expedition in aid of the Leontines. See § 74 *foll.* p. 37, 38 St. = 253, 254 R. That Aeschines speaks the truth may be inferred from the words of

οὗτος ἐτόλμα λέγειν ἐφεστηκότων τῶν πρέσβεων καὶ
ἀκουόντων, οὓς ἀπὸ τῶν Ἑλλήνων μετεπέμψασθε ὑπὸ
τούτου πεισθέντες, ὅτ' οὔπω πεπρακὼς αὑτὸν ἦν.
17 Ὃν μὲν οὖν τρόπον, ὦ ἄνδρες Ἀθηναῖοι, χειροτο- 18
νησάντων ὑμῶν ἐπὶ τοὺς ὅρκους αὐτὸν πάλιν τούς τε
χρόνους κατέτριψε καὶ τὰ πράγματα πάντ' ἐλυμήνατο
τὰ τῆς πόλεως, καὶ ὅσαι περὶ τούτων ἐμοὶ πρὸς τοῦτον
ἀπέχθειαι συνέβησαν βουλομένῳ κωλύειν, αὐτίκα ἀκού-
σεσθε. ἀλλ' ἐπειδὴ πάλιν ἥκομεν ἐκ τῆς πρεσβείας 19
ταύτης τῆς ἐπὶ τοὺς ὅρκους, ἥσπερ εἰσὶν αἱ νῦν εὐθῦναι,

§ 18. *τὰ* ante *τῆς πόλεως* om. S. Y. et Ed. Turic. Bekk. st. male.——*αὐτίκα δὴ μάλα γρ.* S. Q. Sane frequentior locutio, quanquam altera occurrit ap. Nostr. p. 240 § 42; p. 500 § 143; p. 723 § 72; p. 1104 § 11, alibi. Notatu dignius quod haec oratio bis praebet *αὐτίκα δή*, p. 378 § 131 (ubi *δὴ μάλα γρ.* S. Q. probante Schaef.), p. 394 § 188. *αὐτίκα μάλα* Timocr. p. 735 § 111 (ubi *αὐτίκα δὴ μάλα* F. v.), Plat. Protag. 318 B (ubi *μάλα* om. pauci libri), Xen. Oecon. xv. 7.

§ 19. *εὔθυναι* Ed. Turic. Dind. Voem. Bekk. st. sc. ex singulari *εὔθυνα*. Sed ex *εὐθύνη* recte formatur *εὐθῦναι*, *εὔθυνα* autem et

Demosthenes, *μηδενὶ τῶν Ἑλλήνων βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾖ.*

346. § 17. *ἐφεστ. τῶν πρ.*] There appears good ground for doubting this assertion. See Aesch. § 59 p. 35 St. = 238 R. and Demosthenes himself de Coron. 233 § 23 *οὔτε γὰρ ἦν πρεσβεία πρὸς οὐδένας ἀπεσταλμένη τότε τῶν Ἑλλήνων.* "Scilicet eo tempore, quo de pace ineunda Athenienses ex altero Philocratis psephismate deliberabant, nulla legatio ad Graecos missa est, sed paulo ante, hieme ejusdem anni, cujus vere prima ad Philippum legatio abiit. Demosthenes igitur in egregio illo loco sophistice abutitur veritate." Boehnecke's *Forschungen*, p. 379, n. 3. Whether Aeschines spoke at all on the *second* day is questionable. See Aeschin. p. 36 St. = 242-245 R. who affirms that according to the decree of Demosthenes, *no speaking was allowed, but only voting.* See Thirlw. v. 355, n. 1.

§ 18. *χειροτονησάντων ἐπὶ τοὺς ὅρκους*] i.e. the second embassy sent to receive the ratification of the treaty from Philip and his allies. The peace of Philocrates was debated and passed during the two assemblies held on Elaphebolion 18th and 19th (March 19th and 20th) and the second embassy left Athens on Munychion 3rd (April 2nd), and returned in a little more than two months.

§ 19. *εὐθῦναι*] In most instances public officers had to render their accounts within thirty days after the expiration

οὔτε μικρὸν οὔτε μέγα οὐδ' ὁτιοῦν εὑρημένοι τῶν ὅτε τὴν εἰρήνην ἐποιεῖσθε λεχθέντων καὶ προσδοκηθέντων, ἀλλὰ πάντ' ἐξηπατημένοι, καὶ τούτων ἕτερ' αὖθις αὖ πεπραχότων καὶ παρ' αὐτὸ τὸ ψήφισμα πεπρεσβευκότων, προσῆμεν τῇ βουλῇ. καὶ ταυτὶ πολλοὶ συνί- 18
σασιν, ἃ μέλλω λέγειν· τὸ γὰρ βουλευτήριον μεστὸν
20 ἦν ἰδιωτῶν. παρελθὼν δ' ἐγὼ πάντα τἀληθῆ πρὸς τὴν βουλὴν ἀπήγγειλα, καὶ κατηγόρησα τούτων, καὶ ἀνηριθμησάμην ἀπὸ τῶν πρώτων ἐλπίδων ἐκείνων ὧν ὁ

εὐθύνη promiscue videntur Graeci usurpasse. Vid. Schaefer. App. Crit. ad p. 17, 15, 717, 20, et J. Wordsw. *Philol. Mus.* Vol. I. p. 222, 253. [εὐθύνη Aeschin. § 17, p. 56 St. = 405 R. εὐθύνην Lys. XXV. p. 174 § 30 St. = 781 R. In Aristot. Rhet. III. 10 § 7 ad extr. tres Bekkeriani Codd. dant εὐθύνη, unus εὔθυνα.] Ceterum vulg. ante Bekk. εὐθύναι quod nihili est.——ἐξηπατηθέντων (facili errore propter praec. προσδοκηθέντων) S. ["Vulgatum a m. sec. in marg. S." Dind.] Simili lapsu idem Cod. § 20 Ἀριστοφῶν superscr. tamen Κτησιφῶν. Mox παρὰ τὸ ψ. Bekk. Dind. cum Codd. F. Q. t. u. v. § 20. καὶ om. Ed. Turic. Voem. sed in γρ. habet etiam S. Mox προήκασι γρ. S.Q. (συνῆκας libri in Fragm. Diphili ap. Athen.

of office. In the case of ambassadors, it is obvious that this limit of time must generally require extension; for how could it be ascertained, till subsequent results had proved it, whether their conduct had been beneficial or disadvantageous to their country? On εὐθύνη, see *Dict. Antiq.* p. 401.——εὑρημένοι (not, *having found*, but) *having earned*, as in the common phrases, εὑρίσκεσθαι ἀτέλειαν, ὄνομα, δόξαν.——τούτων· Aeschines and his colleagues on the embassy.——συνίσασιν· "have been *eyewitnesses*, know it from their own personal observation." See Reiske or Wolf on Leptin. 461, 2 οὔτε οἶδα οὔτε σύνοιδα (I have neither *heard* nor *seen*). Comp. Dem. Mid. p. 559 § 136 τίς ὑμῶν ἐμοί τι σύνοιδε τοιοῦτον; τίς ὑμῶν ἐμὲ ταῦθ' ἑώρακε ποιοῦντα; consult also Buttm. Ind.——ἰδιωτῶν of course "spectators," persons not βουλευταί. Aeschin. de Coron. § 125 p. 71 St. = 516 R. μεταστησάμενος τοὺς ἰδιώτας (*having ordered strangers to withdraw*). How Voemel (Prol. ad Orat. de Pace p. 267 quoted by Thirlw. v. 363) could translate these words *referta imperitis senatoribus*, I cannot understand. No doubt ἰδιώτης is frequently opposed to δεινὸς λέγειν (e. g. Andr. p. 604 § 37); but here is no opposition of the kind. Ulpian. τὴν ἐπιθυμίαν αἰνίττεται τοῦ μαθεῖν· οὐ γὰρ ἀνέμειναν τὴν ἐκκλησίαν κατὰ τὸ ἔθος, ἀλλ' ἀνεμίχθησαν οἱ ἰδιῶται τοῖς βουλευταῖς.

§ 20. ἐλπίδων ὧν ἀπήγγειλαν] "The hopes which they *created by their reports*."——ἀναρτωμέ-

Κτησίφων καὶ ὁ Ἀριστόδημος ἀπήγγειλαν πρὸς ὑμᾶς, καὶ μετὰ ταῦθ', ὅτε τὴν εἰρήνην ἐποιεῖσθε, ἃ οὗτος ἐδημηγόρησε, καὶ εἰς ἃ προήχασι τὴν πόλιν, καὶ περὶ τῶν ὑπολοίπων (ταῦτα δ' ἦν Φωκεῖς καὶ Πύλαι) μὴ προέσθαι συνεβούλευον μηδὲ ταὐτὰ παθεῖν, μηδ' ἀναρτωμένους ἐλπίσιν ἐξ ἐλπίδων καὶ ὑποσχέσεσιν εἰς
19 τοὔσχατον ἐλθεῖν τὰ πράγματ' ἐᾶσαι. καὶ ἔπεισα
347 ταῦτα τὴν βουλήν. | ἐπειδὴ δὲ ἧκεν ἡ ἐκκλησία καὶ 21
πρὸς ὑμᾶς ἔδει λέγειν, παρελθὼν Αἰσχίνης οὑτοσὶ πρῶτος ἡμῶν ἁπάντων (καὶ πρὸς Διὸς καὶ θεῶν πειρᾶσθε συνδιαμνημονεύειν, ἂν ἀληθῆ λέγω· τὰ γὰρ πάντα τὰ πράγματα λυμηνάμενα ὑμῶν καὶ διαφθείραντα ὅλως ταῦτ' ἐστὶν ἤδη) τοῦ μὲν ἀπαγγέλλειν τι τῶν πεπρεσβευμένων ἢ περὶ τῶν ἐν τῇ βουλῇ ῥηθέντων, εἰ ἄρα ἠμφισβήτει μὴ ἀληθῆ λέγειν ἐμέ, μνησθῆναι πάμπληθες ἀπέσχεν, εἶπε δὲ τοιούτους λόγους καὶ τηλικαῦτα καὶ τοιαῦτ' ἔχοντας ἀγαθά, ὥσθ' ἅπαντας ὑμᾶς λαβὼν
20 ᾤχετο. ἔφη γὰρ ἥκειν πεπεικὼς Φίλιππον ἅπανθ' ὅσα 22

VI. p. 228 B.) Raro reperias aut ἀγήοχα (Epist. [Phil.] ap. Dem. pro Ctesiph. p. 238 § 39, et Psephism. p. 249 § 73) aut ἦχα (Auct. Aristog. I. p. 772 § 8) συνῆχας Xen. Memor. IV. 2, 8. Vid. Buttm. *Irr. Verbs*, p. 7. *Transl.* Phrynich. p. 121, et ibi Lobeck. Post ἐλπίσιν tres literae erasae in S.

§ 21. εἰ $ε^{m}$ A^{2} glossa manifesta. Schaef. vertit *num.* Intellige potius *an* ut in locutionibus *dubito an*, *haud scio an*, de qua re alibi dicturus sum. τὰ post πράγματα (repetita sc. ult. syll.) S. Y. O. —— ἠμφεσβήτει VOEMEL. ἠμφίσβ. libri. [Vid. Cobet. *Nov. Lect.* p. 157, p. 430.] τοιαῦτ' S. Y. Q. k. s. A^{1}. A^{2}. Vulg. ante BEKK. τοσαῦτα. Utrumque satis recte dici probat haec Oratio exemplis multis quae enumerare supersedeo.

νους ἐλπίσιν, κ.τ.λ. "hanging upon hopes after hopes and promises."

347. § 21. ταῦτ' ἐστὶν ἤδη] The collocation of ἤδη is striking: "For that which has ruined all your affairs and entirely destroyed them, that we have *now at length* arrived at."——

πάμπληθες: παντελῶς, ὅλως. ULPIAN. "Raro dicitur adverbialiter." SCHAEFER.

§ 22. Comp. Aeschin. p. 43, 44 St.=289—293 R.—Aeschines somewhat trips in this point of his defence, endeavouring to shew that he had held out no promises, but merely acted the

συμφέρει τῇ πόλει, καὶ περὶ τῶν ἐν Ἀμφικτύοσι καὶ
περὶ τῶν ἄλλων ἁπάντων, καὶ διεξῆλθε λόγον μακρὸν
ὑμῖν, ὃν κατὰ Θηβαίων εἰπεῖν πρὸς Φίλιππον ἔφη, καὶ
τὰ κεφάλαια ἀπήγγειλε πρὸς ὑμᾶς, καὶ ἀπελογίζετο ἐκ
τῶν ἑαυτῷ πεπρεσβευμένων δυοῖν ἢ τριῶν ἡμερῶν
ὑμᾶς, μένοντας οἴκοι καὶ οὐ στρατευομένους οὐδ' ἐνο-
χλουμένους, Θήβας μὲν πολιορκουμένας αὐτὰς καθ'
αὑτὰς χωρὶς τῆς ἄλλης Βοιωτίας ἀκούσεσθαι, Θεσπιὰς 21
23 δὲ καὶ Πλαταιὰς οἰκιζομένας, τῷ θεῷ δὲ τὰ χρήματα
εἰσπραττόμενα οὐ παρὰ Φωκέων ἀλλὰ παρὰ Θηβαίων
τῶν βουλευσάντων τὴν κατάληψιν τοῦ ἱεροῦ· διδάσκειν
γὰρ αὐτὸς ἔφη τὸν Φίλιππον ὅτι οὐδὲν ἧττον ἠσεβή-
κασιν οἱ βεβουλευκότες τῶν ταῖς χερσὶ πραξάντων,
καὶ διὰ ταῦτα χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκη-
24 ρυχέναι. ἀκούειν δὲ καὶ τῶν Εὐβοέων ἐνίων ἔφη 22

§ 22. ἀπήγγελλε S. Y. Ed. Turic. Dind. Voemel. Bekk. st. Sed aorist. opinor melior. ——δυεῖν Bekk. quanquam δυοῖν S. Y. O. k. t. u. v. a^{m}. B. [δυοῖν Bekk. st.]

part of a faithful ambassador in relating all reports which he had heard from others. ταῦτα οὐκ ἀπαγγεῖλαι ἀλλ' ὑποσχέσθαι μέ φησιν...ταῦτα οὐ διηγήσασθαί με φησίν, ἀλλ' ἐπηγγέλθαι τὴν Εὔβοιαν παραδώσειν, ἐγὼ δὲ ὑπειλήφειν δεῖν τὴν πόλιν τὴν ὑπὲρ τῶν ὅλων μέλλουσαν βουλεύεσθαι μηδενὸς λόγου Ἑλληνικοῦ ἀνήκοον εἶναι. See Thirlw. v. 363, 364. The substance of the speech delivered by Aeschines at Philip's court is found in p. 43 St. = 283-288 R.

§ 23. *βουλευσάντων τὴν κ.*] Aeschines can hardly have charged the Thebans with plotting the seizure of the temple, though they had no doubt subsequently used the sacred treasures: neither is any mention of this in the abstract which Aeschines gives of his speech. Demosthenes, it would seem, is here guilty of misrepresentation.——*διδάσκειν.*] In the *direct. orat.* Aeschines would have said διδάσκω τὸν Φ. and in the next paragraph ἀκούω τῶν Εὐβοέων. So Schaefer. ἀκούειν however is less singular than διδάσκειν, for it is constantly used where we might expect ἀκήκοα, e. g. Plat. Gorg. 470 D ΠΩΛ. Ἀρχέλαον δήπου τοῦτον τὸν Περδίκκου ὁρᾷς ἄρχοντα Μακεδονίας; ΣΩΚΡ. εἰ δὲ μή, ἀλλ' ἀ κ ο ύ ω γε—(*Have you ever seen .... No, but I have heard of him*). Comp. 503 C Θεμιστοκλέα οὐκ ἀ κ ο ύ ε ι ς (with Heindorf's note). Comp. *audire* in Latin. Liv. xxi. 20, Tacit. Ann. iii. 16. [Madv. ad Cicer. de Fin. iv. 22, 61.]

§ 24. *τῶν Εὐβοέων ἐνίων*] Cleochares of Chalcis. See Aeschin. § 120 p. 44 St. = 290 R.——πεφοβημένων καὶ τεταραγμένων.]

πεφοβημένων καὶ τεταραγμένων τὴν πρὸς τὴν πόλιν οἰκειότητα Φιλίππῳ γεγενημένην, ὅτι "οὐ λελήθατε
348 ἡμᾶς, ὦ ἄνδρες | πρέσβεις, ἐφ' οἷς πεποίησθε τὴν εἰρήνην πρὸς Φίλιππον, οὐδ' ἀγνοοῦμεν ὅτι ὑμεῖς μὲν Ἀμφίπολιν δεδώκατ' ἐκείνῳ, Φίλιππος δ' ὑμῖν Εὔβοιαν ὡμολόγηκε παραδώσειν." εἶναι μέντοι τι καὶ ἄλλο 25
διῳκημένον αὐτῷ, οὐ μήν πω τοῦτο βούλεσθαι λέγειν· καὶ γὰρ νῦν φθονεῖν τινὰς αὐτῷ τῶν συμπρέσβεων.
23 ὑπηνίττετο δ' οὕτω καὶ παρεδήλου τὸν Ὠρωπόν. εὐδοκιμῶν δ' ἐπὶ τούτοις εἰκότως, καὶ δοκῶν καὶ ῥήτωρ ἄριστος εἶναι καὶ ἀνὴρ θαυμαστός, κατέβη μάλα σεμνῶς. ἀναστὰς δ' ἐγὼ ταῦτά τε οὐκ ἔφην εἰδέναι, καὶ 26
ἐπειρώμην τι λέγειν τούτων ὧν εἰς τὴν βουλὴν ἀπήγ-

§ 24. καὶ λεγόντων ante ὅτι add. vulg. ante Bekk.—"orationem gravant intolerabiliter" Schaef. qui recte monet proximum ὅτι pendere ab infinitivo ἀκούειν. Mox ἐφ' οἷς om. S. sed habet in marg. Si al. libr. astipularentur, ut in abrupto genere sermonis, haud magnopere desideres quanquam ο ὐ δ' (pro οὐκ) ἀγνοοῦμεν ὅτι videtur obstare.

348. § 25. Post μέντοι, τι om. S. Y. O. t. u. v. Voem. Pro μὴν praebent μὲν S. Y. Solet S. alibi Ionismis indulgere, e.g. συνιστιάθη § 210, ἱστια (sic) § 260, Boeot. de Nom. p. 996 § 7 ἱστιάτορα (sic). Boeot. de Dot. p. 1026 § 59 ιστιασαι (sic.) Lept. p. 463 § 21 ἱστιάτορες pr. S.——οὐ μήν πω. "Saepius οὔπω sic dirimunt. Imprimis notabile quod legitur p. 230, 27 οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε." Schaef. Cf. Plat. Theaet. 200 D οὐ γάρ πω ἀπεροῦμέν γέ πω, ubi Heind. "Mirum est duplex hoc πω. In promptu foret corrigere οὐ γάρ που ἀπ. γέ πω, nisi tum particula πω nimis remota videretur a praegressa negatione." Vid. Eur. Ion. 546 οὐ γὰρ ὕστερόν γέ πω, quamquam et hic et in Plat. loco γέ που reponendum censeo. Ar. Ran. 565 solus Cod. Ven. γέ που, ubi vulg. γέ πω. Supr. αὐτῷ Bekk. [αὐτῷ Bekk. st.]

"Afraid of and disturbed at the intimacy which had been cemented between Philip and the city." The accus. is naturally governed of the idea implied in τεταραγμένων. Consult the note on p. 366 § 92, and Aeschyl. Ag. 1316 quoted on § 27.

§ 25. ὑπηνίττετο κ.τ.λ.] "And in this he alluded to and hinted at Oropus." Phil. II. p. 73 § 30 Εὔβοιαν δὲ καὶ τὸν Ὠρωπὸν ἀντ' Ἀμφιπόλεως ὑμῖν ἀποδώσει. Comp. p. 449 § 374.——παρεδήλου, *oblique, tecte significare* Reisk. Ind. Schaefer compares Plut. Moral. T. I. p. 33. *Wytt.* (De lib. Educ. T. II. p. 9 D *Xylandr.*) αἰνιττόμενοι καὶ παραδηλοῦντες.

γειλα. καὶ παραστὰς ὁ μὲν ἔνθεν ὁ δ' ἔνθεν, οὑτοσὶ καὶ Φιλοκράτης, ἐβόων, ἐξέκρουόν με, τελευτῶντες ἐχλεύαζον. ὑμεῖς δ' ἐγελᾶτε, καὶ οὔτ' ἀκούειν ἠθέλετε οὔτε πιστεύειν ἐβούλεσθε ἄλλα πλὴν ἃ οὗτος ἀπηγ-
27 γέλκει. καὶ νὴ τοὺς θεοὺς εἰκός τι παθεῖν ἔμοιγε 24
δοκεῖτε· τίς γὰρ ἂν ἠνέσχετο, τηλικαῦτα καὶ τοσαῦτα ἔσεσθαι προσδοκῶν ἀγαθά, ἢ ταῦθ' ὡς οὐκ ἔσται λέγοντός τινος, ἢ κατηγοροῦντος τῶν πεπραγμένων τούτοις; πάντα γὰρ τἄλλ', οἶμαι, τότε δεύτερα ἦν τῶν ὑποκειμένων προσδοκιῶν καὶ τῶν ἐλπίδων, οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο,

§ 26. με post ἐξέκρουον nisi servarent omnes Codd. fortasse omittendum. Ita fortior evadit oratio.——ἐβούλεσθε S. A[1]. Nunc reposui. Idem fecit Bekk. st. Paullo infr. ἀπήγγελκε S. Q. non Ed. Turic. quod miror.

§ 26. ἐβόων, ἐξέκρουόν με] "Kept shouting, kept interrupting me." Comp. Arist. Acharn. 38 βοᾶν ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας· where the Scholiast τὸ ὑποκρούειν ἐπὶ τῶν θορυβούντων λέγεται ὅπερ ἡμεῖς φαμὲν ἐκκρούειν καὶ κωλύειν. "Interpellans" Elmsl. who compares Eccles. 256, 588, 596. Schaefer however considers it equivalent to ἐξέκλειον λόγου τυγχάνειν, p. 349 § 29. I think, causelessly. For another sense of ἐκκρούειν (*to elude, evade, put off*), see below p. 385 § 157 and cons. Buttm. *Ind. Mid.*——ἠθέλετε...ἐβούλεσθε] "Nihil inter se differre hic locus vel maxime ostendit. Vid. not. ad p. 24, 3." Schaefer. I do not agree. In that passage translate: "If the Gods *be willing* and you *wish* it." Here "you were not *willing* to hear nor were you *wishful* to believe." Comp. Leptin. p. 490 § 111 (where again Schaefer will not allow any distinction). This, I am inclined to think, is the proper distinction between βούλομαι (which implies *a positive wish*) and ἐθέλω (which expresses *the mere negative idea of willingness—having no objection*), at least in *Attic* writers. [Saupp. takes the same view on p. 24, 3.] For Homeric usage consult Buttmann. *Lexilog.* Art. 35.

§ 27. ὄχλος ἄλλως] "*Mere bother.*" The proper sense of ὄχλος. Comp. de Coron. p. 299 § 214 μάταιον ὄχλον τοὺς περὶ τούτων λόγους νομίσητε. Eur. Ion, 635 ὄχλον μέτριον (εἶχον). Herod. I. 86 ὄχλον παρεχόντων (in both instances πράγματα is more frequent). Schaefer quotes Bekk. Anecdot. p. 53, 26 ὄχλος ἄλλως: ἐνόχλησις. Δημοσθένης. Thom. Mag. p. 667 ὄχλος καὶ τὸ πλῆθος καὶ ὄχλησις· λέγε οὖν ὄχλον, καὶ μὴ ὄχλησιν, quoting the above passage from Herodotus. See Moeris, p. 289 Ammon. in πλῆθος. δι' ὄχλου εἶναι τινι (*to be irksome to another*) Thuc. I. 73. —— ἄλλως strictly *in another way*, then

ταῦτα δὲ θαυμάσι' ἡλίκα καὶ συμφέροντ' ἐδόκει πεπρᾶχθαι τῇ πόλει.

Τοῦ χάριν δὴ ταῦθ' ὑπέμνησα πρῶτα νῦν ὑμᾶς καὶ 28
διεξῆλθον τούτους τοὺς λόγους; ἑνὸς μέν, ὦ ἄνδρες Ἀθηναῖοι, μάλιστα καὶ πρώτου, ἵνα μηδεὶς ὑμῶν, ἐπει-

§ 28. Post χάριν, δὴ om. Ed. Turic. nullam aliam ob causam quam quod ignorat pr. S. ["sed δή ab eadem m. inserto" Dind.] Mox εἶτα τί τότε Taylor. "Concinnius sane" Dobr. Nihil opus. Cf. Eur. Bacch. 1207 κᾆτα κομπάζειν χρεὼν | καὶ λογχοποιῶν ὄργανα κτᾶσθαι μάτην; ubi injuria Herm. signum interrogandi sustulit. Andr. 917 (893) κἄπειτα τοῦ γέροντος ἡσσήθη χερί; ubi κἄπειτα πῶς frustra conj. Herm. Cf. etiam Nost. de Coron. p. 266 § 117, ubi διὰ τί pauciorum librorum supplementum hodie repudiatum est, p. 269 § 124. Similiter in Latinis scriptoribus e. g. Plaut. Epid. III. 2, 6 Sed ego hinc migrare cesso? Linguae nostrae proprietas "*quid* ego" postulat. εἶτα...ἡμᾶς, interpungit Voem.

"*in another way than is good, sound, or sensible*" (compare the use of ἕτερος = κακός), i. e. "idly, foolishly, vainly, merely." See Ruhnk. on Timae. Lexic. Plat. under οὐκ ἄλλως (which Timaeus explains οὐ μάτην. See μάταιος ὄχλος above). Arnold's difficulty (on Thucyd. viii. 78) would not have occurred, if he had observed that ἄλλως can only be used in the sense of *merely*, where an idea of *depreciation* or *disparagement* is conveyed. No one would translate, *in mere spite*, ἄλλως ἔχθρᾳ: but *mere terror*, *mere fables*, and the like, are justly so rendered, since the secondary notion of *idly*, *vainly*, there prevails. [See Index ii. ἄλλως.] Matth. Gramm. § 597 just reverses the fact: ἄλλως also means *nothing but*, *nil nisi*. Hence ἄλλως λέγειν, *to do nothing but speak*, *to speak in vain*, *idly*. By the way in Aesch. Agam. 1316 οὔτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ | ἄλλως, Peile is more right in translating "*in affright* and *to no purpose*," than in his explanation of θάμνον ὡς ὄρνις, which words are wonderfully illustrated by Shaksp. *Rape of Lucrece* "Birds never limed no secret bushes fear," and III. Henr. VI. Act. v. Sc. 6 "The bird that hath been limed in a bush With trembling wings misdoubteth every bush."

§ 28. ἑνὸς καὶ πρώτου] See Dobr. Adv. —— εἶτα κ.τ.λ.] "What then, did you not then at the very time set about informing and instructing of this?" —— θαυμάζῃ in the pregnant sense, "express with surprise," "ask in astonishment the question." Cf. III. Philipp. p. 127 § 63, Eur. Electr. 516, Ion. 44. In Aristoph. Equit. 512 πῶς is most felicitously restored by Cobet (*Var. Lect.* p. 109), καὶ βασανίζειν intervening proves this. In itself θαυμάζειν ὡς... αἰτοίη is right, as in Plat. Gorg. 481 E θαυμάζοι ὡς ἄτοπά ἐστιν (*say with surprise*), Lys. c. Frument. init. πολλοί μοι προσεληλύθασιν...θαυμάζοντες ὅτι ἐγὼ τῶν σιτοπωλῶν ἐν τῇ βουλῇ κατηγόρουν.

δάν τι λέγοντος ἀκούῃ μου | τῶν πεπραγμένων καὶ 349
δοκῇ δεινὸν αὐτῷ καὶ ὑπερβάλλον εἶναι, "εἶτα τότ' οὐκ
29 ἔλεγες παραχρῆμα ταῦτα οὐδ' ἐδίδασκες ἡμᾶς;" θαυ- 26
μάζῃ, ἀλλὰ μεμνημένοι τὰς ὑποσχέσεις τὰς τούτων, ἃς
ἐφ' ἑκάστων ποιούμενοι τῶν καιρῶν ἐξέκλειον λόγου
τυγχάνειν τοὺς ἄλλους, καὶ τὴν ἐπαγγελίαν τὴν τούτου
ταύτην τὴν καλήν, εἰδῆθ' ὅτι πρὸς ἅπασι τοῖς ἄλλοις
καὶ τοῦτο ἠδίκησθε ὑπ' αὐτοῦ, ὅτι τἀληθῆ παραχρῆμα
καὶ ἡνίκ' ἔδει πυνθάνεσθαι διεκωλύθητε ἐλπίσι καὶ
30 φενακισμοῖς καὶ ὑποσχέσεσιν ἐξαπατώμενοι. πρώτου 27
μὲν τούτου καὶ μάλισθ', οὗπερ εἶπον, ἕνεκα ταῦτα
διεξῆλθον, δευτέρου δὲ τίνος; καὶ οὐδὲν ἐλάττονος ἢ
τούτου, ἵνα τὴν ὅτ' ἀδωροδόκητος ὑπῆρχε προαίρεσιν

§ 29. *ἐξέκρουον* β^{m}. marg. B. et γρ. F. S. Q.—al. *ἐξέβαλον* s.—*βαλλον*. *ἐξέκρουον* arridet SCHAEFERO. Cf. § 26.——Mox *ἐξαπατώμενοι* om. ED. TURIC. VOEM. quem male habet *φενακισμοῖς ἐξαπατᾶσθαι*. Si Aristoph. (Equit. 633) *καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην* recte dixit, quidni Demosthenes? Sed et γρ. S. agnoscit. ["in γρ. marg. antiq." VOEM.]

349. § 29. *τὴν ἐπ. τὴν τούτου ταύτην τὴν καλήν*] For the repetition of the article (the first *τὴν* belongs to *τούτου*, the second to *καλήν*) comp. Mid. p. 563 § 149 *τὰς ἀποῤῥήτους...τὰς τούτου γονάς* (where Bekker causelessly [*τὰς*] *τούτου*). Thuc. I. 23 *ἡ οὐχ ἥκιστα βλάψασα......ἡ λοιμώδης νόσος* (where also Ed. 1. Bekk. [*ἡ*] *οὐχ*. The article here could not be omitted). I. 126 *ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ*. Herod. VI. 46 *τῶν ἐκ Σκαπτῆς Ὕλης τῶν χρυσέων μετάλλων*. Dobree quotes Plat. Gorg. 502 A *ἡ σεμνὴ αὕτη καὶ θαυμαστὴ ἡ τῆς τραγῳδίας ποίησις* (where see Stallb.).

§ 30. *καὶ οὐδὲν ἐλάττονος*] "*καὶ* mallem omissum" SCHAEFER. Translate: "*Why even* no less a matter than this." *καὶ* has often rashly been ejected. I think it may be retained in Plat. Protagor. 309 D *καὶ σοφωτάτῳ μὲν οὖν*...if *καὶ* be closely joined with the superlative, "Nay you should say (not *σοφῷ* but) even the wisest." Nor is *μὲν οὖν* (*immo vero*) an obstacle. Comp. Ar. Av. 823 *καὶ λῷστον μὲν οὖν* | *τὸ Φλέγρας πεδίον* (unless any one hazards the conjecture *κάλλιστον*, which I for one do not venture upon). [I am inclined to defend Aesch. Pers. 1030 *καὶ πλέον ἢ παπαῖ μὲν οὖν*, answering to (1020) *ὀϊστοδέγμονα*. Porson I think has gone too far in banishing from the Tragedians *ὀϊστός* (Med. 634) *ἀΐσσω* and *ᾄσσω*, *ἀϊστόω* and *ᾀστόω* are acknowledged, why not *ὀϊστὸς* and *οἰστός*? The metres are also more congruous.] This *epi-*

αὐτοῦ τῆς πολιτείας ἀναμνησθέντες, ὡς προβεβλημένη καὶ ἄπιστος ἦν πρὸς τὸν Φίλιππον, τὴν μετὰ ταῦτ'
28 ἐξαίφνης γεγονυῖαν πίστιν καὶ φιλίαν σκέψησθε, εἶτ' 31
εἰ μὲν ἐκβέβηκεν ὅσ' ἀπήγγειλε πρὸς ὑμᾶς οὗτος καὶ καλῶς ἔχει τὰ πεπραγμένα, διὰ τὴν ἀλήθειαν καὶ τὸ συμφέρον τῇ πόλει γεγενῆσθαι νομίσητε, εἰ δὲ πάντα τἀναντία ὧν οὗτος εἶπε πέπρακται, καὶ πολλὴν αἰσχύνην καὶ μεγάλους κινδύνους ταῦτ' ἔχει τῇ πόλει, διὰ τὴν αἰσχροκέρδειαν τὴν ἑαυτοῦ καὶ τὸ χρημάτων ἀποδόσθαι τἀληθῆ μεταβεβλημένον αὐτὸν εἰδῆτε.

29 Βούλομαι δ', ἐπειδήπερ εἰς τούτους προήχθην τοὺς 32
λόγους, ὃν τρόπον τὰ περὶ τοὺς Φωκέας πράγμαθ' ὑμῶν παρείλοντο πρῶτον εἰπεῖν ἁπάντων. δεῖ δὲ μηδένα
350 ὑμῶν, ὦ ἄνδρες δικασταί, εἰς τὸ τῶν | πραγμάτων μέγεθος ἀποβλέψαντα μείζους τὰς κατηγορίας καὶ

§ 31. αἰσχροκερδίαν F. S. [" pr. recens mutavit ι in ει " Voem.] Y. Q. s. quod notabile est. Recepit Voem.
§ 32. βλέψαντα S. Y. Ed. Turic. Dind. Voem. Bekk. st.

tatic force is found in καὶ μάλα, καὶ πολύ, καὶ λίαν, and so forth. ——προβεβλημένη] *guarded*, as we say, employing the same metaphor.

§ 31. "Then, if indeed all has resulted that he reported to you, and if what has occurred is well, you may *fancy* [observe the contrast between νομίσητε and εἰδῆτε, and lament the impossibility of exhibiting, in our language, the beautiful artifice in reserving either word to the end of its clause] it was owing to truth and the interests of the state that this confidence and friendship have sprung up, but if quite the contrary to what the defendant told you has occurred, and if this contains great ignominy and no ordinary dangers to the state, you may *know* it was owing to his own base love of gain and his having sold the truth for money, that he has changed his policy." As an instance of the wonderful δεινότης of Demosthenes in *antithesis*, comp. Leptin. p. 465 § 26 παρὰ μὲν γὰρ τὰς ἐπὶ τῶν χορηγιῶν δαπάνας μικρὸν ἡμέρας μέρος ἡ χάρις τοῖς θεωμένοις ἡμῶν, παρὰ δὲ τὰς τῶν εἰς τὸν πόλεμον παρασκευῶν ἀφθονίας πάντα τὸν χρόνον ἡ σωτηρία πάσῃ τῇ πόλει. Comp. also Mid. p. 525 § 33 and Lept. p. 461 § 14 ὅμοιον γενέσθαι δοκεῖν...ὁμοίαν εἶναι.

§ 32. τῆς τούτου δόξης] "Than the reputation of the defendant," "the *calibre* of such a person as Aeschines." This might have been expressed (perhaps more clearly) ἢ κατὰ τὴν τούτου δόξαν. δόξα is a word of

33 τὰς αἰτίας τῆς τούτου δόξης νομίσαι, ἀλλ' ἐκεῖν' ὁρᾶν, ὅτι ὅντιν' ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε καὶ τῶν συμβάντων καιρῶν ἐποιήσατε κύριον, οὗτος, εἴπερ ὥσπερ οὗτος ἐβουλήθη μισθώσας αὑτὸν ἐξαπατᾶν ὑμᾶς καὶ φενακίζειν, τῶν ἴσων ἂν αἴτιος ἦν κακῶν ὅσωνπερ καὶ οὗτος· οὐ γὰρ εἰ φαύλοις χρῆσθ' ὑμεῖς εἰς τὰ κοινὰ πολλάκις ἀνθρώποις, καὶ τὰ πράγματ' ἐστὶ φαῦλα ὧν ἡ πόλις ἀξιοῦται
34 παρὰ τοῖς ἄλλοις, οὐδὲ πολλοῦ δεῖ· εἶτα καὶ Φωκέας ἀπολώλεκε μέν, οἶμαι, Φίλιππος, συνηγωνίσαντο δὲ

§ 33. *ὅτι εἰ καὶ ὁντινοῦν* vulg. ante Bekk. *ὅτι ὅντιν' ἂν* S. Y.—— *αἴτιος ἦν ἂν* S. Y. Ed. Turic. Dind. Voem. Bekk. st.

§ 34. *ἀπώλεσεν ἂν* vulg. ante Bekk. qui om. quanquam ser-

neutral signification. Leptin. p. 460 § 10 *οὗτος ὁ νόμος ταύτην* (sc. *δόξαν*) *ἀντὶ καλῆς αἰσχρὰν τῇ πόλει περιάπτει*, and Thucyd. II. 11 *μεγίστην δόξαν* (*the most momentous reputation whether for good or evil...*) *ἐπ' ἀμφότερα ἐκ τῶν ἀποβαινόντων*. Compare a similar passage de Coron. p. 275 § 142 *ἐκεῖνο φοβοῦμαι, μὴ τῶν εἰργασμένων αὐτῷ κακῶν ὑποληφθῇ ἐλάττων οὗτος· ὅπερ πρότερον συνέβη, ὅτε τοὺς ταλαιπώρους Φωκέας ἐποίησεν ἀπολέσθαι τὰ ψευδῆ δεῦρ' ἀπαγγείλας.*

§ 33. "Whomsoever you might have placed (even a sorrier creature than Aeschines) in this post and given him supreme influence over the events which have occurred, such a one (*οὗτος*) had he like the defendant hired out of his services and purposed to impose on you and deceive you, would have caused the like evils that he has caused: for it does not follow, because you frequently employ mean and sorry bunglers for public duties, that the undertakings are consequently mean and unimportant, which our state is thought competent to in the estimation of all the world. No: far from it." I agree with Schaefer (see his note on p. 100, 10) as to the interpunctuation *οὐδὲ πολλοῦ δεῖ*. We cannot with others point this constantly recurring phrase (see Dobree, Advers.) *οὐδέ. πολλοῦ δεῖ*, for it seems certain that an Attic Orator would have written *οὐ· πολλοῦ γε καὶ δεῖ.* Still however *οὐδὲ* does not negative what follows, but repeats the previous negation, being closely pronounced with what follows. The passage which Schaefer quotes from Eur. Phoen. 1640 *οὐκ ἂν προδοίην, οὐδέπερ πράσσων καλῶς* is decisive on this head: for who would dream of *οὐδέ, περ π. κ.*? Two passages in Homer. Odyss. *μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες* IV. 684, *μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο* XI. 613, have been rightly explained on this principle by Herm. on Viger. n. 262. Comp. also *οὐ μὴν οὐδέ.*

§ 34. "Philip then, I take it,

οὗτοι. τοῦτο δὴ δεῖ σκοπεῖν καὶ ὁρᾶν, εἰ ὅσα τῆς Φωκέων σωτηρίας ἐπὶ τὴν πρεσβείαν ἧκε, ταῦθ' ἅπαντ' ἀπώλεσαν οὗτοι καὶ διέφθειραν ἑκόντες, οὐχ ὡς ὅδε Φωκέας ἀπώλεσε καθ' ἑαυτόν. πόθεν;

31 Δὸς δέ μοι τὸ προβούλευμα ὃ πρὸς τὴν ἐμὴν ἀπαγγελίαν ἐψηφίσαθ' ἡ βουλή, καὶ τὴν μαρτυρίαν τὴν τοῦ γράψαντος αὐτὸ τότε, ἵν' εἰδῆθ' ὅτι ἐγὼ μὲν οὐ τότε σιγήσας νῦν ἀφίσταμαι τῶν πεπραγμένων, ἀλλ' εὐθὺς κατηγόρουν καὶ προεώρων τὰ μέλλοντα, ἡ βουλὴ δὲ ἡ μὴ κωλυθεῖσα ἀκοῦσαι τἀληθῆ παρ' ἐμοῦ οὔτ' ἐπῄνεσε

vant F. Y. Q. O. t. u. v. ἂν Voem. (qui ὅδε ad *Aeschinem* referendum esse vidit). Servandum censet Schaefer. "Hoc enim dicitur: *Philippum Phocenses solum per se* (etiam non adjutum ab his) *perditurum fuisse.*" Vid. not.

§ 35. ἐπαγγελίαν F. Y. Q. O. t. u. v. sollenni confusione. Mox ἐφίσταμαι S. Q. Inter προεώρων, προεωρώμην, et προωρήμην libri fluctuant.——φήσει Bekk. [φησι Bekk. st.] post Reisk. Sed

has ruined the Phocians, but this party co-operated with him: this then is what you are to look to and fix your eye upon, whether all points touching the preservation of the Phocians that devolved upon the ambassadors, whether all these they have ruined and purposely destroyed, not that Aeschines ruined the Phocians by himself. Of course he did not. (πόθεν;)" In my first edition, deferring too much to Schaefer's authority, I understood ὅδε to mean Philip. But surely Demosthenes would then have used ἐκεῖνος. οὗτος (or ὅδε) is either the speaker's opponent or his friend in whose behalf he is speaking, e.g. in Dem. de Coron. οὗτος (or ὅδε) is either Aeschines or Ctesiphon; in pro Phorm. either Apollodorus or Phormio; the Greek language not possessing (or rather not heeding; see Donalds. *New Cratylus*, pp. 253, 254 Ed. 3, modified by the statement in his *Gr. Gram.* pp. 379, 380) the nicety of discrimination which is noticeable in the Latin, *iste* ("*your client*," e.g. Cicero in the Verrine Orations addressing the opposite counsel Hortensius), *hic* ("*my client*"). Sometimes οὗτος (or ὅδε) will of course refer to one recently mentioned; and in the speech adv. Stephan. I. more than once refers to Phormio, who is not immediately connected with the action, but is in that speech as well as pro Phorm. the main object of the speaker's attack. [C. R. Kennedy takes ὅδε as I do.]

§ 35. προβούλευμα] "The preliminary resolution of the Boule," without which no measure could legally come before the ἐκκλησία. See Schoemann *de Comit.* Book I. Chap. ix. ——ἐπῄνεσε] "Gave the customary vote of thanks." The

τούτους οὔτ' εἰς τὸ πρυτανεῖον ἠξίωσε καλέσαι. καίτοι τοῦτ', ἀφ' οὗ γέγονεν ἡ πόλις, οὐδεὶς πώποτέ φησι παθεῖν οὐδένας πρέσβεις, οὐδὲ Τιμαγόραν, οὗ θάνατον κατεχειροτόνησεν ὁ δῆμος. ἀλλ' οὗτοι πεπόνθασιν.

36 *Λέγε δ' αὐτοῖς πρῶτον μὲν τὴν μαρτυρίαν, εἶτα τὸ* 36
προβούλευμα.

| ΜΑΡΤΥΡΙΑ. ΠΡΟΒΟΥΛΕΥΜΑ. 351

Ἐνταῦθ' οὔτ' ἔπαινος οὔτε κλῆσις εἰς τὸ πρυτανεῖόν ἐστι τῶν πρέσβεων ὑπὸ τῆς βουλῆς. εἰ δέ φησιν οὗτος, δειξάτω καὶ παρασχέσθω, κἀγὼ καταβαίνω. ἀλλ' οὐκ ἔστιν. εἰ μὲν τοίνυν ταὔθ' ἅπαντες ἐπρεσβεύομεν, δικαίως οὐδένα ἐπήνεσεν ἡ βουλή· δεινὰ γὰρ

φησι S. F. Y. Q. O. r. t. u. v. quod recepi propter locum simillimum in Mid. p. 520 § 16 *καίτοι τοῦτό γ'* [*καίτοι τοιοῦτον* Ed. Turic. quoniam *καὶ τοιοῦτον* S. et alii Codd. sed quid est hoc nisi *καίτοι* [*τ*]*οῦτό γ'*? Cf. sim. loc. Lept. p. 492 § 117] *οὐδεὶς πώποτε οὐδένα φησὶν ἀκηκοέναι τολμήσαντα οὐδὲ ποιήσαντα ἐν τῇ πόλει.* De *φησὶ* et *φήσει* vid. infr. § 106.

§ 36. *ἅπαντες* Ed. Turic. S. Bekk. st. Fort. *ταὔθ' ἅπαντες.* Nunc cum Voem. reposui.——*ὡς ἀληθῶς* om. S. k. s. δ^m. A[1]. Ed. Tur. Dind. Voem. Bekk. st.——*οἱ μὲν*...*οἱ δὲ* Bekk. st.

word constantly recurs in the Orators. So *ἐπῃνέθη* Thucyd. II. 25 of Brasidas, who was the first of the Spartans in the Peloponnesian war that received the thanks of his countrymen.—*Τιμαγόραν*] See Xenoph. Hellen. VII. 1. When Pelopidas went on an embassy to the court of Susa 367 B.C., the Athenian envoys Timagoras and Leon met him there. The former was on his return accused by his colleague *ὡς οὔτε συσκηνοῦν ἐθέλοι ἑαυτῷ, μετά τε Πελοπίδου πάντα βουλεύοιτο* (Xenoph. § 28 where see Schneider) and put to death. See also below p. 383 § 150, p. 400 § 211, and Thirlw. v. p. 123, 124. Such offences were referred before the people by a formal complaint (*προβολή*). Hence *κατεχειροτόνησεν*. Anecd. Bekk. 268, 25 *καταχειροτονία: τὸ τὸν δῆμον ἐπινεῦσαι. προβολὴ γὰρ ἐν τῷ δήμῳ ἐγένετο κατὰ τῶν ἀρχόντων καὶ στρατηγῶν καὶ συκοφαντῶν καὶ τῶν περὶ τὰ μυστήρια* (Mid. p. 571 § 175) *καὶ Διονύσια* (Mid. *passim*) *ἀδικούντων. καὶ εἰ μὲν καταχειροτονήσειεν ὁ δῆμος, οὗτος εἰσήγετο εἰς τὸ δικαστήριον· εἰ δὲ μὴ καταχειροτονήσειεν, οὐκ εἰσήγετο.* —— *οὐδένας.* See on § 74.

351. § 36. *παρασχέσθω*] i.e. *μάρτυρας*. See note on § 260. ——*εἰ μὲν τοίνυν, κ.τ.λ.*] "Callide occurritur objectioni ipsum De-

ὡς ἀληθῶς τὰ πεπραγμένα πᾶσιν· εἰ δ' οἱ μὲν τὰ
δίκαια ἔπραττον ἡμῶν, οἱ δὲ τἀναντία, διὰ τοὺς πεπο-
νηρευμένους, ὡς ἔοικε, τοῖς ἐπιεικέσι συμβεβηκὸς ἂν
33 εἴη ταύτης τῆς ἀτιμίας μετεσχηκέναι. πῶς οὖν ῥᾳδίως 37
πάντες εἴσεσθε τίς ποτ' ἔσθ' ὁ πονηρός; ἀναμνήσθητε
παρ' ὑμῖν αὐτοῖς τίς ἐσθ' ὁ κατηγορῶν τῶν πεπραγ-
μένων ἐξ ἀρχῆς. δῆλον γὰρ ὅτι τῷ μὲν ἠδικηκότι
σιγᾶν ἐξήρκει καὶ διακρουσαμένῳ τὸν παρόντα χρόνον
μηκέτ' εἰς λόγον περὶ τῶν πεπραγμένων ἑαυτὸν καθι-
στάναι, τῷ δὲ μηδὲν ἑαυτῷ συνειδότι δεινὸν εἰσῄει, εἰ
δεινῶν καὶ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆ-
σαι. εἰμὶ τοίνυν ὁ κατηγορῶν ἐξ ἀρχῆς ἐγὼ τούτων,
τούτων δ' οὐδεὶς ἐμοῦ.
34 Ἡ μὲν τοίνυν βουλὴ ταῦτα προβεβουλεύκει· τῆς 38
δ' ἐκκλησίας γιγνομένης καὶ τοῦ Φιλίππου παρόντος
ἐν Πύλαις ἤδη—ἦν γὰρ τοῦτο πρῶτον ἁπάντων τῶν

§ 37. *ἂν* ante *ἀναμνήσθητε* (sc. *ἀναμνησθῆτε*) dubitanter addi vult Dobr. Neque h. l. opus est addita particula, neque supr. § 4 deleta.——*δεινὸν εἰσῄει εἰ*] Ita Bekk. loc. refinxit ad Codd. S. Q. r. s. A[1]. *εἰσῄει* sine *εἰ* A[2]. Ceteri libri *εἰ σιγῴη*. Locus emendatricem manum etiamnunc videtur desiderare, quod arguit etiam cum transp. *πονηρῶν καὶ δεινῶν* F. Q. O. r. t. u. v. cum quod al. libri *δόξα* s. *δόξαι*. [An *τι δεινὸν*?]

§ 38. *προὐβεβουλεύκει* Voem.——Ab *ἦν* ad *τούτοις* [*τούτους* ex conj.] signis parentheseos inclusit Reisk. [ab *ἦν* ad *ἀδικημάτων* Voem.] Idem. om. *καὶ* et post *ἀκούειν* add. *συνέβη* quod hab. A[2]. et marg. rec. O. et supr. versum rec. k.——*χρῆν* Bekk. sed *χρὴ*

mosthenem pariter caruisse honore *τοῦ τε ἐπαίνου καὶ τῆς κλήσεως*." Schaefer.

§ 37. *διακρουσαμένῳ κ.τ.λ.*] Comp. a similar passage in Mid. p. 523 § 27 *φεύγοντος μὲν γὰρ οἶμαι καὶ ἠδικηκότος ἐστὶ τὸ τὸν παρόντα τρόπον τοῦ μὴ δοῦναι δίκην διακρουόμενον κ.τ.λ.*——*τῷ δὲ μηδέν*......] "But one who was conscious of no wrong it struck as monstrous, if he should lie under the imputation of being an accomplice in shameful and wicked crimes by his silence." If the text is right *δεινὸν* does not belong to *συνειδότι*. See below p. 408 § 237 *ἐκ τοῦ μηδὲν ἐμαυτῷ συνειδέναι* (so Bekker, omitting *δεινόν*).

§ 38. *τὸ τὸν Φίλιππον*......] "That they should set Philip on a sudden at the head of affairs, and, when it was for your advantage...—at one and the same moment you should hear of Philip's arrival, and it

ἀδικημάτων, τὸ τὸν Φίλιππον ἐπιστῆσαι τοῖς πράγμασι τούτοις, καὶ δέον ὑμᾶς ἀκοῦσαι περὶ τῶν πραγμάτων, εἶτα βουλεύσασθαι, μετὰ ταῦτα δὲ πράττειν ὅ τι δόξαι, ἅμα ἀκούειν κἀκεῖνον παρεῖναι καὶ μηδ' ὅ τι
39 *χρὴ ποιεῖν ῥᾴδιον εἰπεῖν εἶναι—πρὸς δὲ τούτοις τοῦτο* 35
μὲν οὐδεὶς ἀνέγνω τῷ δήμῳ τὸ προβούλευμα, οὐδ'
ἤκουσεν | ὁ δῆμος, ἀναστὰς δ' οὗτος ἐδημηγόρει ταῦθ' 352
ἃ διεξῆλθον ἄρτι πρὸς ὑμᾶς ἐγώ, τὰ πολλὰ καὶ μεγάλα ἀγαθά, ἃ πεπεικὼς ἔφη τὸν Φίλιππον ἥκειν καὶ διὰ τοῦτο χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι. ὥσθ' ὑμᾶς ἐκπεπληγμένους τῇ παρουσίᾳ τὸ πρῶτον τῇ τοῦ Φιλίππου, καὶ τούτοις ὀργιζομένους ἐπὶ τῷ μὴ προηγγελκέναι, πραοτέρους γενέσθαι τινός, πάνθ' ἴσ' ἐβούλεσθ' ὑμῖν ἔσεσθαι προσδοκήσαντας, καὶ μηδὲ

S. Y. r. A[1]. A[2]. *χρῆ* s. *χρὴ* recepi cum Dind. et Ed. Turic. "Fortasse legendum *χρείη*" Bekk. Omnino *χρείη* aut *χρη*. In Plat. Apol. init. reponend. *χρὴ* q. habent Bekkeri tres Codd. (unus ex corr.) [*χρὴ* Voem. Bekk. st.]

§ 39. *τοῦτο* S. Y. vulgo *ταῦτα*. *προσηγγελκέναι*. S. t. u. v. B. Mox pro *τινὸς* certatim corrigunt *τινάς*. *τινος* (a supra) O. *τινὰς* r. Vid. not.

should not be any easy matter, &c."—*ἐπιστῆσαι*] Consult note on p. 444 § 371, and comp. de Coron. p. 236 § 32.

§ 39. *πρὸς δὲ τούτοις* would have been omitted but for the preceding abrupt parenthesis, the original connection of the passage being this: *τῆς δ' ἐκκ. γ. καὶ τοῦ Φ. παρ. τοῦτο μὲν κ.τ.λ.* (Comp. Thucyd. iv. 132 *ἐτύγχανε γὰρ...ὁ δὲ Περδίκκας.*) Voemel's "infinitivus exclamativus" (*fancy their putting Philip at the head of affairs...fancy your hearing...fancy it not being easy...*) seems to me singularly out of place here.

352. § 39. *πραοτέρους......τινός*] "More mild than *anything.*" I do not remember a precisely parallel phrase. "More than any thing" is usually rendered in Greek by *ἧττον οὐδενὸς* (*less than nothing*) and so in the case of similar expressions. Thucyd. vii. 29 has a singularly worded sentence: *καὶ ξυμφορὰ τῇ πόλει πάσῃ οὐδεμιᾶς ἥσσων μᾶλλον ἑτέρας ἀδόκητός τε ἐπέπεσεν αὕτη καὶ δεινή.* Here one would imagine *μᾶλλον ἑτέρας* to be a gloss: but we again find i. 138 *ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἑτέρου ἄξιος θαυμάσαι*, and iv. 3 *τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον ἑτέρου μᾶλλον.* Comp. also Dem. Mid. p. 536 § 66 *ἄμεινον ...τινός*, and Thucyd. vi. 16 *εἴ*

36 φωνὴν ἐθέλειν ἀκούειν ἐμοῦ μηδ' ἄλλου μηδενός. καὶ 40
μετὰ ταῦτ' ἀνεγιγνώσκετο ἡ ἐπιστολὴ ἡ παρὰ τοῦ
Φιλίππου, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, ἄντι-
κρυς οὑτωσὶ καὶ διαῤῥήδην ἀπολογία γεγραμμένη τῶν
τούτοις ἡμαρτημένων. καὶ γὰρ ὡς αὐτὸς κατεκώλυσεν
αὐτοὺς βουλομένους ἐπὶ τὰς πόλεις ἰέναι καὶ τοὺς
ὅρκους ἀπολαμβάνειν, ἔνεστι, καὶ ὡς ἵνα συνδιαλλάτ-
τωσιν αὐτῷ τοὺς Ἁλέας πρὸς τοὺς Φαρσαλίους κατέ-
37 σχεν αὐτούς· καὶ πάντα ἀναδεχόμενος καὶ εἰς αὐτὸν 41
ποιούμενος τὰ τούτων ἁμαρτήματά ἐστιν. ὑπὲρ δὲ
Φωκέων ἢ Θεσπιέων ἢ ὧν οὗτος ἀπήγγειλε πρὸς ὑμᾶς
ἀλλ' οὐδὲ μικρόν. καὶ τοῦτο οὐκ ἀπὸ ταὐτομάτου τοῦ-

§ 40. οὕτως S. Ed. Turic. Dind. Voem. Bekk. st. Saltem οὕτω mallet Demosthenes.——[Ἁλέας nunc reposui. Idem facit Voem.]

§ 41. Εὐβοῶν supra § 24 et hic Θεσπιῶν scribi oportuit si Cobetio credimus. Vid. quae Vir doctissimus passim monuit, e.g. Var. Lect. p. 326, Nov. Lect. p. 116, ad Hyperid. Or. Funebr. p. 43 seq. Equidem ἐπέχω.——ἀπήγγελλεν S. Y. ἀπήγγελλε $β^m$. et Ed. Turic. Dind. Voem. Bekk. st. An librarius Cod. S., indagator

του χεῖρον μεταχειρίζω. This at least teaches us to be wary of rashly altering πραοτέρους τινός.

§ 40. Comp. below p. 396 § 193, with the reply of Aeschines p. 44, 45 St. = 294—297 R. For instances of οὑτωσί or οὕτως consult Dobree and Buttm. Ind. Mid. — ἄντικρυς, see below p. 381 § 142. Thucyd. I. 122 ἄντικρυς δουλεία "direct, downright slavery," VIII. 92 ἄντικρυς δῆμον "a downright democracy," for this word, as ἄλλως (see § 27), is joined also with substantives.

§ 41. ἀλλ' οὐδὲ μικρόν] "*Nay* not even ever so little, sc. ἔνεστιν ἐν τῇ ἐπιστολῇ." Comp. I. Aphob. p. 821 § 24 λῆμμα... οὐδὲν ἐμοὶ γεγενημένον ἀποφαίνουσιν ἀ λ λ' ο ὐ δ ὲ μ ι κ ρ ό ν. So ἀλλ' οὐδ' ὁτιοῦν Mid. p. 551 § 114 (where Spalding "non modo parum, *sed* ne minimum quidem"), Auct. I. Aristog. p. 771 § 5 ἀλλ' οὐδὲ τὸ μικρότατον, Prooem. p. 1455, Aristoph. Nub. 1396 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν | ἀλλ' οὐδ' ἐρεβίνθου, where Porson (Aristophanic. p. 52) quotes this passage and Diphil. Athenae. p. 236 C. See Dobr. Addend. p. (122) whose observation the passages in Demosthenes, with the exception of Prooem., have escaped, though he quotes that from I. Aphob. in his Adversaria.——ἐκδέχεται τὴν αἰτίαν] There appears to be this distinction between ἐκδέχεσθαι and ἀναδέχεσθαι above, that the latter signifies *to take on one's back or shoulder the burden of a thing, to bear the brunt* (see Andr. p. 613 § 64), the former *to take in succession from*

τον ἐπράχθη τὸν τρόπον, ἀλλ' ὑπὲρ μὲν ὧν παρὰ τού-
των ὑμᾶς ἔδει δίκην λαμβάνειν οὐ πεποιηκότων οὐδὲ
διῳκηκότων οὐδὲν ὧν ὑμεῖς προσετάξατε ἐν τῷ ψηφί-
σματι, ἐκεῖνος ἐκδέχεται τὴν αἰτίαν καί φησιν αὐτὸς
αἴτιος γεγενῆσθαι, ὃν οὐκ ἐμέλλεθ' ὑμεῖς οἶμαι δυνή-
42 σεσθαι κολάσαι, ἃ δ' ἐκεῖνος ἐξαπατῆσαι καὶ προλα- 38
βεῖν τῆς πόλεως ἐβούλετο, οὗτος ἀπήγγειλεν, ἵνα μηδ'
ἐγκαλέσαι μηδὲ | μέμψασθαι μηδὲν ὕστερον ὑμεῖς 353
ἔχοιτε Φιλίππῳ, μήτ' ἐν ἐπιστολῇ μήτ' ἄλλοθι μηδα-
μοῦ τῶν παρ' ἐκείνου τούτων ἐνόντων. λέγε δ' αὐτοῖς
αὐτὴν τὴν ἐπιστολήν, ἣν ἔγραψε μὲν οὗτος, ἔπεμψε δ'
ἐκεῖνος· καὶ σκοπεῖθ' ὅτι τοῦτον ἔχει τὸν τρόπον, ὃν
διεξελήλυθ' ἐγώ. λέγε.

ΕΠΙΣΤΟΛΗ.

43 Ἀκούετε ὦ ἄνδρες Ἀθηναῖοι τῆς ἐπιστολῆς, ὡς 39
καλὴ καὶ φιλάνθρωπος, περὶ δὲ Φωκέων ἢ Θηβαίων
ἢ τῶν ἄλλων ὧν οὗτος ἀπήγγειλε πρὸς ὑμᾶς, οὐδὲ γρῦ.
ταύτης τοίνυν οὐδ' ὁτιοῦν ἐσθ' ὑγιές. καὶ τοῦτ' αὐτίκα
δὴ μάλα ὑμεῖς ὄψεσθε. οἱ μὲν γὰρ Ἀλεῖς, οὓς ἵνα
συνδιαλλάττωσι κατασχεῖν φησὶ τούτους, τοιαύτης

ille quidem glossarum sagacissimus, injuriam inferre τῷ πρὸς ὑμᾶς voluerit (cf. § 43) peritiores viderint. Certe ἀπήγγελλεν, ἀλλ' sonat mollius quam ἀπήγγειλε, οὐδέ § 43.

§ 42. ἄλλοτε S. quod ne ipsos quidem Ed. Turic. recepturos fuisse putabam. Mox τῶν om. S. Y. Ed. Turic. Voem. Bekk. st. Variant libri inter τοῖς, τῶν, et ἐν τοῖς. ὄντων vulg. ante Reisk. ἐνόντων S. A[1]. alii.

§ 43. πρὸς ὑμᾶς post ἀπήγγειλε om. S. Dind. Ed. Turic. Voem. [πρὸς ὑμᾶς] Bekk. [Om. Bekk. st.] Quidni servandum? Cf. § 31, § 41.

another. See below p. 371 § 108, compared with de Coron. p. 232 § 21.

353. § 43. ἵνα συνδιαλλάττωσι] the very words of the Letter: therefore the conjunctive is right. See also § 40.—τούτους· Aeschines and his colleagues.

τετυχήκασι διαλλαγῆς ὥστ' ἐξελήλανται καὶ ἀνάστα- 44
τος ἡ πόλις αὐτῶν γέγονεν· τοὺς δ' αἰχμαλώτους ὁ σκοπῶν τί ἂν ποιῶν ὑμῖν χαρίσαιτο οὐδ' ἐνθυμηθῆναί φησι λύσασθαι. μεμαρτύρηται δὲ δήπουθεν ὑμῖν ἐν τῷ δήμῳ πολλάκις ὡς ἐγὼ τάλαντον ἔχων ἐπ' αὐτοὺς

§ 44. *ἀνάσπαστος* Y. et fortasse al. Vid. not.——*ποιῶν* om. S. Y. s. et Ed. Turic. Voem. Bekk. st. Sed iterum recurrit § 45, § 46, § 53. Elegantior fortasse esset locutio si omitteretur. [Sed Arist. Pac. 358 *ἀλλ' ὅ τι μάλιστα χαριούμεθα ποιοῦντες*.] Quod

§ 44. *ἀνάστατος ἡ πόλις*] "Their country has been rendered desolate." Compare below p. 446 § 375 *ἐξελήλανται καὶ ἀνάστατος αὐτῶν ἡ χώρα γέγονεν*. Thuc. vi. 5 *καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη* (*ἡ γῆ ἡ Καμαριναίων* s. *Καμάρινα*). The people of Halus were delivered up to the Pharsalians. See Dem. ad Phil. Epist. init. Hence Valesius on Harpocr. (notes on Maussac. adnotat. p. 212 = 415 Ed. Lips.) prefers *ἀνάσπαστος* "neque enim verum est Halum eversam fuisse, cum tradita sit Pharsaliis. *ἀνάσπαστος* autem recte dicitur, quia ejus incolae omnes abducti et in servitutem redacti." He proves this use of *ἀνάσπαστος* from Herodotus [see Schw. Lexic.] and other writers. But it has been truly remarked that as *ἐξελήλανται* refers to *the inhabitants*, so *πόλις* by contrast must here mean *χώρα*, and Taylor acutely observes, "optaverim adductum esse vel unicum saltem locum, ubi *πόλις* urbs ipsa aut *χώρα ἀνάσπαστος* dicitur."—*λύσασθαι*] Schaefer: "Philippus gratis potuit dimittere eos, qui ipsius mancipia essent: qui essent aliorum, si vellet liberare, a dominis redimere debuit pretio soluto. Illos igitur *ἔλυσεν*, hos *ἐλύσατο*. Omnem tollit dubitationem quod legitur p. 323, 13" § 183, where we are expressly told that Demosthenes urged upon Philip to employ the money and presents which he was offering as *ξένια* to himself and his colleagues in effecting the ransom of the captives. *Φίλιππον ἀξιοῦν, ὧν ἡμῖν ἐδίδου ξενίων, τούτους* (i.e. *τοὺς αἰχμαλώτους*) *λύσασθαι*. It is strange after citing this passage (where surely *Φίλιππον* is the subject to *λύσασθαι*) how Boehnecke *Forschungen* p. 405 could fancy that Philip's letter was worded *τοὺς δ' αἰχμαλώτους ὑμᾶς αὐτοὺς λύσασθαι οὐδ' ἐνεθυμήθην*. It is very easy to conceive that Philip gave up his own prisoners without ransom, and so Aeschines § 100 p. 41 St. = 274 R. informs us, but he could hardly expect that his allies and others should follow his example. He had therefore made a promise that he would not only set free gratuitously (*λῦσαι*) his own prisoners, but would contribute to the ransom of such as were in other hands. Com. § 185 *ἐπειδὴ ταῦτ'* (sc. *ξένια*) *εἰς τοὺς αἰχμαλώτους ἠξίουν αὐτὸν ἀναλίσκειν ἐγώ...οὔτε φυγεῖν τὸ ἀνάλωμα* (*καλῶς εἶχεν*)· *ὡμολόγησε μὲν δή, διεκρούσατο δὲ εἰς τὰ Παναθήναια φήσας ἀποπέμψειν*. (*ἀποπ.* what? surely *τὰ λύτρα*.)

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στολῆς αὐτὸ τοῦτο, ἐνθένδε. λέγε.

ΕΞ ΕΠΙΣΤΟΛΗΣ.

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προσγένοιτ' αὐτῷ, γράψειν ὡμολόγει ἡλίκα τὴν πόλιν εὖ ποιήσει· ἐπειδὴ δ' ἀμφότερ' αὐτῷ γέγονεν, οὐκ εἰδέ-

ipsum sensisse puto hominem haudquaquam ineptum qui Cod. S. exaravit. Itaque festinantius h. l. ποιῶν induxit, idem mox facturus nisi sero demum innotuisset in Philippi Epistola diserte ποιῶν scribi.

§ 45. ἡνίκα (pro ἡλίκα) S. sc. ν̄ et λ̄ confus. Sed § 163 ἡλίκα recte S. Infra ὑμῖν χαρίσαιτο γρ. S. F. Q.——Pro ἐκ τῆς habet ἐκείνης S. ("inserto ante ἐκείνης a m. quarta δ' ἐκ." Dind. ["ἐκ τῆς (non δ' ἐκ) add. antiq." Voem.]) Itaque "Fort. ἐκείνης τῆς" Ed. Turic. Non displicet.

Comp. also § 186 ἑαυτοὺς...λύσασθαι καὶ μηδεμίαν τούτου χάριν ἔχειν τῷ Φιλίππῳ and § 187 ὡμολόγησεν ὁ Φίλιππος τοὺς λοίπους λύσασθαι.——τάλαντον ἔχων] Aeschines laughs at this *ubi supra.* τάλαντον φέρων, ἑνὸς ἀνδρός, οὐδέ τούτου λίαν εὐπόρου, ἱκανὰ λύτρα, of course using rhetorical exaggeration.——τὴν ἐμὴν φιλοτιμίαν ἀφαιρούμενος] "Endeavouring to debar me from displaying my public spirit and munificence," viz. by Philip's throwing cold water on the project. ἀπεστέρημαι τῶν ἰδίων φιλοτιμιῶν, below p. 410 § 247 in a somewhat different sense.

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ναι φησὶ τί ἂν ποιῶν χαρίσαιτο, ἐὰν δ' ὑμεῖς λεγητε, ποιήσειν ἃ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει, εἰς ταύτας τὰς προφάσεις καταφεύγων, κἂν ἄρα εἴπητέ τι καὶ προαχθῆθ' ὑμεῖς ἐπαγγείλασθαι, ἀναχώρησιν ἑαυτῷ καταλείπων.

42 Ταῦτα τοίνυν καὶ πόλλ' ἕτερα ἐνῆν παραχρῆμα 47
τότ' εὐθὺς ἐξελέγχειν καὶ διδάσκειν ὑμᾶς καὶ μὴ προέσθαι τὰ πράγματ' ἐᾶν, εἰ μὴ Θεσπιαὶ καὶ Πλαταιαὶ καὶ τὸ Θηβαίους αὐτίκα δὴ μάλα δώσειν δίκην ἀφείλετο τὴν ἀλήθειαν. καίτοι ταῦτα εἰ μὲν ἀκοῦσαι μόνον ἔδει καὶ φενακισθῆναι τὴν πόλιν, ὀρθῶς ἐλέγετο, εἰ δὲ πραχθῆναι τῷ ὄντι, σιωπᾶσθαι συνέφερεν. εἰ μὲν γὰρ ἐνταῦθ' ἦν ἤδη τὰ πράγματα ὥστε μηδ' αἰσθομένοις τοῖς Θηβαίοις πλέον εἶναι μηδέν, τί οὐ

§ 46. ἂν (pro ἐὰν) S. a^m. A¹. Ed. Turic. Dind. Voem. Bekk. st. ——δ S. Y. s. Ed. Turic. Dind. Voem. Bekk. st., placet etiam Schaefero. Sed alia est ratio τοῦ δ § 45, ibi enim sequitur τοῦτο. Mihi quidem hic pluralis longe melior videtur. ἵνα, κἂν......καταλείπῃ vulg. ante Bekk. qui Cod. S. egregiam scripturam reposuit.

§ 47. Pro μόνον, μὲν S. et φενακισθῆναι δὲ (pro καὶ φ.) S. k. s. A¹. unde Ed. Turic. [et Voem.] sic refinxit: εἰ μὲν ἀκοῦσαι μὲν ἔδει φενακισθῆναι δὲ τὴν πόλιν. Sed audi Schaeferum sobrie disputantem: "Varietatis origo non est obscura. Cum enim μόνον, scribendi compendio (v. Bast. ad Gregor. Corinth. p. 331) non intellecto, transiisset in μέν, ut membrum sequens antecedenti apte responderet, et καὶ deleverunt et δὲ addiderunt post φενακισθῆναι." Plane absonum est et deforme alterum μέν, nisi cui aures aut oculi obtusiores sint. Mox προαίσθεσθαι S.

οὔ φησιν before we must repeat φησίν. Precisely in the same manner in Latin, *negat se scire ...sed facturum* (i.e. *ait*). See § 93.——ἐπαγγείλασθαι] in the rarer sense of "to ask a favour," as below p. 401 § 213. Harpocration: λέγεται...τὸ ἐπαγγέλλεσθαι καὶ ἀντὶ τοῦ προστάττειν ἢ αἰτεῖσθαι, ὡς παρὰ...... Δημοσθένει ἐν τῷ περὶ τῆς παραπρεσβείας. Bekk. Anecd. 29, 4 ἀναχώρησις: ἡ ἀποφυγή. Δημοσθένης ἐν τῷ παραπρεσβείας.

§ 47. Θεσπιαὶ καὶ Πλαταιαί] "i.e. τὸ Θεσπιὰς καὶ Πλαταιὰς οἰκισθήσεσθαι. Vid. p. 347, 20. s." Schaefer.——εἰ μὲν γὰρ ἐνταῦθ' κ.τ.λ.] "For if affairs had already arrived at that position, were so matured, that even if the Thebans gained an inkling of it, it was of no advantage to them, why has it not been fulfilled: but if it has been thwarted owing to their pre-

γέγονεν; εἰ δὲ παρὰ τὸ προαισθέσθαι κεκώλυται, τίς ὁ
48 ἐκλαλήσας; οὐχ οὗτος; ἀλλ' οὔτ' ἔμελλεν οὔτ' ἐβου- 43
λήθη ταῦτ' οὔτ' ἤλπισεν οὗτος, ὥστε τοῦ γ' ἐκλελα-
ληκέναι μηδ' αἰτίαν ἐχέτω· ἀλλὰ φενακισθῆναι τοῖς
λόγοις τούτοις ὑμᾶς ἔδει, καὶ ἐμοῦ τἀληθῆ μὴ ἐθελῆσαι
ἀκοῦσαι, καὶ αὐτοὺς οἴκοι καταμεῖναι, καὶ ψήφισμα
νικῆσαι τοιοῦτο δι' οὗ Φωκεῖς ἀπολοῦνται. διὰ ταῦτ'
ἐσπαθᾶτο ταῦτα καὶ διὰ | ταῦτ' ἐδημηγορεῖτο. 355

§ 48. "Malim οὐδ' ἤλπισεν" Bekk. probante Schaefer. Receperunt Ed. Turic. Dind. Bekk. st. Si quid video, οὗτος ad ἐβουλήθη pariter atque ἤλπισεν pertinet: quae si vera ratio, praestat οὔτ'. Vid. not. Mox καὶ ante αὐτοὺς om. S. Y. O. t. u. v. Ed. Turic. Voem. Nollem factum, quum scabrior sit oratio, KAI autem facile post CAI excidere potuerit.

viously finding it out, who is the party that has blabbed? is it not Aeschines?"

§ 48. ἀλλ' οὔτ' ἔμελλεν κ.τ.λ.] "But neither was this on the eve of taking place, nor did Aeschines wish for this to take place, or expect it." If ἤλπισεν alone referred to οὗτος, or if the collocation had been οὔτ' ἐβουλήθη ταῦθ' οὗτος, I should prefer Bekker's conjecture: but the subject is evidently changed after ἔμελλεν. The abruptness of this change is not uncommon. Comp. Arist. Rhet. II. 3 § 14 καὶ ἐὰν ἐλεῶσιν (sc. οἱ ὀργιζόμενοι), καὶ ἐὰν μεῖζον κακὸν πεπονθότος ὦσιν (sc. οἷς ὀργίζονται), 19 § 20 καὶ εἰ ἔμελλε γίγνεσθαι (sc. τὸ πρᾶγμα) καὶ ποιεῖν (sc. ὁ πράττων ἔμελλεν) εἰκὸς γὰρ τὸν μέλλοντα καὶ ποιῆσαι, which are still more striking.——ὥστε τοῦ γ' ἐκλελαληκέναι] "Wherefore neither let him lie under the imputation of having blabbed at least." ἐκλαλεῖν *to divulge, let out a secret*, occurs I. Olynth. p. 16 § 26, Eurip. Antiop. Fr. XL. *Dind.* and Menandr. Frag. Inc. (CDXCVI *Meineke*) so beautifully corrected by Porson on Orest. 228.——ψήφισμα νικῆσαι] either "that they should carry such a psephism," or "that such a psephism should prevail," as ταῦτα ἐνίκα (*these measures prevailed*, *were carried*) Aesch. de Coron. 72 p. 64 St. =462 R. and ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα Thucyd. II. 12, ἐκράτησε ἡ τοῦ Διοδότου (γνώμη) III. 49, Plat. VII. Legg. 801 A νικᾷ πάσαισι ταῖς ψήφοις οὗτος ὁ νόμος, IX. 856 C ψῆφον τὴν πλήθει νικῶσαν, Gorg. 487 C ἐνίκα ἐν ὑμῖν τοιάδε τις δόξα, Eur. Med. 912 τὴν νικῶσαν... βουλήν. So in Latin: e.g. Liv. XXI. 6 haec sententia vicit. Still I think νικῶ ψήφισμα more usual than ψήφισμα νικᾷ: nor is there any obstacle in the change of subject. See above.——ἐσπαθᾶτο] Reiske, *tam praecipitanter et inconsulte consuebantur ista*, which is certainly wrong. Schaefer with better ground follows Ulpian's explanation, *texebantur, struebantur.* (So Liddell and Scott.) It is however strange that we find no other *literal* usage of σπαθᾶν, except in A-

44 Ἀκούων τοίνυν ἐγὼ τηλικαῦτα καὶ τοιαῦτα ἐπαγ- 49
γελλομένου τούτου τότε, καὶ ἀκριβῶς· εἰδὼς ὅτι ψεύδεται—καὶ ὅθεν, φράσω πρὸς ὑμᾶς· πρῶτον μὲν ἐκ τοῦ, ὅτε τοὺς ὅρκους ἔμελλε Φίλιππος ὀμνύναι τοὺς περὶ τῆς εἰρήνης, ἐκσπόνδους ἀποφανθῆναι τοὺς Φωκέας ὑπὸ τούτων, ὃ σιωπᾶν καὶ ἐὰν εἰκὸς ἦν, εἴπερ

§ 49. *τότε* post *τούτου* om. S. Y. Ed. Turic. Dind. Voem. Bekk. st. "Malim deletum" Schaef. Injuria. Cf. § 52 *ὡς οὗτος ὑπισχνεῖτο τότε.*——*τὴν Φιλίππου* Ed. Turic. Dind. Voem. Bekk. st. quum *τοῦ* om. S. Y. Equidem ita omitterem si omitteretur in praec. lin. Nunc servandum duxi. Post *τοῦτον* plene interpungit Bekk.

ristoph. Nub. 53, 55 where there is a play on the *original* and the *derived* sense. See Diphil. Athen. VII. 292 C = p. 395 *Meineke*, *μειράκιον ἐρῶν πάλιν | τὰ πατρῷα βρύκει καὶ σπαθᾷ*, Plutarch. Vit. Pericl. T. I. p. 160 F *τῶν ῥητόρων καταβοώντων τοῦ Περικλέους ὡς σπαθῶντος τὰ χρήματα*, Lucian. in Prom. § 19 T. I. p. 202 *ἢ κἀκεῖνον* (sc. *τὸν ἥλιον*) *αἰτιᾶσθε, ὡς σπαθῶντα ἡμῶν τὸ κτῆμα*; in Somn. § 29 T. II. p. 748 *ὅλως τἀμὰ οὗτοι σπαθῶσι τοῦ κακοδαίμονος*, de Luct. § 17 p. 930 *οὐδὲ σπαθήσεις ἐπὶ τούτῳ δὶς ἢ τρὶς τῆς ἡμέρας.* I conceive that a steady perusal of these passages will lead us to adopt the secondary meaning of "*to squander, prodigally waste,*" in the sense in which *ἀναλίσκειν* so frequently occurs. Had Demosthenes intended to say, "This was the reason why they were *weaving this web*," why did he not use *ὑφαίνετο*?

355. § 49. In the original draught of the psephism, Philocrates had attempted to introduce the clause *πλὴν Ἁλέων καὶ Φωκέων*, but the Athenians would not hear of this exclusion and compelled Philocrates *ταῦτα μὲν ἀπαλεῖψαι, γράψαι δ' ἄντικρυς, Ἀθηναίους καὶ τοὺς Ἀθηναίων συμμάχους* p. 391 § 176. See also p. 395 § 192 in which passage the envoys are still further charged with the grave offence of erasing the words of the psephism, and substituting others (*εἶτα τὸ ψήφισμα ἐπεχείρησαν κινεῖν καὶ μεταίρειν*) and, in addition to Halus and Phocis, of having declared Cersobleptes also *ἔκσπονδος*. But "it appears there was ground for a question whether Cersobleptes was entitled to be considered an ally of Athens," Thirlw. v. 356. See the somewhat prolix reply of Aeschines, p. 38 — 40 St. = 258—269 R. Yet Auct. IV. Philipp. p. 133 § 8 expressly calls Cersobleptes an ally: *Κερσοβλέπτην, σύμμαχον ὄντα ὑμῶν.* ——*ὃ σιωπᾶν καὶ ἐὰν κ.τ.λ.*] "which fact (i. e. if they had been excluded from the alliance) it would have been natural they should have held their peace upon and passed over in silence, had they wanted them not to be destroyed." See the strange mistranslation of Mitford commented upon by Thirlw. v. 361, n. 2.

*ἔμελλον σώζεσθαι· ἔπειτα ἐκ τοῦ μὴ τοὺς παρὰ τοῦ
Φιλίππου πρέσβεις ταῦτα λέγειν μηδὲ τὴν ἐπιστολὴν
50 τὴν τοῦ Φιλίππου, ἀλλὰ τοῦτον—ἐκ τούτων οὖν τε- 45
κμαιρόμενος, ἀναστὰς καὶ παρελθὼν ἐπειρώμην μὲν
ἀντιλέγειν, ὡς δ' ἀκούειν οὐκ ἐθέλετε, ἡσυχίαν ἔσχον,
τοσοῦτο μόνον διαμαρτυράμενος (καὶ πρὸς Διὸς καὶ
θεῶν ἀναμιμνήσκεσθε) ὅτι ταῦτα οὔτ' οἶδα οὔτε κοι-
νωνῶ, προσέθηκα δὲ ὡς οὐδὲ προσδοκῶ. τραχέως δ'
ὑμῶν τῷ μηδὲ προσδοκᾶν σχόντων, καὶ ὅπως γε, ὦ
ἄνδρες Ἀθηναῖοι, ἔφην, ἄν τι τούτων γίγνηται, τού-
τους ἐπαινέσεσθε καὶ τιμήσετε καὶ στεφανώσετε, ἐμὲ
δὲ μή· καὶ μέντοι κἄν τι τῶν ἐναντίων, ὅπως τούτοις
51 ὀργιεῖσθε· ἐγὼ δὲ ἀφίσταμαι. μὴ νῦν, ὑπολαβὼν ἔφη 46
Αἰσχίνης οὑτοσί, μὴ νῦν ἀφίστασο, ἀλλ' ὅπως τότε*

§ 50. *ἐπὶ τῷ* Bekk. sed om. *ἐπὶ* S. Y. k. A^1. A^2. B. Ed. Turic. Dind. (q. v. Praef. vii.) Voem. Bekk. st. De Coron. p. 323 § 291 *ἐπὶ τοῖς γεγενημένοις ἀνιαροῖς οὐδὲν ὁμοίως ἔσχε τοῖς ἄλλοις* edidit Bekk. post Reisk. Sed praepos. habent nonnisi s. ζ^m. Aeque bene dicitur *τραχέως ἔχειν τινὶ* atque *ἐπί τινι*. Eadem est ratio *τοῦ χαλεπῶς φέρειν*. Vid. Mid. p. 550 § 108 *ἐνηνοχὼς χαλεπῶς ἐφ' οἷς......ὑβρίσθην ...... χαλεπώτερον ..... τούτοις τοῖς μετὰ ταῦτα ἐνήνοχα*. Itaque propter consensum tot Codd. omisi. Mox *ἐπαινέσεσθε* tantum non ex omnibus libris restituit Bekk. Vulg. *ἐπαινέσετε* quae futuri forma haud scio an ad poetas solos pertineat. Vid. Elmsl. ad Eur. Bacch. 1193. Aliter judicat Stallb. ad Plat. Symp. 214 E. (Sed ibi Bekker. *ἐπαινέσει*.) Bornemann. ad Xen. Anabas. i. 4 § 16.——*μὲν ἐπαιν*. Dind. cum A^1. B^2. k. v. s.

§ 50. The natural connection of this and the preceding section is "Hearing then such grand promises and knowing for certain that he is lying (and I will tell you why, &c.), drawing my conclusions then from this, I rose and came forward." I have therefore placed a (——) after *τοῦτον*, instead of a period, for I see no *anacoluthon* in the sentence. (And so Voemel.)——*τραχέως δ' ὑμῶν σχόντων κ.τ.λ.*] "And you having *become* exasperated (*σχόντων*, not *ἐχόντων*) at my not even expecting it, I likewise said, Mind you, men of Athens, if any of these promises turn out true, you vote thanks to my colleagues...however, if the contrary, mind you have a grudge against *them:* and I wash my hands of the matter." Comp. de Pace p. 59 § 10 *ταῦτα οὔτε οἶδα οὔτε προσδοκῶ, νομίζω δὲ τὸν λέγοντα ληρεῖν*.——For *ἀφίσταμαι*, comp. p. 350 § 35.

§ 51. "Not *now* (cried Aeschines, interrupting me), do not *now* wash your hands of it, but

μὴ προσποιήσει. νὴ Δία, ἦ ἀδικήσω γ', ἔφην. ἐπαναστὰς δ' ὁ Φιλοκράτης μάλα ὑβριστικῶς "οὐδέν" ἔφη "θαυμαστόν, ὦ ἄνδρες Ἀθηναῖοι, μὴ ταὐτὰ ἐμοὶ καὶ Δημοσθένει δοκεῖν· οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δὲ οἶνον πίνω." καὶ ὑμεῖς ἐγελᾶτε. 52

47 Σκέψασθε δὴ τὸ ψήφισμα, ὃ δίδωσι γράψας μετὰ ταῦτα ὁ Φιλοκράτης. ἀκοῦσαι μὲν γὰρ οὑτωσὶ παγ-

§ 51. Vulg. ante Bekk. Νὴ Δία, ἀδικήσω γ'. ἦ add. S. sine dubio recte.——Pro μὴ habent εἰ μὴ Q. r. cum pr. F. et γρ. S. mox etiam δοκεῖ γρ. S. εἰ μὴ δοκεῖ post θαυμαστὸν satis proba lectio, quanquam altera non ideo posthabenda.

mind you do not *then* (i. e. when these expectations are fulfilled) lay claim to any merit (in producing the result). Certainly I shall mind, I replied, else I shall act unfairly." This translation seems so natural and the sort of parody in ὅπως μὴ προσποιήσει, after the preceding ὅπως ἐπαινέσεσθε, ὅπως ὀργιεῖσθε, so obvious, that I am quite at a loss to find out the cause of Schaefer's blunder. I transcribe his note. *Ne nunc—a communione te sejungas nisi sic* (hac conditione) *ut ne tunc* (quando res bene ceciderint) *tibi quidquam arroges*. Idem παραφράζων sic dicas: Μὴ νῦν ἀφίστασο ἄλλως ἢ ἐφ' ᾧτε τότε μὴ προσποιεῖσθαι." Is it possible that ἀλλὰ or ὅπως would have been so used by Demosthenes? However Schaefer is not the only critic who has stumbled over this (to me so clear) passage. ——οὗτος μὲν γὰρ ὕδωρ κ.τ.λ.] See II. Philipp. p. 73 § 30 (quoted above in note on p. 341 § 1), from which it is evident that the jest of Philocrates implied this: Can you expect any thing generous or sanguine from a water-drinker? See Arist. Equit. 85—96, and Falstaff's most amusing soliloquy in Shaksp. II. K. Henry IV. Act IV. Sc. 3. For the abstemious habits of Demosthenes comp. the well-known joke of Demades in Lucian. Dem. Encom. § 15 Tom. III. p. 502 τὸν Δημάδην παῖξαί φασιν εἰς ταύτην τὴν ὑδροποσίαν, ὡς οἱ μὲν ἄλλοι πρὸς ὕδωρ λέγοιεν (sc. the κλεψύδρα) τὸν Δημοσθένην δὲ πρὸς ὕδωρ γράφειν. Hence (as Seager quoted by Schaefer observes) Gay was under a mistake in his praise of wine: "thou with eloquence profound, And arguments convictive, didst enforce Fam'd Tully, and Demosthenes profound." Rare Ben Jonson (Cynthia's Revels, I. 4) rather disputes Lucian's authority, but under the person of Amorphus.

§ 52. δίδωσι γράψας] "After committing it to writing delivers the psephism over to the γραμματεύς." So Reiske. Or to the *proëdri*. δίδωσιν ἀναγνῶναι ψήφισμα τοῖς προέδροις Aeschin. de F. L. § 83 p. 39 St. =260 R. διδόναι γνώμην occurs in a somewhat different sense Timocrat. p. 704 § 13 "to deliver an opinion, to make a proposal" (as *sententiam dare* in Latin, e.g. Liv. VIII. 20.)——

κάλως ἔχει· ἐπειδὰν δὲ τοὺς καιροὺς συλλογίσηταί τις ἐφ' ὧν | ἐγράφη καὶ τὰς ὑποσχέσεις ἃς οὗτος ὑπι- 356
σχνεῖτο τότε, οὐδὲν ἄλλο φανήσονται πλὴν παραδόντες Φιλίππῳ καὶ Θηβαίοις Φωκέας, μόνον οὐκ ὀπίσω τὼ χεῖρε δήσαντες. Λέγε τὸ ψήφισμα.

53 ΨΗΦΙΣΜΑ.

Ὁρᾶτε ὦ ἄνδρες Ἀθηναῖοι τὸ ψήφισμα, ὅσων 48
ἐπαίνων καὶ ὅσης εὐφημίας μεστόν ἐστι, καὶ τὴν εἰρήνην εἶναι τὴν αὐτὴν ἥνπερ Φιλίππῳ καὶ τοῖς ἐγγόνοις, καὶ τὴν συμμαχίαν, καὶ ἐπαινέσαι δὲ Φίλιππον ὅτι ἐπαγγέλλεται τὰ δίκαια ποιήσειν. ἀλλ' οὐδὲν ἐκεῖνός γε ἐπηγγέλλετο, ἀλλὰ τοσούτου ἔδει ἐπαγγέλλεσθαι ὥστ' οὐδ' εἰδέναι φησὶ τί ἂν ποιῶν ὑμῖν χαρίσαιτο.

§ 53. ἐκγόνοις et hic et semper Ed. Turic. Mira constantia in iis qui Cod. S. tam serviliter (absit verbo invidia) jurare in verba soleant. Nam ex sex locis quos laudaturi sumus *ter* Cod S. ἐγγόνοις, *ter* ἐκγόνοις. Ceterum hic ἐκγόνοις Q. k. r. s. δ^m. ϵ^m. A^1. A^2. ἐγγόνοις (κ superscr.) (ut constanter) F. Citatur haec clausula infr. p. 358 § 61, § 63, (utrobique ut hic ἐγγ. S.) p. 368 § 98, p. 440 § 355, II. Philipp. p. 73 § 31. Sane tradunt Grammatici, e.g. Thom. Mag. 849, ἔκγονος de *filio* ἔγγονος de *nepote* usurpari: quae regula in *citerioris Graecitatis* scriptoribus obtinet (e.g. Dion Cass.), in *antiquis* an obtineat parum perspectum est. Certe omnes libri in Plat. II. Republ. 364 E servant ἐγγόνων. Fortasse hoc discrimen interest ut ἔκγονος *proprie* (nam latius aliquoties usurpatur Thuc. I. 9; vid. Klausen ad Aesch. Agam. 348) verti debeat *a son:* ἔγγονος *a descendant.* Itaque vulg. servandum duxi. [ἐκγόνοις Dind. Voem. Bekk. st.]

ἀκοῦσαι μὲν γὰρ οὑτωσί] "Merely to the ear:" "si sic obiter audias nec simul diligenter perpendas τὰς περιστάσεις," Schaefer. Leptin. p. 462 § 18 ἔστι δὲ τοῦτο οὑτωσὶ μὲν ἀκοῦσαι λόγον τιν' ἔχον.

356 § 53. εὐφημίας] a synonym of the prec. ἐπαίνων. Schaefer refers to Pollux. v. 117 ἔπαινος, εὐφημία, εὐλογία, ἐγκώμιον. Transl. *courteous complimentary language.* Aesch. Timarch. § 169 p. 24 St. = 166 R.——καὶ τὴν εἰρήνην κ.τ.λ.] "And (observe this clause) that the peace which you are making with Philip shall *likewise* (τὴν αὐτὴν) be extended to his descendants also."

49 ἀλλ' οὗτος ἦν ὁ λέγων ὑπὲρ αὐτοῦ καὶ ὑπισχνούμενος. 54
πρὸς δὲ τοὺς παρὰ τούτου λόγους ὡρμηκότας λαβὼν
ὑμᾶς ὁ Φιλοκράτης, ἐγγράφει τοῦτ' εἰς τὸ ψήφισμα·
ἐὰν δὲ μὴ ποιῶσι Φωκεῖς ἃ δεῖ καὶ παραδιδῶσι τοῖς
Ἀμφικτύοσι τὸ ἱερόν, ὅτι βοηθήσει ὁ δῆμος ὁ Ἀθη-
50 ναίων ἐπὶ τοὺς διακωλύοντας ταῦτα γίγνεσθαι. οὐκ- 55
οῦν, ὦ ἄνδρες Ἀθηναῖοι, μενόντων μὲν ὑμῶν οἴκοι καὶ
οὐκ ἐξεληλυθότων, ἀπεληλυθότων δὲ τῶν Λακεδαιμο-
νίων καὶ προῃσθημένων τὴν ἀπάτην, οὐδενὸς δ' ἄλλου
παρόντος τῶν Ἀμφικτυόνων πλὴν Θετταλῶν καὶ Θη-
βαίων, εὐφημότατ' ἀνθρώπων τούτοις παραδοῦναι γέ-
γραφε τὸ ἱερὸν γράψας τοῖς Ἀμφικτύοσι παραδοῦναι
(ποίοις; οὐ γὰρ ἦσαν αὐτόθι πλὴν Θηβαῖοι καὶ Θετ- 56

§ 54. ἐὰν μὴ ποιῶσι S. Y. Ed. Turic. Dind. Voem. (qui "om. pr. Σ add. antiq.") male. Cf. § 56 ἀλλ' οὐ συγκαλέσαι δέ, ubi itidem fraudi fuit conjunctio librariis et quod mireris Schaefero. p. 360 § 69 παραδοῦναι δέ, p. 398 § 201 ἀποδοῦναι δέ, supr. p. 353 § 45 ἔγραφον δ' ἄν, alibi. Vid. Dobr. ad 356, 26.

§ 55. ὦ om. S. Voem.

§ 55. "As you then remained at home and had not taken the field, and the Lacedemonians had retired and had found out Philip's treachery, and no member of the Amphictyonic council was present except the Thessalians and the Thebans, he has proposed (has he not?) in the most complimentary and bland language in the world that the Phocians should deliver the temple to these (Thess. and Theb.) when he thus worded it, 'they are to deliver the temple to the Amphictyons,' and not 'and we are to convene the Amphictyonic council,' &c. &c." See *Annot. Crit.* See below p. 365 § 87 ἐπειδὴ δὲ ἧκεν εἰς Πύλας (sc. Philip) οἱ Λακεδαιμόνιοι δὲ (whom Philip had sent for) αἰσθόμενοι τὴν ἐνέδραν ὑπεχώρησαν. And again in same section, Λακεδαιμονίους καὶ Φωκέας ἐξηπάτησε Φίλιππος. According to Aeschines, § 133 p. 45 St. = 303 R., Archidamus retired from disgust with the Phocians, who refused to listen to his advice to garrison the frontier towns which guarded the pass of Thermopylae, adding the churlish answer, "Look to your own dangers." (ἀπεκρίναντο αὐτῷ τὰ τῆς Σπάρτης δεινὰ δεδιέναι καὶ μὴ [τὰ] παρ' αὐτοῖς "they told him in answer to fear Sparta's dangers, and not theirs." This is unquestionably the least forced translation of the words. See also Thirlw. v. 367, n. 1, who however need not have resorted to an ellipse. Yet Boehnecke too *Forsch.* p. 381 understands them otherwise.)

ταλοί), ἀλλ᾽ οὐ συγκαλέσαι δὲ τοὺς Ἀμφικτύονας, οὐδ᾽ ἐπισχεῖν ἕως ἂν συλλεγῶσιν, οὐδὲ βοηθεῖν Πρόξενον εἰς Φωκέας, οὐδ᾽ ἐξιέναι Ἀθηναίους, οὐδὲ τοιοῦτ᾽ οὐδέν. καίτοι καὶ | ἐπιστολὰς ἔπεμψεν ὁ Φίλιππος δύο κα- 51
λούσας ὑμᾶς οὐχ ἵν᾽ ἐξέλθητε· πώμαλα· οὐ γὰρ ἂν 357

§ 56. ἀλλ᾽ οὐδὲ συγκαλέσαι τοὺς Ἀ. Vulg. ante Reisk. qui satis inepte a paucis libris ἔδει infersit. At enim ait Schaeferus "ἀλλ᾽ οὐ......δὲ non memini legere." Esto: verum ita illustrato loco γέγραφε "τὸ ἱερὸν τοῖς Ἀμφικτύοσι παραδοῦναι," ἀλλ᾽ οὐ "συγκαλέσαι δὲ τοὺς Ἀ." quid est quod haereas? Vid. ad § 54. Veram lectionem reposuit Bekk. ex S. s. A[1]. οὐ habet etiam pr. k. —Mox ἐξέλθοιτε ex conj. Bekk. Dind. Ed. Turic. Bekk. st. Equidem scripturam ἐξέλθητε quam praeter *omnes* Codd. praebent etiam Harpocr. (et Suid.) in πώμαλα et h. l. Ulpian. religioni habui mutare. Vid. § 57, § 58. Habet enim puto quo se defendat. Nam ut praeteream hujusmodi locos quales I. Aphob. p. 834 § 65 προσλαβόντες ἵνα......ἐπιτροπεύσωσι, II. Aphob. p. 836 § 1 οὐκ ἐβούλετο μισθωθῆναι ἵνα μὴ κινδυνεύσῃ (neutrobi Cod. ullus praebet *optativ.*) quoties enim in *orationem rectam* subito fiat mutatio, quisnam ignorat? sed ut praeteream, alia me ratio impulit. Verissime enim Hermannus ad Viger. n. 350 "antiquos et diligentes scriptores optativum praesentibus jungere, ubi finem indicant hunc esse, non ut quid fiat sed ut quid possit fieri: eandem differentiam conjunctivi et optativi in oratione historica etiam post praeteritum

357 § 56. "And yet I grant Philip sent you two letters giving you an invitation; not designing that you should take the field: certainly not; for else ...but with this intent, that you, fancying you should succeed in getting all you wished for, might pass no decree prejudicial to his interests; and that the Phocians might not continue to defend themselves, nor hold out, buoyed up by your promises; but might in utter despair deliver themselves into his hands." ἵνα ψηφίσησθε· "that you might pass no decree" (*which he took for granted, he confidently expected*, and therefore *the conjunctive*), "and that the Phocians might possibly not hold out" (*which was more contingent as depending on other circumstances as well as your determination*, and therefore *the optative*). See Hermann on Viger, n. 350, and the passages quoted in Arnold's note on Thucyd. III. 22. Arnold's own idea (that "the *subjunctive* mood indicates the *immediate* and the *optative* the *remote* consequence of the action contained in the principal verb, the second being a consequence upon the first"), adopted also by Donaldson, *New Cratylus*, p. 627 § 396, would very well suit this passage of Demosthenes: but I cannot understand on what philosophical interpretation of the nature of the two moods this distinction depends. Matthiae, Gr. Gr. § 518, 4 is, I think, decidedly wrong.——πώμαλα] See *Annot. Crit.* πόθεν;

ποτε τοὺς χρόνους ἀνελών, ἐν οἷς ἐδυνήθητ' ἂν ἐξελθεῖν τηνικαῦτ' ἐκάλει· οὐδ' ἂν ἐμέ, ἡνίκα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυεν· οὐδὲ τοιαῦτα λέγειν τούτῳ προσέταττεν, ἐξ ὧν ἥκισθ' ὑμεῖς ἐμέλλετ' ἐξιέναι· ἀλλ' ἵνα, ἃ ἐβούλεσθε, οἰόμενοι πράξειν αὐτὸν μηδὲν 57

esse" collat. Herod. VIII. 76, IX. 51. Vid. *not.*——*πώμαλα* vox rarior. Utitur tamen Aristoph. in Plut. 66, in Cocal. Fragm. 126 *Dind.*, Lysias ap. Suid. (si id est Lysiae) etiam in media oratione. Saepius Comicos veteres usurpasse testatur Harpocr. Poeticum appellat Thom. Mag. qui h. l. respicit. Ceterum si habenda fides Grammaticis (Apollon. Alexandr. in Bekk. Anecdot. p. 604, 3—15, cf. p. 622, 623, unde ceteri mutuati sunt Etym. M. 698, 40 s. Orion Theb. Etymol. 137, 12 s. alii. Vid. Koen. et Bast. ad Gregor. Cor. p. 141—144, et Bast. ad p. 877, 878) formatur a *πῶ*, quod dialectus Dorica pro *πόθεν* supponat, addito *μάλα* quod *παρέλκει*. Quod ad *μάλα* attinet, satis inepte Grammatici; id quod docet tum *οὐ μάλα* (uti Hesych. Harpocr. Suid. alii, ipsi explicant) tum *τί μάλιστα*; *πηνίκα μάλιστα*; de quibus consul. Buttm. Ind. Platon. Neque de *πῶ* a *πόθεν* formato possum quin dubitem. Saltem in Theocr. XI. 14 *αὐτῶ* non *αὐτόθεν* valet sed *αὐτοῦ* (*ibi*), v. 45 *τουτῶ* (al. *τουτεῖ*) valet, *ἐνθάδε* non *ἐνθένδε*, *τηνῶθεν* (non *τηνῶ*) dicit *ἀνὴρ Μεγαρικὸς* (Arist. Acharn. 754, *τηνῶθε* Theocr. III. 10, *τουτῶθεν* IV. 48. Itaque Dorice *πῶ* idem valet quod Attice *ποῦ*. In Aeschyl. Agam. 1507 *πῶ*; (sc. *ἀναίτιος εἶ σύ*) intelligendum ut *ποῦ* in locis ap. Porson. ad Orest. 792 laudatis, quibus add. Eur. Heracl. 510, Ion. 528, Soph. Aj. 1100, Oed. T. 390, et e pedestr. orat. Dem. de Coron. p. 269, § 128, Pantaen. p. 978 § 41 de Steph. Trierarch. p. 1231 § 11. *ποῦ δὴ* Thuc. VIII. 27. (In Prom. v. 576 corruptum puto *πῶ πῶ πῶ*.) Enimvero in hujusmodi locis *ποῦ* i. q. *οὐδαμοῦ*. *quonam loco tu insons es? nullo loco tu insons es.* Sed redeo ad *πώμαλα*. Interrog. signum ponunt SCHAEF. et VOEM. [quem quod ego scripsi id non perspexisse miror. In fragm. Lysiae, quod nunc lectori commendo, *γενναίως γὰρ αἱ γυναῖκες πώμαλα ἔφασαν ὀρχεῖσθαι αὐτάς, δέον οὐδὲ πιούσας ἀπηλλάχθαι τοῦ συμποσίου*, editurusne est Vir doctus *πώμαλα*;?] Recte, si ad originem spectamus, sed cum Grammatici constanter tradant *ὑφ' ἓν ἀναγιγνώσκεσθαι*, simul propter fragm. Lysiae equidem *ἐπέχω*. Longiorem claudant adnotationem quae ad loc. ULPIAN. *ὄνομα δέ ἐστιν ὑφ' ἓν ἀναγιγνωσκόμενον, ὡς μέν τινές φασι Σικελῶν, κομισάντων τῆς* (leg. *τῶν* ut MS. Leid. Etym. Magn. qui eadem praebet) *ἐκεῖθεν φυγάδων*. Quod Peilii in gratiam (ad Agam. ubi supr.) praeter morem faceti exscripsimus. Mox *ἐδυνήθητ'* O. (teste VOEM.) *ἐμέλλετ'......ἐβούλεσθε* S. ED. TURIC. VOEM. BEKK. st. Nunc reposui, posthac invitis Codd. repositurus has *augmenti* formas.

e.g. § 34, or *πόθεν*; *πολλοῦ γε καὶ δεῖ*, or simply *πολλοῦ γε καὶ δεῖ*, or *οὐδὲ πολλοῦ δεῖ* (§ 33) is usually found in this strong mode of expressing the negative.

ἐναντίον ψηφίσησθε αὐτῷ μηδ' ἀμύνοιντο μηδ' ἀντέχοιεν οἱ Φωκεῖς ἐπὶ ταῖς παρ' ὑμῶν ἐπανέχοντες ἐλπίσιν, ἀλλ' ἀπογνόντες ἅπαντα ἑαυτοὺς ἐγχειρίσαιεν. Λέγε δ' αὐτὰς τὰς ἐπιστολὰς τὰς τοῦ Φιλίππου.

ΕΠΙΣΤΟΛΑΙ.

58 Αἱ μὲν τοίνυν ἐπιστολαὶ καλοῦσιν αὗται, καὶ νὴ 52
Δία ἤδη γε· τούτοις δ', εἴπερ ἦν ὑγιές τι τούτων, τί ἄλλο προσῆκεν ἢ συνειπεῖν ὅπως ἐξέλθητε ὑμεῖς, καὶ τὸν Πρόξενον, ὃν περὶ τοὺς τόπους ᾔδεσαν ὄντα, γράφειν εὐθέως βοηθεῖν; πάντα τοίνυν τἀναντία τούτων

§ 57. οἰμενοι S. "sic οἰμένους idem p. 1228, 16." DIND. ψηφίσαισθε BEKK. DIND. ED. TURIC. VOEM. BEKK. st. ψηφισασθε S. "superscripto a m. sec. η" DIND. ψηφίσησθε Q. k. r. s. A¹. A². εᵐ. ηᵐ. Quod recepi. Vid. § 56.——αὐτῷ BEKK. DIND. ED. TURIC. VOEM. BEKK. st. Mox ἀμύναιντο S. Y. O. u. v. ED. TURIC. DIND. BEKK. st. Praesens ut in re quae durat ego non posthabuerim, et ita ἀμύνεσθαι § 61. Vid. infr. § 93.——ἐπέχοντες F. Y. Q. O. t. u. v. B. ED. TURIC. ὑπέχοντες S. DIND. Vid. not. Mox αὐτοὺς S. DIND. VOEM. BEKK. st.

§ 58. ἐξέλθοιτε BEKK. [et st.] DIND. ED. TURIC. Sed ἐξέλθητε S. Y. k. r. et (teste TAYLORO) Harl. Ital. Vid. § 56. ἐξέλθηθ' VOEM. Vulg. ante BEKK. ἐπεξέλθοιτε quod et nihili est [Vid. *not.*] et nulla fere auctoritate Codd. munitur.

§ 57. ἐπανέχοντες] Reiske explains in *Ind.* "*feeding upon,*" in his note "*anchoring upon,*" The latter is probably near the the mark. See Herod. VIII. 8 δὺς ἐς τὴν θάλασσαν οὐ πρότερον ἀνέσχε. In Soph. Oed. Tyr. 174 ἰηΐων καμάτων ἀνέχουσι, I believe the metaphor is "keep their heads above," and in Thucyd. VI. 86 ἀνέχοντας τὴν Σικελίαν, "keeping Sicily's head above water, preventing her from being sunk under the Syracusans" (where it is used *actively*). I think the interpretation given on § 56 suits this passage. Literally, "keeping their heads *up* (ἐπὶ) *above water* (ἀνὰ) in consequence of their hopes in you." I confess however there is some difficulty about the reading.

§ 58. εἴπερ ἦν ὑγιές κ.τ.λ.] "What else was the duty of the ambassadors, if there were anything sound in this (i.e. in Philip's invitation), than to advocate the plan 'that you take the field,' [I am truly sorry to have compelled VOEM. to prove the existence of ἐπεξέρχομαι. I really meant it was "nihili" *here.* In Thuc. v. 9, 2 (transl. (not "take the field," but) "sally out from the city,"] and to propose a psephism that Pro-

*φαίνονται πεποιηκότες. εἰκότως· οὐ γὰρ οἷς ἐπέστελλε
προσεῖχον τὸν νοῦν, ἀλλ' ἃ φρονῶν ταῦτ' ἔγραφε συνῄ-
δεσαν· τούτοις οὖν συνέπραττον καὶ τούτοις συνηγωνί-*
53 *ζοντο. οἱ μὲν τοίνυν Φωκεῖς, ὡς τὰ παρ' ὑμῶν ἐπύ-* 59
*θοντο ἐκ τῆς ἐκκλησίας καὶ τό τε ψήφισμα τοῦτ'
ἔλαβον τὸ τοῦ Φιλοκράτους καὶ τὴν ἀπαγγελίαν
ἐπύθοντο τὴν τούτου καὶ τὰς ὑποσχέσεις, κατὰ πάντας
τοὺς τρόπους ἀπώλοντο. σκοπεῖτε γάρ. ἦσαν ἀπι-* 60
*στοῦντές τινες αὐτόθι τῷ Φιλίππῳ καὶ νοῦν ἔχοντες·
οὗτοι πιστεύειν ὑπήχθησαν. διὰ τί; ὅτι ἡγοῦντο, οὐδ'*
358 *εἰ δεκάκις Φίλιππος αὐτοὺς | ἐξηπάτα, οὐδέποτ' ἂν
τούς γε Ἀθηναίων πρέσβεις Ἀθηναίους ἐξαπατᾶν
τολμῆσαι, ἀλλ' εἶναι ταῦτ' ἀληθῆ ἃ οὗτος ἀπήγγειλε
πρὸς ὑμᾶς, καὶ τοῖς Θηβαίοις ἥκειν οὐχ αὐτοῖς ὀλε-*

§ 59. Speciosam lectionem *ἐπαγγελίαν* habent F. Q. O. r. s. t. u. v. et pr. S. qui *d* m. rec. habet: nam sequitur *καὶ τὰς ὑποσχέσεις.* Sed fere iidem Codd. supr. § 35 eandem script. praebent, ubi mendosissima est. Et Phocenses ideo metu perculsi sunt, quod Aeschines *falsis narrationibus* Atheniensibus imposuerat. Sic diserte § 60 *ἡγοῦντο εἶναι ταῦτ' ἀληθῆ ἃ οὗτος ἀπήγγειλε.*—— *κατὰ πάντας τρόπους* maluisse videtur Dobr. Dixisset orator *πάντα τρόπον* vel *παντὶ τρόπῳ.* Ejusdem generis non est 411, 7 § 248. Recte Voemel. "notos modos quibus perierunt."

§ 60. *εἰς* ante *Ἀθηναίους* S. ult. syll. *τοῦ πρέσβεις* incuriose duplicata. Mox *ἀπήγγελλε* S. Ed. Turic. Dind. Voem. Bekk. st. *οὐκ αὐτοῖς* F. S. Y. O. r. t. u. v. Ed. Turic. Voem.

xenus, who they knew was on duty about the spot, should at once join forces with Philip?" Proxenus was stationed at Oreus in Euboea.——*οὐ γὰρ οἷς ἐπέστελλε κ.τ.λ.*] "The *wording* of the letters they were never attending to, but the *animus* with which Philip wrote them: *this* they were aiding, *this* they were co-operating with."

§ 60...§ 63. There were three parties amongst the Phocians. *One* consisted of sensible men who put no belief in Philip's word: they could not imagine Athenian ambassadors would dare to deceive Athenians: they believed that Philip *was* coming to punish the Thebans: they delivered themselves into Philip's hands. There was a *second* party who had made up their minds to fight it out to the uttermost: even they were worked upon: they were persuaded that Philip was *their friend*, and that you, whose help they were looking for, would turn against them, if they did not yield. A

61 *θρον.* ἦσαν ἄλλοι τινὲς οἳ πάσχειν ὁτιοῦν καὶ ἀμύ- 54
νεσθαι δεῖν ᾤοντο· ἀλλὰ καὶ τούτους μαλακοὺς ἐποίησε τὸ τὸν Φίλιππον ὑπάρχειν αὐτοῖς πεισθῆναι, καὶ τὸ ταῦτ' εἰ μὴ ποιήσουσιν ὑμᾶς ἐπ' αὐτοὺς ἥξειν, οὓς βοηθήσειν αὐτοῖς ἤλπιζον ἐκεῖνοι. ἀλλὰ καὶ μεταμέλειν ὑμῖν ᾤοντό τινες πεποιημένοις τὴν πρὸς Φίλιππον εἰρήνην· τούτοις ὅτι καὶ τοῖς ἐγγόνοις τὴν αὐτὴν ἐψηφίσασθ' ἐπέδειξαν, ὥστε πανταχῇ τὰ παρ' ὑμῶν ἀπογνωσθῆναι. διόπερ ἅπαντα ταῦτα εἰς ἓν ψήφισμα
62 συνεσκεύασαν. ὃ καὶ μέγιστον ἔμοιγε δοκοῦσιν ἁπάν- 55
των ὑμᾶς ἠδικηκέναι· τὸ γὰρ πρὸς ἄνδρα θνητὸν καὶ διὰ καιρούς τινας ἰσχύοντα γράφοντας εἰρήνην ἀθάνατον συνθέσθαι τὴν κατὰ τῆς πόλεως αἰσχύνην, καὶ ἀποστερῆσαι μὴ μόνον τῶν ἄλλων ἀλλὰ καὶ τῶν παρὰ τῆς τύχης εὐεργεσιῶν τὴν πόλιν, καὶ τοσαύτῃ περιουσίᾳ χρήσασθαι πονηρίας ὥστε μὴ μόνον τοὺς ὄντας Ἀθηναίους ἀλλὰ καὶ τοὺς ὕστερόν ποτε μέλλοντας

§ 61. ἀμύνασθαι O. t. u. v. Vid. § 57.——ἐγγόνοις F. ἐκγόνοις Ed. Turic. Dind. Bekk. st. Vid. § 53.——Post τὴν αὐτὴν, εἶναι addi mavult Dobr. Nihil opus. ψήφισμα οὗτοι F. Q. O. t. u. v. et a m. sec. S.

§ 62. Frustra Dobr. ὃ δὲ καὶ μέγ. Nam ὃ ad praec. spectat; sed illa formula locum habet in *transitu* orationis, "*porro* (s. *jam vero*) *id quod maximum.*"

third party thought you were sorry for having made the peace with Philip: they hear that you have extended it to Philip's descendants, and are thrown into perfect despair of your assistance. Such is the general meaning of the passage.

358. § 61. ὑπάρχειν αὐτοῖς] "favoured them." Comp. Xenoph. Anab. I. i. 4 Παρύσατις ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. See below p. 377 § 128, p. 384 § 153.——διόπερ...συνεσκεύασαν] "Wherefore they *packed this up* all together into one psephism." That this is the metaphor in συσκευάζειν (*convasare* in Latin, which Bentl. too hastily altered in Ter. Phorm. I. 4, 13) is clear from Plat. Theaetet. 175 E στρωματόδεσμον μὴ ἐπιστάμενος συσκευάσασθαι. The *active* and *middle* are equally used, and found frequently in the Orators. See p. 438 § 346 συσκευάζεσθαι τὴν Ἑλλάδα.

§ 62. εἰρήνην ἀθάνατον κ.τ.λ.] ἀθάνατον appears to belong equally to εἰρήνην and αἰσχύνην. Observe the forcible antitheses in this sentence.

ἔσεσθαι πάντας ἠδικηκέναι, πῶς οὐχὶ πάνδεινόν ἐστι;
56 τοῦτο τοίνυν οὐδέποθ' ὑμεῖς ὑπεμείνατ' ἂν ὕστερον 63
προσγράψαι πρὸς τὴν εἰρήνην, τὸ καὶ τοῖς ἐγγό-
νοις, εἰ μὴ ταῖς παρ' Αἰσχίνου ῥηθείσαις ὑποσχέσεσι
τότ' ἐπιστεύσατε. αἷσπερ οἱ Φωκεῖς πιστεύσαντες
ἀπώλοντο. καὶ γάρ τοι παραδόντες αὑτοὺς Φιλίππῳ
359 καὶ ἑκόντες ἐγχειρίσαντες ἐκείνῳ τὰς | πόλεις ἁπάν-
των τῶν ἐναντίων, ὧν πρὸς ὑμᾶς οὗτος ἀπήγγειλεν,
ἔτυχον.

57 "Ινα δ' εἰδῆτε σαφῶς ὅτι ταῦθ' ουτω καὶ διὰ τού- 64
τους ἀπόλωλε, τοὺς χρόνους ὑμῖν λογιοῦμαι καθ' οὓς
ἐγίγνεθ' ἕκαστα. περὶ ὧν δ' ἄν τις ἀντιλέγῃ τούτων
ἀναστὰς ἐν τῷ ἐμῷ ὕδατι εἰπάτω. ἡ μὲν τοίνυν εἰρήνη
ἐλαφηβολιῶνος ἐνάτῃ ἐπὶ δέκα ἐγένετο, ἀπεδημήσαμεν
δ' ἡμεῖς ἐπὶ τοὺς ὅρκους τρεῖς μῆνας ὅλους· καὶ τοῦτον 65
58 ἅπαντα τὸν χρόνον ἦσαν οἱ Φωκεῖς σῷοι. ἥκομεν

§ 63. εκ(γ)γονοις F. ἐκγόνοις Ed. Turic. Dind. Bekk. st. et (hic) Vorm. Vid. § 53. ἐγχειρήσαντες S. Q.

§ 63. τὸ "καὶ τοῖς ἐγγόνοις"] "The clause *to his descendants also*."——ταῖς παρ' Αἰσ. ῥηθείσαις] I have observed elsewhere παρὰ with the genitive after λέγεσθαι, ῥηθῆναι, εἰρῆσθαι. Lept. p. 483 § 88 λέγεται παρ' ἡμῶν, de Coron. p. 237 § 35 οἱ παρὰ τούτου λόγοι τότε ῥηθέντες. Simonid. ap. Plat. Protagor. 339 C σοφοῦ παρὰ φωτὸς εἰρημένον. On the general construction of the *subject* after the *passive* voice, I shall probably hereafter take occasion to speak.

§ 64. τις...τούτων] These words are to be joined. "Any one of the party: Aeschines and his colleagues."——ἐν τῷ ἐμῷ ὕδατι] "During the time allotted to me for my speech." ἐπὶ τῷ ἐμῷ ὕδατι de Coron. p. 274 § 139 (where read ἐν). Always called τὸ ὕδωρ, being measured by the κλεψύδρα.——τρεῖς μῆνας ὅλους] So also de Coron. p. 235 § 30. But the statement must be taken with some limitation. The whole time of absence was from Munychion 3rd (April 2nd) to Scirophorion 13th (June 10). The latter date is furnished by Demosthenes: and Aeschines gives the former as the day on which the βουλὴ passed a vote that the envoys should set out, § 92 p. 43 St. = 268 R. For the part of the time *wasted at home* Demosthenes was as much answerable as any other of his colleagues, as he was a *proëdrus* in the Assembly on Elaphebolion 24th, five days after the peace was voted. See Aesch. p. 39, 40 St. = 260, 266 R.

δὲ δεῦρο ἀπὸ τῆς πρεσβείας τῆς ἐπὶ τοὺς ὅρκους τρίτῃ
ἐπὶ δέκα τοῦ σκιροφοριῶνος μηνός, καὶ παρῆν ὁ Φί-
λιππος ἐν Πύλαις ἤδη καὶ τοῖς Φωκεῦσιν ἐπηγγέλλετο
ὧν οὐδὲν ἐπίστευον ἐκεῖνοι. σημεῖον δέ· οὐ γὰρ ἂν
δεῦρ' ἧκον ὡς ὑμᾶς. ἡ δ' ἐκκλησία μετὰ ταῦτα, ἐν ᾗ
πάντα τὰ πράγματ' ἀπώλεσαν οὗτοι ψευσάμενοι καὶ
φενακίσαντες ὑμᾶς, τῇ ἕκτῃ ἐπὶ δέκα ἐγίγνετο τοῦ
66 σκιροφοριῶνος. ἀπὸ τοίνυν ταύτης πεμπταῖα λογίζο- 59
μαι τὰ παρ' ὑμῶν ἐν τοῖς Φωκεῦσι γενέσθαι· παρῆσαν
γὰρ οἱ τῶν Φωκέων πρέσβεις ἐνθάδε, καὶ ἦν αὐτοῖς καὶ
τί ἀπαγγελοῦσιν οὗτοι καὶ τί ψηφιεῖσθ' ὑμεῖς ἐπιμελὲς
εἰδέναι. οὐκοῦν εἰκάς, ᾗ τίθεμεν πυθέσθαι τοὺς Φω-
κέας τὰ παρ' ὑμῶν· ἀπὸ γὰρ τῆς ἕκτης εἰς ταύτην

§ 65. *τριτηεπιδεκάτη* (sic) S. teste Voem. *δεκατη* Y. O. t. u. et *γρ.* F. Q. Eadem inconstantia in libris § 64, et infr.——*τοῦ* ante *σκιρ.* om. S. Y. r. *δεκάτη τοῦ* O. teste Voem.——*ἡ δ' ἐκκ. ἡ μετὰ ταῦτα* Dobr. sine causa.

§ 66. *ἀπαγγέλλουσιν* S. Q. k. s. A[1]. Ed. Turic. Bekk. st. sed statim occurrit *ψηφιεῖσθε*. Mox *εἰδέναι* in *γρ.* S. om. Ed. Turic. Voem. Bekk. st. "*εἰδέναι* om. MS. A. (?) Vide Herod. v 12 bis.

§ 65. *ἐπηγγέλλετο κ.τ.λ.*] "And was making those promises to them, none of which were they inclined to believe, as you may infer from this, that they would not else have come here to you." Reiske's hasty conjecture *ἀπηγγέλλετο* scarce deserves a passing notice.

§ 66. "From this day then I compute that your decision would reach the Phocians on the fifth day," i.e. the 20th (as he says), the Greek calculation always being inclusive. Those who are here spoken of as *πρέσβεις*, Aeschin. 130 p. 45 St. = 299 R. calls *δρομοκήρυκες*, *couriers*, who would naturally travel at a faster rate than *ambassadors*, and therefore the computation of Demosthenes is rather above than below the mark, notwithstanding the sneer of Aeschines.——*ἀπὸ γὰρ τῆς ἕκτης...*] Literally, "For from the 16th (*ἕκτης ἐπὶ δέκα*) to this day is the fifth day." *πέμπτη* however is not necessarily a predicate, comp. *δεκάτη, ἐνάτη, ὀγδόη*, (to which words *φθίνοντος* are to be supplied: the 21st, 22nd, 23rd), which are all *anarthrous*: and we may translate "For the fifth day from the 16th falls upon this (*εἰκάς*)," and I think the words in the next section, *αὐτὸ συμβαίνει εἰς ταύτην εἶναι πέμπτην*, are more fitly rendered "of itself it results (i.e. *without any trouble of computation*) that the fifth day falls upon this." *ὑστέρα δεκάτη* is *δεκάτη φθίνοντος*. Schoem. de Com.

πέμπτη γίγνεται. ὑστέρα τοίνυν δεκάτη, ἐνάτη, ὀγδόη.
ταύτῃ ἐγίγνονθ' αἱ σπονδαί, καὶ πάντα τἀκεῖ πράγματ'
ἀπολώλει καὶ τέλος εἶχεν. τῷ τοῦτο δῆλον; τῇ τε- 67
τράδι φθίνοντος ἠκκλησιάζετε μὲν τόθ' ὑμεῖς ἐν Πει-
360 *ραιεῖ περὶ τῶν ἐν τοῖς νεωρίοις, ἧκε δὲ | Δερκύλος ἐκ*
Χαλκίδος, καὶ ἀπήγγειλεν ὑμῖν ὅτι πάντα τὰ πράγματ'
ἐγκεχείρικε Θηβαίοις ὁ Φίλιππος, καὶ πέμπτην εἶναι
ταύτην ἡμέραν ἐλογίζετ' ἀφ' οὗ γεγόνασιν αἱ σπονδαί.
ὀγδόη τοίνυν, ἑβδόμη, ἕκτη, πέμπτη, τετράς· αὐτὸ συμ-

Comicus (Athenaei, ut puto) *οἷς οὐδέν ἐστιν ἐπιμελὲς τῶν σῶν λόγων.* Per se rectissimum est *εἰδέναι*, ut Thucyd. I. 5, IV. 67, V. 66 fin. *τὸ ἐπιμελὲς τοῦ δρωμένου.*" DOBR.——*ἀπωλώλει* F. Y. s. VOEM. Sed augm. in *ὑπερσυντελικοῖς* perinde est addas an omittas. Supr. § 38 *προβεβουλεύκει* omnes. Quod si aeque *βεβουλεύκει* atque *ἐβεβουλεύκει* patitur dialectus Attica (Vid. Matth. Gr. Gr. § 165 Obs. 2) nullam causam video quare *ὀλώλειν* pariter atque *ὠλώλειν* non patiatur. Quanquam aliter opinor judicasse SCHAEFER. (Appar. Crit. ad p. 114, 21.) Citat enim Etym. M. 330, 4 *τὰ 'Αττικὰ τὰ ἀπὸ βραχέος* (*a brevi vocali*) *ἀρχόμενα ἐν τῷ 'Αττικῷ ὑπερσυντελίκῳ* (sic. vid. ad Greg. Cor. p. 121, 256) *χρονικῶς μεγεθύνονται, οἷον ὀρώρυχα, ὠρωρύχειν.* Vid. ejus notam. Sed *ἀπολώλειτε* (s. *-λατε* sollenni mutatione) omnes libri de Coron. p. 243 § 49, *ἀπολώλει* tantum non omnes Aristocr. p. 655 § 104, *ἀπολώλεις* plurimi Boeot. de Nom. p. 1004 § 33. Contra *ἀπωλώλει* optimi Leptin. p. 481 § 80, *ἀπολώλει* plerique Thucyd. IV. 133, VII. 27. Vid. infr. § 112, 137, 295.

§ 67. *ἐκκλησιάζετε* vulg. ante BEKK. qui *ἠκκλ.* et hic et de Coron. p. 315 § 265 ex melioribus libris restituit. *ἐξεκλησίασαν* Mid. p. 577 § 193 (cum var. lect.) Vid. ibi Buttm. In Lys. c. Erastosth. § 73 p. 126 St.=430 R. repone *ἠκκλ.* aut potius *ἐξεκλ.* quod bis restituit ex opt. Cod. C. BEKK. c. Agor. § 73 p. 136 St.=493 R. et § 76 p. 137=496. (Utrobique Cod. x. *ἐξεκκλ.*) In Thucyd. VIII. 93 nonnisi unus Cod. *ἐξεκλησ.* quae haud dubie vera lectio. Duplicem formam augmenti praebent et alia verba quae a praep. incipiunt cum tamen altera pars compositi non extet nisi in compositis. Velut *ἐγγυᾶν* cujus *imperf.* *ἐνεγύα* Dem. p. 1029

p. 36 not. 12, who remarks "*δεκάτῃ φθίνοντος* mensis Scirophorionis, qui cavus fuit, numeratur a Demosthene." But in the year 347—346 Scirophorion was (not a *cavus* but) a *plenus* mensis. See Ideler, Das Kalenderwesen der Griechen, Zweite Tafel p. 33, Dritte Tafel *b.* p. 35, appended to Passow's Handwörterbuch Vol. II.

360. § 67. *ἧκε δὲ Δερκύλος*] *ἧκε* (not simply *came*, but) *returned:* for Dercylus was one of the envoys. Comp. p. 379 § 137 *καὶ ὁ Δ. ἐκ τῆς Χ. ἧκεν*

βαίνει εἰς ταύτην εἶναι πέμπτην. οὐκοῦν τοῖς χρόνοις, οἷς ἀπήγγελλον, οἷς ἔγραφον, πᾶσιν, ἐξελέγχονται συνηγωνισμένοι Φιλίππῳ καὶ συναίτιοι γεγονότες τοῦ
68 τῶν Φωκέων ὀλέθρου. ἔτι τοίνυν τὸ μηδεμίαν τῶν 61
πόλεων τῶν ἐν Φωκεῦσιν ἁλῶναι πολιορκίᾳ μηδ' ἐκ προσβολῆς κατὰ κράτος, ἀλλ' ἐκ τοῦ σπείσασθαι πάντας ἄρδην ἀπολέσθαι, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ὡς ὑπὸ τοῦ Φιλίππου σωθήσονται ταῦτα παθεῖν· οὐ γὰρ ἐκεῖνόν γε ἠγνόουν. φέρε δή μοι καὶ τὴν συμμαχίαν τὴν τῶν Φωκέων καὶ τὰ δόγματα, ὑφ' ὧν καθεῖλον αὐτῶν τὰ τείχη, ἵν' εἰδῆτε οἵων ὑπαρχόντων αὐτοῖς παρ' ὑμῶν οἵων ἔτυχον διὰ τουτουσὶ τοὺς θεοῖς ἐχθρούς. Λέγε.

§ 6, p. 1032 § 16, (cum. var. lect. *ἐνηγγύα* et *ἐνεγγύα*) *aorist.* *ἠγγύησεν* p. 858 § 47 (*ἐνεγγύησεν* unus Cod.) Si plura vis, adi sis Matth. Gr. Gr. § 170.——*ἀπήγγελλεν* F. S. Y. et *γρ.* Q. Ed. Turic. Dind. Voem. Bekk. st.

§ 68. *κατὰ κράτος*, si Cobetio credimus, "nil nisi interpretamentum est verborum quae praecedunt, *ἐκ προσβολῆς*, ut tu vides" (Nov. Lect. 511). Ego non video. Mox *καθεῖλεν* vulg. *καθεῖλον* S. Mox *ὧν ὑπαρχόντων* S. Y. Ed. Turic. Voem. [Dind. *οἵων...ὧν* typographi fortasse incuria]. *τουτουσὶ* a m. antiqua correctus S. Itaque *τούτους* Dind. Voem.

ἀναστρέψας.——*οὐκοῦν τοῖς χρόνοις κ.τ.λ.*] "Are they not then by dates, by their reports, by their psephisms, by all, convicted of having been Philip's coadjutors and joint authors with him of the ruin of the Phocians?" After *πᾶσιν*, I have added a comma for the sake of greater distinctness.

§ 68. *πολιορκίᾳ* "obsidione," *by blockade:* *ἐκ προσβολῆς* "oppugnatione," *by storm.*——*καθεῖλον*, I think, covertly includes the Athenian ambassadors, "They and Philip." Schaef. refers it to the *factio* *τῶν Φιλιππιζόντων* within Phocis. In that case we should read afterwards *αὐτῶν*.——*τὰ δόγματα, ὑφ' ὧν.*] Cp. Aristocr. p. 667 § 143 *ἐξεδίδοτ' ἂν ὑπὸ τοῦ ὑμετέρου ψηφίσματος.* I formerly understood *τὰ δ. τούτων* (the Amphictyonic council) *ὑφ' ὧν*, but this is too harsh.

ΣΥΜΜΑΧΙΑ ΦΩΚΕΩΝ ΚΑΙ ΑΘΗΝΑΙΩΝ.

62 Ἃ μὲν τοίνυν ὑπῆρχε παρ' ὑμῶν αὐτοῖς, ταῦτ' ἐστι, 69
φιλία συμμαχία βοήθεια· ὧν δ' ἔτυχον διὰ τοῦτον τὸν
βοηθῆσαι κωλύσαντα ὑμᾶς, ἀκούσατε. λέγε.

ΟΜΟΛΟΓΙΑ ΦΙΛΙΠΠΟΥ ΚΑΙ ΦΩΚΕΩΝ.

Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι. ὁμολογία Φιλίππου
καὶ Φωκέων, φησίν, οὐχὶ Θηβαίων καὶ Φωκέων, οὐδὲ
Θετταλῶν καὶ Φωκέων, οὐδὲ Λοκρῶν, οὐδὲ ἄλλου τῶν
παρόντων οὐδενός· καὶ πάλιν παραδοῦναι δὲ τὰς πόλεις
361 Φωκέας φησὶ Φιλίππῳ οὐχὶ Θηβαίοις | οὐδὲ Θεττα-
63 λοῖς οὐδὲ ἄλλῳ οὐδενί. διὰ τί; ὅτι Φίλιππος ἀπηγ- 70
γέλλετο πρὸς ὑμᾶς ὑπὸ τούτου ἐπὶ τῇ τῶν Φωκέων
σωτηρίᾳ παρεληλυθέναι. τούτῳ δὴ πάντ' ἐπίστευον,
καὶ πρὸς τοῦτον πάντ' ἐσκόπουν, πρὸς τοῦτον ἐποιοῦντο
τὴν εἰρήνην. λέγε δὴ τἀπίλοιπα. καὶ σκοπεῖτε, τί
πιστεύσαντες τί ἔπαθον. ἆρά γε ὅμοια ἢ παραπλήσια
οἷς οὗτος ἀπήγγειλε; λέγε.

§ 69. "Post *μὲν* in S. legitur *ον* punctis notatum, ab alia m. in *οὖν* mutatum" Dind. Mox *κωλύσανθ'* S. Dind. Voem. Bekk. st.

§ 70. *τίνα πιστεύσαντες τί ἔπασχον* S. Ed. Turic. Dind. Voem. cf. I. Phil. p. 50 § 36 *τί λαβόντα τί δεῖ ποιεῖν* (*τίνα λ.* S. Ed. Turic. Dind.). Memorabilis in libris varietas h. l. obversatur. *τινα* etiam A². Y. r. et *γρ.* Q. *οἷα......οἷα* A¹. k. s. et *γρ.* S. Hoc paene reposueram. "Malim *τίνα πιστεύσαντες τίν' ἔπαθον* ex MSS. Vel hoc, vel *οἷα*, ob sequentia requiritur. [Sed *τί ἦν τὰ λεχθέντα, τί ἦν ἃ ἔλεγον*, similia, notissima sunt.] De *τίνα* pro *τί* me vide ad Aesch. Ctes. p. 77, 28." Dobr.——*ἀπήγγελλεν* F. S. Y. Q. r. t. u. v.

§ 69. *ὑπῆρχε*] "Was ready for them beforehand, what they had to start with." The constant use of *ὑπάρχειν*.——*φησὶν* and *φησὶ* belong to *ἡ ὁμολογία*.

361. § 70. *τούτῳ...τοῦτον...τοῦτον*] I cannot persuade myself that the pronoun here refers to Philip. I am convinced that Aeschines is meant: not only because *τούτου* in the preceding and *οὗτος* in the following paragraph evidently belong

ΔΟΓΜΑΤΑ ΑΜΦΙΚΤΥΟΝΩΝ.

71 Τούτων ὦ ἄνδρες Ἀθηναῖοι δεινότερα οὐ γέγονεν 64
οὐδὲ μείζω πράγματ' ἐφ' ἡμῶν ἐν τοῖς Ἕλλησιν, οἶμαι
δ' οὐδ' ἐν τῷ πρόσθεν χρόνῳ. τηλικούτων μέντοι καὶ
τοιούτων πραγμάτων κύριος εἷς ἀνὴρ Φίλιππος γέγονε
διὰ τούτους, οὔσης τῆς Ἀθηναίων πόλεως, ᾗ προεστάναι
τῶν Ἑλλήνων πάτριον καὶ μηδὲν τοιοῦτον περιορᾶν
γιγνόμενον. ὃν μὲν τοίνυν τρόπον οἱ ταλαίπωροι Φω-
κεῖς ἀπολώλασιν, οὐ μόνον ἐκ τῶν δογμάτων τούτων
72 ἔστιν ἰδεῖν, ἀλλὰ καὶ ἐκ τῶν ἔργων ἃ πέπρακται, θέαμα 65

Ed. Turic. Dind. Voem. Bekk. st.——Pro ΔΟΓΜΑ quod Bekk. retinuit, recte opinor ΔΟΓΜΑΤΑ Markl. coll. p. 360, 15 (§ 68) 361, 17 (§ 71). Schaefer. Cum autem praebeant O. u. v. non dubitavi recipere. Recepit Voem.

to the latter, not only because the repetition and emphatic collocation of the pronoun would else be idle, but in Philip the Phocians are described as placing no confidence, their trust was only in the Athenians, and in Aeschines as an Athenian envoy. This the whole tenour of the speech appears to me to confirm. "It was in Aeschines then that they placed their whole confidence, it was to Aeschines they entirely looked, it was with Aeschines they were making the peace." The last clause of course contains a rhetorical exaggeration, but one natural enough in the excitement into which the Orator throws himself with the view of stirring up the vindictive passions of his audience. Comp. de Coron. p. 280 §§ 158, 159. Moreover, in this sentence ἐκείνῳ would have been more fitly used of Philip, as § 68 μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ὡς ὑπὸ τοῦ Φιλίππου σωθήσονται ταῦτα παθεῖν· οὐ γὰρ ἐκεῖνόν γε ἠγνόουν. Schaefer however evidently adopts the other opinion: "Paullisper hic insistit Orator, quo magis appareat, quam flagitiose Philippus fidem a Phocensibus sibi habitam frustratus sit." As if Demosthenes did not design that the *flagitium* of the deed should fall on the head of Aeschines much more than on Philip's. In what follows he dwells on this most forcibly. § 71 κύριος εἷς ἀνὴρ Φίλιππος γέγονε διὰ τούτους (observe the emphatic position, as again § 74), § 73 περὶ τῶν αἰτίων (who? surely not Philip; the Athenians could not by any figure of hyperbole be supposed likely to stone Philip) τοῦ τούτων ὀλέθρου, and § 74 τίς οὖν ὁ τούτων αἴτιος; τίς ὁ ταῦτα φενακίσας; οὐχ οὗτος;

§ 72. This passage has been cited for its wonderful beauty

δεινὸν ὦ ἄνδρες Ἀθηναῖοι καὶ ἐλεεινόν· ὅτε γὰρ νῦν ἐπορευομεθα εἰς Δελφούς, ἐξ ἀνάγκης ἦν ὁρᾶν ἡμῖν πάντα ταῦτα, οἰκίας κατεσκαμμένας, τείχη περιῃρημένα, χώραν ἔρημον τῶν ἐν ἡλικίᾳ, γύναια δὲ καὶ παιδάρια ὀλίγα καὶ πρεσβύτας ἀνθρώπους οἰκτρούς. οὐδ᾽ ἂν εἷς δύναιτ᾽ ἐφικέσθαι τῷ λόγῳ τῶν ἐκεῖ κακῶν

§ 72. νῦν δὴ (vel νυνδή) Cobet. Var. Lect. p. 234. Vid. not. Vulg. ante Bekk. ὅλως δὲ οὐδ᾽ ἂν εἷς. Sed ὅλως δὲ om. S. Y. η^m. "Ita oratio fit gravior" Schaefer. Citat tamen Anecd. Bekk. 138, 4 ὅλως δ᾽ οὐδ᾽ ἂν εἷς κ.τ.λ.

by many of the Rhetoricians. See Reiske's note in Appar. Critic.——νῦν ἐπορευόμεθα] "we were *recently* on our road to Delphi," on the last θεωρία sent from Athens, not very long before the speech was spoken, as the solemn embassy, which would have naturally fallen first after the doom of Phocis, the Athenians indignantly withheld. See below, p. 380 § 140. νῦν "just now" as (to quote an example from poetry) Eur. Iph. Taur. 327 τὸ νῦν ὑπεῖκον i.q. οἱ ἀρτίως ὑπείκοντες. νῦν δὴ (esp. in Plato) generally means ἀρτίως. So Arist. Pax 5 ποῦ γὰρ ἦν νῦν δὴ ῾φερες; Av. 923 καὶ τοὔνομ᾽ ὥσπερ παιδίῳ νῦν δὴ ᾽θέμην, Ran. 410 νῦν δὴ κατεῖδον, Eur. Hippol. 233 νῦν δὴ...ἐστέλλου...νῦν δ᾽. But even in Plato (or in his MSS.) νῦν is found in this sense; and νῦν δὴ not unfrequently=*nunc cum maxime*, *cum maxime* e.g. Thucyd. vi. 24, Eur. Heracl. 234, Plat. Lach. 179 A, Phaed. 107 C.——ἐξ ἀνάγκης ἦν ὁρᾶν] "We could not help seeing, it was forced upon our sight." Out of several passages which might be quoted from Demosthenes of the phrase ἐξ ἀνάγκης εἶναι, I content myself with one, because it has been misunderstood: Macart. p. 1052 § 8 ἐξ ἀνάγκης γὰρ ἦν...τῷ ἄρχοντι ἀμφορέα ἑκάστῳ ἐγχέαι τῶν ἀμφισβητούντων, καὶ τρεῖς χόας τῷ ὑστέρῳ λόγῳ. Vales. on Harpocr. (notes on Maussac. adnot. p. 270=456 ed. Lips.), in his anxiety to translate ἀνάγκη "clepsydra" (which sense I cannot think the word ever had, except in Aristoph. ap. Poll. viii. 17 Frag. 512 *Dind.*), has entirely mistaken the passage. He understands τῷ ὑστέρῳ λόγῳ "*mihi* qui quo Philomache uxore mea orabam." A cursory examination of ii. Aphob. init. will shew that τῷ ὑστ. λ. is *the second speech* spoken by either party. He adds "Pessime Volfius: *necesse enim, Judices, habebat praetor*. Nam si hoc necesse fuit, cur se in eo circumventum queritur maritus Philomachae, et indignitatem atque ambitum adversariorum objicit?" The simple answer is this: the *actor* complains that *four* claimants having appeared against his wife's claim, they received *four measures of water* (τὸ ὕδωρ τετραπλάσιον ἡμῶν), while his wife received but *one*; "for it was compulsory on the Archon to pour into (not *from* but *into*) the clepsy-

73 νῦν ὄντων. ἀλλὰ μὴν ὅτι τὴν ἐναντίαν ποτὲ Θηβαίοις
ψῆφον ἔθεντο οὗτοι περὶ ἡμῶν ὑπὲρ ἀνδραποδισμοῦ
προτεθεῖσαν, ὑμῶν ἔγωγε ἀκούω πάντων. τίν' ἂν οὖν 66
οἴεσθε ὦ ἄνδρες Ἀθηναῖοι τοὺς προγόνους | ὑμῶν, εἰ 362
λάβοιεν αἴσθησιν, ψῆφον ἢ γνώμην θέσθαι περὶ τῶν

§ 73. Post τίν' om. ἂν F. S. [teste Bekk. tacet Dind. "non om. Σ. Sed litera ν dimidia erasa est" Voem.] Q. k. s. A^1. B. Male. Mox τούτων nonnisi S. τῶν Φωκέων ceteri libri "et a m. sec. S." Dind. Nunc revocavi τῶν Φωκέων. τούτων Ed. Turic. Dind. Bekk. st.

dra an amphor of water for each of the litigant parties [οἱ ἀμφισβητοῦντες, a term like *litigator* applied to persons at law with one another, whether *plaintiffs* or *defendants*. See Aristot. Rhetor. *passim*, e.g. I. 1, 6 τοῦ μὲν ἀμφισβητοῦντος οὐδέν ἐστιν ἔξω τοῦ δεῖξαι τὸ πρᾶγμα ὅτι ἔστιν (*the plaintiff*) ἢ οὐκ ἔστιν (*the defendant*)...εἰ δὲ μέγα ἢ μικρόν...τὸν δικαστὴν δεῖ ... οὐ μανθάνειν παρὰ τῶν ἀμφισβητούντων (*the two parties*)] and three choës for their several replies." Besides three χόες are not equal to an ἀμφορεύς, which according to the idea of Valesius they ought to be; not to mention the utterly unnecessary repetition of the quantity of water measured out for the defendant, when the statement of the quantity allotted to the plaintiff (which was precisely the same) would have sufficed. This is not written to throw any obloquy on the honoured name of so great a scholar: but to shew how the most learned men, if they will mount a favourite hobby, must sometimes meet with a fall. But προσκυνῶ τὴν Ἀδράστειαν· for I cannot expect to escape the usual lot, and such a note as I have written will perhaps challenge severe criticisms on my own mistakes.

§ 73. After the fatal defeat at Aegospotami, and the subsequent surrender of Athens, the revengeful malice of a Theban orator had proposed to utterly raze Athens to the ground, to sell the inhabitants for bondslaves, and to convert Attica into a sheep-walk. It was on this occasion probably that the memorable saying of one Leptines (according to Aristot. Rhet. III. 10, 7) was uttered: "that Greece should not be permitted to be left one-eyed." It is attributed by Ulpian to the Phocians. Wolf. Proleg. ad Leptin. p. 45 refers it to the times subsequent to the battle of Leuctra. See Xenoph. Hellen. II. 2, 19, 20 with Schneider's notes.—— ἀνδραποδισμοῦ differs from δουλείας, the latter applying equally to political and domestic slavery: the former exclusively to domestic. See Thucyd. v. 9 and Arnold's note. Comp. Aristot. Rhetor. II. 22, 7 ὅτι τοὺς Ἕλληνας κατεδουλώσαντο (οἱ Ἀθηναῖοι), καὶ τοὺς πρὸς τὸν βάρβαρον ἀριστεύσαντας καὶ συμμαχεσαμένους ἠνδραποδίσαντο Αἰγινήτας καὶ Ποτιδαιάτας.

αἰτίων τοῦ τῶν Φωκέων ὀλέθρου; ἐγὼ μὲν γὰρ οἶμαι 74
κἂν καταλεύσαντας αὐτοὺς ταῖς ἑαυτῶν χερσὶ καθαροὺς ἔσεσθαι νομίζειν. πῶς γὰρ οὐκ αἰσχρόν, μᾶλλον δ' εἴ τίς ἐστιν ὑπερβολὴ τούτου, τοὺς σεσωκότας ἡμᾶς τότε καὶ τὴν σώζουσαν περὶ ἡμῶν ψῆφον θεμένους, τούτους τῶν ἐναντίων τετυχηκέναι διὰ τούτους, καὶ περιῶφθαι τοιαῦτα πεπονθότας οἷα οὐδένες ἄλλοι τῶν Ἑλλήνων; τίς οὖν ὁ τούτων αἴτιος; τίς ὁ ταῦτα φενακίσας; οὐχ οὗτος;

67 Πολλὰ *τοίνυν ἄν τις ὦ ἄνδρες* Ἀθηναῖοι Φίλιππον 75
εὐδαιμονίσας τῆς τύχης, εἰκότως τοῦτο μάλιστ' ἂν εὐδαιμονίσειεν ἁπάντων, ὃ μὰ τοὺς θεοὺς καὶ τὰς θεὰς οὐκ ἔχω λέγειν ἔγωγε ἄλλον ὅστις εὐτύχηκεν ἐφ' ἡμῶν.

§ 74. Pro *τούτου*, *του* pr. S. *ταῦτα* ante *φενακίσας* om. A². Habet in *γρ.* Q. Ceterum Schaef. "*φενακίζειν τι* non frequens est [Androt. p. 604 § 34. Vid. Funkh. ad p. 47. Ed. suae=p. 594 § 5]: rarius etiam *φενακίζειν τινά τι*, cujus constructionis exemplum occurrit p. 363, 29." [cf. *παρακρούεσθαί τινά τι* III. Aphob. p. 844 § 1 et, quod audacius dictum est, *τηλικοῦτον πρᾶγμα παρακρουσάμενος τοὺς δικαστὰς* I. Steph. p. 1062 § 39. Ejusdem *κόμματος* est *ὀνειδίζειν τινά τι* Soph. Oed. Col. 1002.] Obiter noto in Arist. Ach. 90 *ταῦτ' ἄρ' ἐφενάκιζες σύ, ταῦτ' ἄρα* vertendum *propterea*, uti passim in Comico et in Herod. VII. 130 quod Baehrium fugit.

§ 75. Post *τοίνυν*, *ἂν* om. S. [test. Bekk. tacet Dind. negat Voem.] a^m. A¹. Ed. Turic. Dind.——Mox *τούτου* ex conj. Reisk. quod "tam manifesto falsum (ait Schaefer.) ut mirer Bekkero visum esse dignum cujus faceret mentionem. *πολλὰ* et *τοῦτο* inter se

362. § 74. *καθαροὺς*) (*μιαιφόνους* "guiltless of bloodshed." Translate the next words: "for how is it not disgraceful, or rather, if there is a term which is stronger than this, *how should not that term be used?*" Not that there is any ellipse. "Scilicet alterius praedicati, quo Orator se corrigens uti mallet, si quod suppeteret, vice fungitur enuntiatio *εἰ τούτου*" Schaefer.——*οὐδένες ἄλλοι*] Transl. "*no other nation.*" This accounts for the plural. So Timocrat. p. 766 § 214 *οὐδένες πώποτ' ἐσώθησαν* (before *πολλαὶ τῶν πόλεων*), I. Aphob. p. 815 § 7 *τῶν πώποτ' ἐπιτροπευσάντων οὐδένες* (*no set of guardians*). Comp. also above § 35 *οὐδένας πρέσβεις*. De Coron. p. 233 § 23 *οὐδένας* is decidedly preferable to *οὐδένα*, though the latter be supported by S. and several other MSS. See Dindorf. on 14, 19, Schaefer on 145, 15.

§ 75. "Though one might then congratulate Philip on many points of his good fortune,

τὸ μὲν γὰρ πόλεις μεγάλας εἰληφέναι καὶ χώραν πολ-
λὴν ὑφ' ἑαυτῷ πεποιῆσθαι καὶ πάντα τὰ τοιαῦτα ζη-
λωτὰ μέν ἐστιν, οἶμαι, καὶ λαμπρά· πῶς γὰρ οὔ; ἔχοι
76 *δ' ἄν τις εἰπεῖν πεπραγμένα καὶ ἑτέροις πολλοῖς. ἀλλ'* 68
ἐκεῖνο ἴδιον καὶ οὐδενὶ τῶν πάντων ἄλλῳ γεγονὸς εὐτύ-
χημα. τὸ ποῖον; τὸ ἐπειδὴ πονηρῶν ἀνθρώπων εἰς
τὰ πράγματ' αὐτῷ ἐδέησε, πονηροτέρους εὑρεῖν ἢ ἐβού-
λετο. πῶς γὰρ οὐχ οὗτοι τοιοῦτοι δικαίως ὑποληφθεῖεν
ἄν, οἵ γε, ἃ ὑπὲρ αὑτοῦ Φίλιππος τηλικούτων ὄντων
αὑτῷ τῶν διαφόρων οὐκ ἐτόλμα ψεύσασθαι, οὐδ' ἔ-
γραψεν οὔτ' εἰς ἐπιστολὴν οὐδεμίαν, οὔτε πρεσβευτὴς

opponuntur: gen. autem *τῆς τύχης* refertur et ad *εὐδαιμονίσαις* et ad *εὐδαιμονίσειεν*." Mox *οὗ μὰ* F. S. Q. DIND. VOEM. *οὐ* B. et marg. Lutetianae. Quid si olim diversa mox fuerit lectio, *μᾶλλον* pro *ἄλλον*?——*εὐτετύχηκεν* S. et *γρ.* Q. "Notabilis forma. Omninoque doctrinam augmentorum multum abest ut penitus perspectum habeamus" SCHAEFER. Cf. *ἱπποτετρόφηκεν* Lycurg. c. Leocrat. § 139 p. 167 St. = 233 R. Cobetio judice non temere repudianda forma est. Nov. Lect. p. 367.]——"Fort. *οὗ......τετύχηκεν*." SAUPPIUS quod recepit DIND. Mox *πῶς γὰρ οὐκ*; S.

§ 76. Post *ὑποληφθεῖεν ἄν*, *εἴ γε* vulg. ante BEKK. Sed *οἵ γε* A. S. Q. k. r. s. *εἴγε* margo S. a m. sec.——*οὐδ' ἔγραψεν κ.τ.λ.* Vulg. ante Reiskium (qui ex conjectura *οὐδ' αὐτὸς εἰς ἐπιστολὴν γράψαι οὐδεμίαν, οὐδὲ πρεσβευτὴς...*) *οὐκ ἐτόλμα ψεύσασθαι, οὔτ' εἰς ἐπιστολὴν γράψαι οὐδεμίαν, οὐδὲ πρεσβευτὴς κ.τ.λ.* Mira librorum discrepantia. *οὐδ' ἔγραψεν οὔτ' εἰς ἐπιστολὴν* S. Y. *οὔτ' ἔγραψεν οὔτ' εἰς ἐπιστολὴν* r. *οὐδὲ γράψαι οὔτ' εἰς ἐπιστολὴν* k. s. A[1]. A[2]. *οὔτ' εἰς ἐπιστολὴν γράψαι* F. Q. O. t. u. v. Mox *οὐδὲ* (ante *πρεσβευτὴς*) omnes praeter S. Y. k. r. s. "Mihi satis placet vulgata olim lectio

yet in this would one naturally congratulate him most of all... that when he had need of scoundrels for his purposes, he found greater scoundrels than he wanted." This is the connection of the sense, which is broken by the half-parenthesis *τὸ μὲν γὰρ μεγάλας......*to *ἑτέροις πολλοῖς·* and accordingly *τοῦτο* is repeated by *ἀλλ' ἐκεῖνο κ.τ.λ.* in § 76. ——*ζηλωτὰ μέν ἐστιν, οἶμαι, καὶ λαμπρά*] "is, *I take it*, (*οἶμαι* § 34) enviable and glorious; but one might say that it has been achieved by many others as well as Philip."

§ 76. *οἵ γε...ἐπὶ ταῦτα οὗτοι κ.τ.λ.*] "Seeing that they for the lies which Philip, though for his own advantage, though so great interests were involved, did not dare to utter......for these lies *they*, *I repeat*, having sold out their services, practised their impositions upon you." For *οὗτοι* see *Annot. Crit.* on § 77.

οὐδεὶς εἶπε τῶν παρ' ἐκείνου, ἐπὶ ταῦτα οὗτοι μισθώ-
69 σαντες ἑαυτοὺς ὑμᾶς ἐξηπάτων; καὶ ὁ μὲν Ἀντίπατρος 77
καὶ ὁ Παρμενίων, δεσπότῃ διακονοῦντες καὶ οὐ μέλλον-
363 τες | ὑμῖν μετὰ ταῦτ' ἐντεύξεσθαι, ὅμως τοῦθ' εὕροντο,
μὴ δι' αὐτῶν ὑμᾶς ἐξαπατηθῆναι· οἱ δ' Ἀθηναῖοι τῆς

quam etiam sex Codd. Bekk. tuentur" SCHAEFER. Fortasse voluit ita sibi placere, si mox οὔτε rescribatur; nam οὐκ ἐτόλμα ψεύσασθαι οὔτ'...γράψαι vix Graecum (nisi οὔτε ante ψεύσασθαι addatur: hoc autem additum putidam sane lectionem praebet; nemo enim credat ψεύσασθαι et γράψαι inter se opposita esse: immo οὐδὲ γράψαι additum post ψεύσασθαι explicandi et illustrandi causa). Equidem in vulgatam lectionem propensus sum, modo οὐδ' εἰς ἐπιστολὴν scribas. Obstat tamen quod οὔτ' εἰς ἐπ., quamquam aliter alii collocaverunt, libri omnes habent. Itaque οὔτε πρεσβευτὴς necessarium videtur, sive in ceteris vulgatam sequimur, seu lectioni quam praebet Bekkerus accedimus. A quo quoniam nunquam nisi ut arbitror satis justis causis adductus statui discedere, textum ejus repraesentavi. Ceterum liberior est structura. Id opinor Orator voluit: οὐκ ἐτόλμα ψεύσασθαι, οὔτε αὐτός, οὔτε πρεσβευτὴν πέμψας. Sed οὔτε αὐτὸς posteaquam plenius et copiosius pronuntiaverat, effectum est ut alterum coli membrum alio modo scriberet. Nimirum οὔτε εἰς ἐπιστολήν, οὔτε πρεσβευτής, examussim sibi respondent, quanquam incuria quadam scribendi ἔγραψεν non *logica* (quod aiunt) *consequentia* collocatur, quae hujusmodi est: οὔτε ἔγραψεν εἰς ἐπιστολήν, οὔτε πρεσβευτὴς εἶπε. Post ἐπὶ ταῦτα, οὗτοι om. BEKK. DIND. ED. TURIC. VOEM. BEKK. st. Sed servant F. Y. Q. O. r. t. u. v. alii opinor (uti saltem ex silentio LAMBINI TAYLORI REISKII licet conjicere) neque obstat οἱ γε praeced. Cf. Auct. Orat. de Halonneso p. 86 § 38 ὃς...ἐκεῖνος...ἐβούλετο. Vid. ad. § 77.

§ 77. εὕροντο τὸ μὴ vulg. ante BEKK. τὸ om. S. εὗρον Y. k. s. A[1]. Ald. TAYLORI. Fortasse hinc colligas var. lect. fuisse εὗρον, τὸ μὴ δι' αὐτῶν...Paene reposueram, ut εὑρεῖν idem valeat atque εὑρεῖν ἕρμαιον, ἔχειν εὕρημα. Vid. not. Mox αὐτῶν BEKK. [αὐτῶν st]——ἐξηπατηθῆναι (a) S.——οἱ δ' Ἀθηναῖοι Cod. tantum non omnes. οἱ δ', Ἀθηναῖοι, interpungunt ED. TUR. VOEM. [Erravi qui olim crediderim *vocativum* esse Ἀθηναῖοι interpretibus Triumviris

363. § 77. "And whereas (μὲν) Antipater and Parmenio though servants of a taskmaster (a more invidious word than even our *despot*), and not being likely to fall in with you afterwards, yet earned this advantage [or if we read εὗρον, τὸ (see *Annot. Crit.*) "had this godsend, this piece of good fortune." Cf. pro Phorm. p. 957 § 43 ἐκτήσαθ' εὑρών, I. Steph. p. 1126 § 81. For εὑρίσκειν = εὑρίσκεσθαι (in poetry) see Mus. Crit. Vol. I. p. 210.], viz. that they were not the instruments in your being deceived: yet these being Athenians, members of

ἐλευθερωτάτης πόλεως πρέσβεις ταχθέντες ὑμᾶς, οἷς ἀπαντῶντας ἐμβλέπειν, οἷς συζῆν ἀνάγκη τὸν λοιπὸν βίον καὶ ἐν οἷς εὐθύνας ἔμελλον δώσειν τῶν πεπραγμένων, τούτους ἐξαπατᾶν ὑπέστησαν. πῶς ἂν ἄνθρωποι κακίους ἢ μᾶλλον ἀπονενοημένοι τούτων γένοιντο;

78 Ἵνα τοίνυν εἰδῆθ' ὅτι καὶ κατάρατός ἐστιν ὑφ' ὑμῶν, 70
καὶ οὐδ' ὅσιον ὑμῖν οὐδ' εὐσεβές ἐστι τοιαῦτ' ἐψευσμένον αὐτὸν ἀφεῖναι, λέγε τὴν ἀρὰν καὶ ἀνάγνωθι λαβὼν τὴν ἐκ τοῦ νόμου ταυτηνί.

ΑΡΑ.

79 Ταῦθ' ὑπὲρ ὑμῶν ὦ ἄνδρες Ἀθηναῖοι καθ' ἑκάστην

qui Ed. Turic. curaverunt. Quanquam errorem ipsi mihi objecerunt, nam *commata* "reperta sunt non quae impedirent sed quae indicarent voluntatem."] Ἀθηναίων Bekk. Dind. Bekk. st.—— ὑμᾶς οἷς......τούτους. plane ut Latini *is* pro *idem* usurpant. Plaut. Epid. III. 1. 9 Quid illunc ferre vis, *qui*......numum *is* nullum habes, Rud. IV. 5. 5, 6 Ego hodie, *qui* neque speravi, neque credidi, *Is* improviso filiam inveni tamen [aliter Fleckeisen.], v. 2, 4, 5 Ego, *qui* in mari prehendi Rete atque excepi vidulum, dare *ei* negatis quidquam, Cicer. I. Epist. ad Quint. 3 § 6 *qui* modo fratre fuerim...beatissimus...*is*...possim. Thucyd. I. 83 οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέον ἐπ' ἀμφότερα τῆς αἰτίας ἕξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν, ubi Poppo: "Usitatius esset οἱ αὐτοί· verumtamen nihil mutandum." Vid. § 76 et not.

the most free state, being appointed ambassadors (not διάκονοι) have towards you, whom they could not help meeting with......*yet* (τούτους, see *Annot. Critic.*) *towards you* have they undertaken to practise deceit."——ἀπονενοημένοι] "recklessly desperate and abandoned, utterly lost to all sense of shame and consequences of their crimes." See the admirable note of the immortal Casaubon on Theophr. Char. p. 175—178.

§ 78. λέγε......καὶ ἀνάγνωθι] These words are joined together de Coron. p. 327 § 305, where I think Reiske's translation correct: *pronuntia haec de scripto recitanda.* Clearly λέγειν does not properly signify "to read," but "to utter, to recite," (in Latin *recita legem, testimonium,*) and therefore I cannot see (with Schaefer) any tautology in the junction of the words, even though we do omit with Bekker τὸν ἀριθμὸν τῶν βοηθειῶν κ.τ.λ. in the passage from de Coron.——τὴν ἀρὰν κ.τ.λ.] Schaefer compares Eurip. Orest. 571 ἐζημίωσε πατέρα κἀπέκτειν' ἐμόν. But surely the collocation of words in Demosthenes is sufficiently natural, especially if λέγε καὶ ἀνάγνωθι form one idea.

τὴν ἐκκλησίαν ὁ κήρυξ εὔχεται νόμῳ προστεταγμένα, καὶ ὅταν ἡ βουλὴ καθῆται, παρ' ἐκείνῃ πάλιν. καὶ ταῦτ' οὐκ ἔνεστιν εἰπεῖν τούτῳ ὡς οὐκ εὖ ᾔδει· ὑπογραμματεύων γὰρ ὑμῖν καὶ ὑπηρετῶν τῇ βουλῇ αὐτὸς
71 *ἐξηγεῖτο τὸν νόμον τοῦτον τῷ κήρυκι. πῶς οὖν οὐκ* 80
ἄτοπον καὶ ὑπερφυὲς ἂν πεποιηκότες ὑμεῖς εἴητε, εἰ ἄρ', ἃ προστάττετε, μᾶλλον δ' ἀξιοῦτε ποιεῖν ὑπὲρ ὑμῶν τοὺς θεούς, ταῦτ' αὐτοὶ κύριοι γεγενημένοι τήμερον μὴ ποιήσαιτε, ἀλλ' ὃν ἐκείνοις εὔχεσθ' ἐξώλη ποιεῖν αὐτὸν καὶ γένος καὶ οἰκίαν, τοῦτον ἀφείητε αὐτοί; μηδαμῶς· ὃς γὰρ ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε

§ 79. *τὴν* ante *ἐκκλησίαν* additum ex S. Y. Mox pro *ὑμῖν*, *ἡμῖν* pr. S.

§ 80. *εἶτε* pro *εἴητε* Elmsl. ad Soph. Ajac. 278 (Mus. Crit. T. I. p. 356). Sed recte SCHAEF. "Pervellem vir egregius hujus formae exempla e prosaicis scriptoribus citasset. Quae si illis usurpata fuisset, num credibile est semel oblatam in Homericis (Odyss. XXI. 195) tam insolentem nonnullis videri potuisse, ut mutarent in *εἶτε?*" *προστάττεται* O. S. Post *μᾶλλον*, *δ'* om. pr. S. Mox idem Cod. *ταῦθ' οἱ.* Sed *ταῦτα αὐτοὶ* margo S. a m. sec.—— Mox *ποιήσετε* et paull. infr. *ἀφίετε* vulg. ante BEKK. Sed *ποιήσαιτε* F. S. Q. *ἀφίητε* S. qui *ἀφίην* Nicostr. p. 1249 § 8. In Eur. Electr. 59 *ἀφίην* libri. Laudo Dindorfium qui palmariam Seidleri emendationem in textum intulit. II. Philipp. p. 66 § 3 recte Bekkerus *συνείητε*. De Pace p. 60 § 13 *προϊέμεθα* S. pro Phorm. p. 946 § 6 plurimi libri *προϊέμενος*. S. *προειεμενος* (sic). Vid. ad.

§ 79. *ἐξηγεῖτο*] "He used to repeat over the words," for the *κήρυξ* to say after him (*praeire verba*).

§ 80. "How will you not then have done something (see on § 389) absurd and monstrously ridiculous (*ὑπερφυές·* see Schaef.), if perchance, what you enjoin or rather expect of the gods to do for you, this yourselves should not this day do, when you have got the power in your hands." I do not see how *ἀξιοῦτε* (*expect, claim of another as a right*) is *aliquanto lenius* than *προστάττετε.*——*ὃς γὰρ ἂν ὑμᾶς κ.τ.λ.*] "For whosoever shall escape your detection, that person by all means leave to the gods to punish; but whomsoever yourselves shall lay hold of, do not in this case as in the former enjoin upon the gods respecting him." For *μηκέτι* see Buttm. on Mid. § 13 a.=p. 528 § 55, and comp. Plat. Prot. 312 E *μὰ Δί', ἔφη, οὐκέτι ἔχω σοι λέγειν*, Gorg. 503 A *οὐχ ἁπλοῦν ἔτι τοῦτο ἐρωτᾷς*, Soph. Elect. 610, 611 *ὁρῶ μένος πνέουσαν, εἰ δὲ σὺν δίκῃ | ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.* Aristot. III.

τοῖς θεοῖς κολάζειν· ὃν δ' ἂν αὐτοὶ λάβητε, μηκέτ' ἐκείνοις περὶ τούτου προστάττετε.

81 Εἰς τοίνυν τοῦτ' ἀναιδείας καὶ τόλμης αὐτὸν ἥξειν 72
ἀκούω, ὥστε πάντων τῶν πεπραγμένων ἐκστάντα, ὧν ἀπήγγειλεν, ὧν ὑπέσχετο, ὧν πεφενάκικε τὴν πόλιν, ὥσπερ, ἐν ἄλλοις τισὶ κρινόμενον καὶ οὐκ ἐν ὑμῖν τοῖς | ἅπαντ' εἰδόσι, πρῶτον μὲν Λακεδαιμονίων, εἶτα Φω- 364
κέων, εἶθ' Ἡγησίππου κατηγορήσειν. ἔστι δὲ ταῦτα

§ 178. Bait. et Saupp. ad Lycurg. p. 106. Locus unus et alter Nostri emendatione etiam nunc eget. In Timocr. p. 753 § 171 repone ἀφείησαν (quod habet corr. v.) p. 748 § 156 προσεῖσθε (ita F. v. B.).

§ 81. πάντ' vulgo. Sed ἅπαντ' A. S. Y. k. r. s. [ἅπαντα testibus Dind. Voem.]

Nic. Ethic. 13=11 § 2 τὸ δὲ τοιᾶσδε ἢ τοιᾶσδε (εὐνῆς s. τροφῆς ἐπιθυμεῖ) οὐκέτι πᾶς. [Thuc. I. 126, 6, and note.]

§ 81. ἥξειν...ὥστε...κατηγορήσειν] Schaefer quotes Herod. I. 189 καί οἱ ἐπηπείλησε, οὕτω δή μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ γυναῖκάς μιν εὐπετέως τὸ γόνυ οὐ βρεχούσας διαβήσεσθαι. (He subjoins at the foot of the page a note respecting the various reading μὴ βρεχ. and seems to doubt whether is the true reading. I conceive there is no ground for doubt: μὴ could not have been here used, unless referring to the whole sentence. Upon the general question of οὐ in the construction of ὥστε with the infinitive, on which Schaefer elsewhere has not been sufficiently cautious, see App. B.) —— ὧν πεφ. τὴν πόλιν] See *Annot. Crit.* on § 74.——Λακεδ. Φωκ.] See Aeschines, p. 45—47 St.=299—310 R. He imputes blame to the Phocians, and especially to their leader Phalaecus, and apparently with justice. He does not appear to find any fault with the Lacedemonians. Hegesippus, one of the most celebrated of the anti-Macedonic party, and the supposed author of the Speech *on Halonnesus* (edited with Dem. Orations), mentioned also as a colleague of Demosthenes on an embassy to the Peloponnesian states to stir them up against Philip, III. Philipp. p. 129 § 72 shortly before this Speech was spoken, and referred to below p. 447 § 379 as harshly treated by Philip when sent as envoy to settle certain disputes arising out of the wording of the Peace, is alluded to by Aeschin. de Coron. § 118 p. 70 St.=509 R. under his nickname Κρωβύλος. Thirlw. VI. 20 n. 3 is at a loss for the explanation of the name. "It seems as if it must have been aimed at some kind of affectation, either in his habits or his language. *But of the latter there is no trace in his extant oration.*" It would ill become me to break a lance with the great Historian of

73 *γέλως, μᾶλλον δ' ἀναισχυντία δεινή. ὅσα γαρ νῦν ἐρεῖ* 82
περὶ τῶν Φωκέων ἢ τῶν Λακεδαιμονίων ἢ τοῦ Ἡγη-
σίππου, ὡς Πρόξενον οὐχ ὑπεδέξαντο, ὡς ἀσεβεῖς εἰσιν,
ὡς ὅ τι ἂν δή ποτ' αὐτῶν κατηγορῇ, πάντα δήπου ταῦτα
πρὸ τοῦ τοὺς πρέσβεις τούτους δεῦρ' ἥκειν ἐπέπρακτο,
καὶ οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκέας σώζεσθαι, ὥς τίς
φησιν; Αἰσχίνης αὐτὸς οὑτοσί. οὐ γὰρ ὡς εἰ μὴ διὰ 83
Λακεδαιμονίους, οὐδ' ὡς εἰ μὴ Πρόξενον οὐχ ὑπεδέξ-
αντο, οὐδ' ὡς εἰ μὴ δι' Ἡγήσιππον, οὐδ' ὡς εἰ μὴ διὰ

§ 82. Vulg. *ἢ ὡς......ἢ ὡς......ἢ ὡς.* Bis iteratum praebent F. Y. Q. O. r. t. u. v. et *γρ.* S. Tertio loco (nempe post *εἰσίν*) nonnisi rec. O. v. et *γρ.* S. et corr. r. Primus delevit *ἢ......ἢ......ἢ* Reiske. Post eum omnes. Paene reposueram propter tot Codd. consensum. Nam quod ad orationem spectat difficilis est optio. Schaefer. quoque retenta mavult. Mox *ἂν* post *ὅ τι* om. *γρ.* S. Infra *ὡς τίς φησιν*; multas turbas excitavit. Pro *τίς*, *που* k. ε^m. ("plurimi Codd." ait Taylor.) *γρ.* v. $\overset{\text{που}}{\text{τις}}$ t. Probat Reisk. *περ.* β^m. $\overset{\text{περ}}{\text{τις}}$ O. *περ* utique melius quam *που*. Sed quam jejuna oratio prae illa quam textus praebet. Rationem loci Wolf. jamdudum intellexit.

Greece: and these things are wholly matters of taste: but surely the man who could deliberately write down (I pass over uttering the words in the hurry of debate) *εἴπερ ὑμεῖς τὸν ἐγκέφαλον ἐν τοῖς κροτάφοις καὶ μὴ ἐν ταῖς πτέρναις καταπεπατημένον φορεῖτε* (de Halonn. p. 88 § 45) was not entirely void of affectation.

364. § 82. *ὡς Πρόξενον κ.τ.λ.*] "That they did not receive Proxenus, that they are an impious race, that they are—whatever one might accuse them of." It appears that shortly before the Peace, the Phocians had sent ambassadors requesting aid of the Athenians, and offering to put into their hands Alponus, Thronium, and Nicaea, which commanded the pass of Thermopylae (*τὰ τῶν παρόδων τῶν εἰς Πύλας χωρία κύρια*). Upon this the Athenians passed a psephism that the Phocians should deliver these places into the possession of Proxenus, but Phalaecus and his party (*οἱ τύραννοι*), who had recently been reinstated in command, threw the Athenian envoys into prison, and contumeliously treated their heralds who were proclaiming the truce of the *lesser* (Boehn. *Forsch.* p. 380 n. 3.) Eleusinian mysteries *τοῖς σπονδοφόροις τοῖς τὰς μυστηριώτιδας σπονδὰς ἐπαγγέλλουσι*) Aeschin. § 133 p. 45 St. = 302 R.——*ὡς τίς φησιν; κ.τ.λ.* "as who says? Why Aeschines here, Aeschines himself."

§ 83. "For he did not report at that time that if it had not been for the Lacedaemoni-

τὸ καὶ τὸ ἐσώθησαν ἂν οἱ Φωκεῖς, οὐχ οὕτω τότε ἀπήγγειλεν, ἀλλὰ πάντα ταῦθ' ὑπερβὰς διαῤῥήδην ἥκειν πεπεικὼς ἔφη Φίλιππον Φωκέας σώζειν, τὴν Βοιωτίαν οἰκίζειν, ὑμῖν τὰ πράγματα οἰκεῖα ποιεῖν, ταῦτα πεπράξεσθαι δυοῖν ἢ τριῶν ἡμερῶν, διὰ ταῦτα χρήμαθ'
84 ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι. μὴ τοίνυν ἃ 75
πρὸ τοῦ τοῦτον ἀπαγγεῖλαι ταῦτ' ἐπέπρακτο ἢ Λακεδαιμονίοις ἢ Φωκεῦσιν, ἀκούετε μηδ' ἀνέχεσθε, μηδὲ κατηγορεῖν ἐᾶτε Φωκέων ὡς πονηροί. οὐδὲ γὰρ Λακε-

§ 83. Post ἐσώθησαν om. ἂν F. O. t. u. v. B. Ald. in γρ. habet Q. Librarius qui princeps omisit perspexisse videtur εἰ μὴ ἂν ἐσώθησαν barbarum esse, veram loci rationem non perspexisse. Vid. § 102.

Mox ἀπήγγελλεν O. k. r. t. u. v. A^1. A^2 ἀπήγγελλεν (ειλ superscr.) F. B. Infr. δυεῖν r. B.

§ 84. οὐ γὰρ Λακ. S. Y. Ed. Turic. Dind. Voem. Sed οὐδὲ immane quantum praestat.

ans, nor if it had not been for their refusing to receive Proxenus, nor if it had not been for this or that, the Phocians would have been saved from destruction, no, he did not report this at that time, but, &c." For εἰ μὴ διὰ comp. § 102, Plat. Gorg. p. 516 E, Thuc. ii. 18, Isocr. Phil. p. 100 E. εἰ μὴ Πρ. οὐχ ὑπ. a somewhat singular idiom, which may thus be paraphrased, εἰ μὴ διὰ τὸ Πρόξενον μὴ ὑποδέξασθαι. οὐχ ὑπεδ. is no part of the hypothesis. So Mid. p. 581 § 206 εἰ δὲ καταγνοὺς ἀδικεῖν διὰ ταῦτ' οὐχ ὑπήκουσε, Plat. Meno p. 85 E εἰ δὲ μὴ ἐν τῷ νῦν βίῳ λαβὼν οὐκ ᾔδει τοῦτο, δῆλον ὅτι ἐν ἄλλῳ τινὶ χρόνῳ εἶχε καὶ ἐμεμαθήκει, where I do not understand Buttmann. Surely the hypothesis is "if he had not received these opinions in his present life." I must however confess that Stallbaum's correction λαβών, οὐκ ἤδη τοῦτο δῆλον ὅτι......ἐμεμαθήκει; strikes me as very felicitous. —— τὸ καὶ τό· see Herm. on Viger. n. 9 who cites Demosth. Mid. p. 560 § 141 τί δὴ τὰ καὶ τὰ πεπονθὼς ὁ δεῖνα. Add iii. Philipp. p. 128 § 68, i. Steph. p. 1115 § 45, Con. p. 1265 § 26. His remark "id tantum fit in articulis a litera τ incipientibus" is not entirely correct. Herodotus at least, iv. 68, has ὡς τὰς βασιλητὰς ἱστίας ἐπιόρκηκε ὃς καὶ ὅς.—— διαῤῥήδην of course belongs to ἔφη, not to ἥκειν. See § 117. ——τὰ πράγματα οἰ. π.] "to put affairs entirely into your hands," i.q. "τὰ πράγματα πράττειν, p. 365, 10, 15," Schaefer.

§ 84. μηδ' ἀνέχεσθε] "Plenius μηδὲ φωνὴν ἀνάσχησθε, p. 228, 17" Schaefer. The passages are different. Translate: "neither put up with it," i.e. the narration of it. Comp. below p. 398 § 202 μηδ' ἀνάσχησθε "ὡς οὐ δεῖ δίκην ὧν εἶπεν ὑποσχεῖν." Where as here λέγ-

δαιμονίους διὰ τὴν ἀρετὴν αὐτῶν ποτ' ἐσώσατε, οὐδὲ
τοὺς καταράτους Εὐβοέας τουτουσί, οὐδ' ἄλλους πολ-
λούς, ἀλλ' ὅτι συμφέρον ἦν σῶς εἶναι τῇ πόλει, ὥσπερ
Φωκέας νυνί. καὶ τί τῶν Φωκέων ἢ τῶν Λακεδαι- 85
μονίων ἢ ὑμῶν ἢ ἄλλου τινὸς ἀνθρώπων μετὰ τοὺς
παρὰ τούτου λόγους ἐξαμαρτόντος οὐκ ἀπέβη τὰ πρὸς
76 365 ὑμᾶς ὑπὸ τούτου τότε ῥηθέντα; τοῦτ' | ἐρωτᾶτε· οὐ γὰρ
ἕξει δεῖξαι. πέντε γὰρ ἡμέραι γεγόνασι μόναι, ἐν αἷς
οὗτος ἀπήγγειλε τὰ ψευδῆ, ὑμεῖς ἐπιστεύσατε, οἱ
Φωκεῖς ἐπύθοντο, ἐνέδωκαν ἑαυτούς, ἀπώλοντο. ὅθεν, 86
οἶμαι, καὶ δῆλόν ἐστι σαφῶς ὅτι πᾶσα ἀπάτη καὶ
τέχνη συνεσκευάσθη τοῦ περὶ Φωκέας ὀλέθρου. ὃν

§ 85. ἕξει (χ above) S. "χ a m. antiqua" DIND. ["Eadem manu crux picta est." VOEM.]

§ 86. ὅτι πᾶσα ἀπάτη omnes libri. Primus Markl. ἡ ante ἀπ. infersit. Secutus est REISK. deinde BEKKER. ἡ πᾶσα ἀπ. ED. TURIC. DIND. BEKK. st. Optime de hoc loco meritus est DOBR. "Male ἡ Bekk. e Marklandi emendatione. Verte, *No artifice was left unemployed in the business.*" Neque enim id vult Orator *totam fallaciam et fraudem fuisse instructam in Phocensium interitum.* Minime. Illud significat, *puram putam fraudem in Phocensium interitu esse instructam* de quo usu τοῦ πᾶς cf. Soph. Phil. 927 πᾶν δεῖμα, Ibid. 622 ἡ πᾶσα βλάβη (*Artic.* additur propter aliam causam). Vid. ibi Gedik. ap. Buttm. (cf. *olus omne* Hor. I. Epist. v. 2.) Ejusdem generis sunt ἐν πάσῃ ἀπορίᾳ εἶναι p. 909 § 8, ἐν ἀδοξίᾳ πάσῃ p. 151 § 74, ἐν πᾶσιν ἀγαθοῖς passim ap. Comicos. Itaque non dubitavi ἡ rejicere [πᾶσ' ἀπάτη VOEM.]. Ceterum ἕνεκεν ὀλέθρου γρ. S. ὀλέθρου ἕνεκεν γρ. Q. "ἕνεκεν profectum a

ουτος might have been added, but is not necessary. Observe the dramatic "ὡς πονηροί," nor suffer him to bring this charge against the Phocians, "that they are wicked." —— τουτουσί "est demonstratio temporis, non loci; *hos, quos nunc servastis.* Opponuntur Lacedaemonii, quorum saluti civitas olim (ποτὲ) perspexit." SCHAEF. See *Ann. Crit.* § 213.

§ 85. "And what error had the Phocians been guilty of... that the statements made to you at that time by the defendant were not fulfilled?" ἀπέβη here *exitum habuere* as Thucyd. IV. 39 καὶ τοῦ Κλέωνος καίπερ μανιώδης οὖσα ἡ ὑπόσχεσις ἀπέβη (ᾗ ἐβούλετο is more usually added). Isocr. Philipp. 93 B ὧν οὐδὲν αὐτοῖς ἀποβέβηκεν. On the contrary Eur. Bacch. 909 αἱ μὲν (ἐλπίδες) τελευτῶσιν ἐν ὄλβῳ βροτοῖς, αἱ δ' ἀπέβησαν (*depart, vanish away*).

365. § 86. πᾶσα ἀπάτη κ.τ.λ.] "Mere (*perfect, entire, utter, nothing but*) trick and fraud was

μὲν γὰρ χρόνον οὐχ οἷός τ' ἦν ἐλθεῖν ὁ Φίλιππος διὰ τὴν εἰρήνην ἀλλ' ἦν ἐν παρασκευῇ, τοὺς Λακεδαιμονίους μετεπέμπετο, πάντα τὰ πράγμαθ' ὑποσχόμενος πράξειν ἐκείνοις, ἵνα μὴ δι' ὑμῶν αὐτοὺς οἱ
87 Φωκεῖς ὑποποιήσωνται. ἐπειδὴ δὲ ἧκεν εἰς Πύλας, 77
οἱ Λακεδαιμόνιοι δ' αἰσθόμενοι τὴν ἐνέδραν ὑπεχώρησαν, τοῦτον αὖ προκαθῆκεν ἐξαπατᾶν ὑμᾶς ἵνα μὴ πάλιν ὑμῶν αἰσθομένων ὅτι Θηβαίοις τὰ πράγματα πράττει εἰς χρόνους καὶ πόλεμον καὶ τριβὴν ἐμπέσῃ, τῶν μὲν Φωκέων ἀμυνομένων ὑμῶν δὲ βοηθούντων, ἀλλ' ἀκονιτὶ πάνθ' ὑφ' ἑαυτῷ ποιήσηται· ὅπερ καὶ γέγονεν. μὴ οὖν ὅτι καὶ Λακεδαιμονίους καὶ Φωκέας ἐξηπάτησε Φίλιππος, διὰ ταῦθ' ὧν ὑμᾶς οὗτος ἐξηπάτησε μὴ δότω δίκην· οὐ γὰρ δίκαιον.

manu interpretantis" SCHAEF. Immo *male intelligentis*. Mox μετὰ REISK. BEKK. et st. ut II. Philipp. p. 67 § 7. Sed διὰ F. S. O. t. u. v. alii puto (nam Lambin. qui in textu διὰ uti vulgabatur ante REISK. nonnisi a β^m. et δ^m. citat μετά) Ed. TURIC. DIND. VOEM. Infr. ποιήσωνται S.

§ 87. ἀκονιτεὶ pr. S. οὗτος ante ἐξηπάτησεν om. p. S. ED. TURIC. Sed manifesto subject. verbo est Aeschines. Itaque etiamsi Graece haud raro sic derepente *subjecta* mutari soleant, nequeo tamen adduci, cum praesertim omisso h. l. pronomine utrumque ἐξηπάτησεν ad Philippum nemo non retulerit, ut propter unius Cod. auctoritatem delendum censeam.

packed together in the destruction of the Phocians." See *Annot. Crit.*——διὰ τὴν εἰρήνην] "owing to the peace," which was not yet settled, but under negotiation.——τοὺς Λ. μετεπέμπετο] Thirlw. v. 366.

§ 87. See § 55.——προκαθῆκεν] "He sent him first to feel the way for himself." I think REISKE Ind. Graecit. right: "aliquem praemittere, summittere, subornare, qui ante tuum adventum omnia, quae tu parata velis, praeparet atque instruat, ut si tu e.c. fratrem in puteum dimittas explorandi aut elimandi ergo, antequam tute temet demittas." εἰς ταραχὴν προκαθεῖναι τὴν πόλιν Dem. de Symmor. p. 179 § 5 (*to plunge the state down into confusion*). I am not aware that the word is used except in these two passages. —— μὴ......μὴ δότω] "Let not then, because *Philip* ......, on that score let *him* escape punishment, &c." The second μὴ is not a repetition of the former, but is strictly joined with δότω. Comp. Androt. p. 602 § 29, μὴ διὰ ταῦτα

78 Ἂν τοίνυν ἀντὶ Φωκέων καὶ Πυλῶν καὶ τῶν ἄλλων 88
τῶν ἀπολωλότων Χερρόνησος ὡς περίεστι τῇ πόλει λέγῃ, πρὸς Διὸς καὶ θεῶν μὴ ἀποδέξησθε, ὦ ἄνδρες δικασταί, μηδ' ὑπομείνητε, πρὸς οἷς ἐκ τῆς πρεσβείας ἠδίκησθε, καὶ ἐκ τῆς ἀπολογίας ὄνειδος προσκατασκευασθῆναι τῇ πόλει, ὡς ἄρα ὑμεῖς τῶν ἰδίων τι κτημάτων ὑπεξαιρούμενοι τὴν τῶν συμμάχων σωτηρίαν
προήκασθε. οὐ γὰρ ἐποιήσατε τοῦτο, ἀλλ' ἤδη τῆς 89

§ 88. Χερρόνησον k. s. A[1]. "ut magis Atticum" praetulit Reisk. recte sane: sed et illud Atticum.

οἵου σοὶ προσήκειν μὴ δοῦναι δίκην, and again, μὴ διὰ ταῦτ' ἀξίου μηδένα τρόπον δοῦναι δίκην, and Soph. Oed. Col. 277 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοῖραν ποιεῖσθε μηδαμῶς. The theory of *repeated negatives* is certainly not yet thoroughly understood.

§ 88. Χερρόνησος] i.e. the Thracian Chersonese. See the note on § 89.——τῇ πόλει is to be joined (not with λέγῃ but) with περίεστι, "that the city has not lost it."——πρὸς Διὸς καὶ θεῶν] This expression where according to modern notions τῶν ἄλλων appears necessary is frequently found, e.g. § 50. See Schaef. ad Bos. Ellips. on the word ἄλλο.——ὡς ἄρα ὑμεῖς κ.τ.λ.] "Namely that you, secretly reserving for yourselves some of your own individual possessions, betrayed the common safety of your allies." ὑπεξαιρεῖσθαι, a rare word in classical authors. Plat. Theaet. 141 C uses it *of the midwife secretly carrying out of the way and exposing an unnatural birth.* The form προηκάμην is rare in Attic prose. Comp. § 95. Fischer on Weller, Gr. II. p. 484, quotes προήσασθε from Dem. 365, probably a misprint. His other examples are from later writers.

§ 89. The Thracian Chersonese, the *tyranny* of Miltiades, separated from the N.W. coast of Asia Minor by the Hellespont, had after the Peloponnesian war fallen under the protection of Sparta. Dercyllidas B.C. 398 threw a wall across the isthmus, four miles in breadth, to defend the Greek inhabitants against the inroads of the barbarian Thracians. Xenoph. Hell. III. 2, 8, 10. Shortly before the reign of Philip, we find it subject to Cotys, king of Thrace, who, in consequence of the revolt of Miltocythes, a powerful chief who had seized on the Sacred Mountain and made himself independent, sent ambassadors to Athens, offering in exchange for their aid to cede the Chersonese. This was however not fulfilled till after the violent death of Cotys B.C. 358 and division of his kingdom between his son Cersobleptes and two other princes, when after some protracted negotiations it was delivered up, with the exception of Cardia and Sestus. Thirl. v. 216—229. From this passage

εἰρήνης γεγονυίας καὶ τῆς Χεῤῥονήσου σώας οὔσης
| τέτταρας μῆνας ὅλους ἐσώζοντο οἱ Φωκεῖς τοὺς ὕσ- 366
τερον, ἡ δὲ τούτου ψευδολογία μετὰ ταῦθ' ὕστερον
αὐτοὺς ἀπώλεσεν, ἐξαπατήσασα ὑμᾶς. εἶτα καὶ νῦν 79
ἐν μείζονι κινδύνῳ τὴν Χεῤῥόνησον οὖσαν εὑρήσετε ἢ
90 τότε. πότερον γὰρ εὐπορώτερον ἂν δίκην ἔδωκε Φί-
λιππος ἐξαμαρτὼν εἰς αὐτὴν πρὶν τούτων τι τῆς πό-
λεως προλαβεῖν, ἢ νυνί; ἐγὼ μὲν οἶμαι, τότε πολλῷ.
τίς οὖν ἡ ταύτης περιουσία τῶν φόβων ἀφῃρημένων
καὶ τῶν κινδύνων τῶν τοῦ βουληθέντος ἂν αὐτὴν ἀδι-
κῆσαι;

91 Ἔτι τοίνυν καὶ τοιοῦτό τι μέλλειν αὐτὸν ἀκούω 80

§ 90. πρίν τι τῶν γρ. S. Q. Sane non ineleganter: sed προλαμβάνειν τινός τι *praeveniendo aliquem aliquid praeripere* usitatior est constructio quam ut necesse sit exemplis tueri.——προσλαβεῖν S. A¹. A². δ^m. solenni errore. De Cor. p. 303 § 224. προσλ. S. k. s. A¹. quod miror Ed. Turic. non arripuisse, multo magis miror ipsi Schaefero arrisisse. Sed quod ille ibidem scripsit "Vix placet πρίν τι τούτων προλαβεῖν: ut scriptum malis aut πρίν τι τούτων λαβεῖν aut οὐδὲν τούτων προλαβών" diis iratis eum scripsisse credibile est.—Infr. post βουληθέντος, ἂν om. Y.O. r. t. u. v. Sed aegre caremus particula.

§ 91. καί, ante τοιοῦτο, om. S. Bekk. et st. Ed. Turic. Dind.

of Demosthenes we learn that the rights of Athens over it were retained in the treaty of peace with Philip: but that his fears for their permanent possession of it were not groundless we find from his speech on the Chersonesus delivered in the following year.

366. § 89. τέτταρας μῆνας ὅλους] The whole period was 93 days, from Elapheb. 19 to Scirophor. 23. —— ἐσώζοντο· "were remaining safe" (as σώας οὔσης).

§ 90. πρίν τι... ... προλαβεῖν] "Before he had got the start of the city and possessed himself of any of these places." τούτων· Phocis and the pass of Thermopylae.——ἡ ταύτης περιουσία] i.e. τὸ ταύτην περιεῖναι. Translate: "What is the value then of our not having lost this Chersonese, when the apprehensions are removed and the dangers of the person who would have formed the wish *if he had had the power* (ἂν) to seize upon it?" Ulpian: τί οὖν χρησμεύει ὑμῖν τὸ σώζεσθαι τὴν Χεῤῥόνησον ὁπότε ἀφῃρέθησαν οἱ φόβοι ἐξ αὐτῆς (wrong) τῷ Φιλίππῳ τῶν βουλομένων (τῷ βουλομένῳ, as in August. Scholia) αὐτὴν ἀδικῆσαι.

§ 91. "Aeschines will ask you, Why is it Demosthenes that comes forward as my accuser, and why do not the Phocians, if these grave charges are

λέγειν, ὅτι θαυμάζει τί δήποτε Δημοσθένης αὐτοῦ κατηγορεῖ, Φωκέων δ' οὐδείς. ὡς δὴ τοῦτ' ἔχει, βέλτιον προακοῦσαι παρ' ἐμοῦ. Φωκέων τῶν ἐκπεπτωκότων οἱ μὲν οἶμαι βέλτιστοι καὶ μετριώτατοι φυγάδες γεγενημένοι καὶ τοιαῦτα πεπονθότες ἡσυχίαν ἄγουσι, καὶ οὐδεὶς ἂν αὐτῶν ἐθελήσειεν ὑπὲρ τῶν κοινῶν συμ-

Voem. Hodie revocavi. μὲν (post Δημοσθένης) Bekk. et st. Dind. cum A. k. s. Habent etiam Codices alii teste Taylor. Conjunctio non omnino necessaria, itaque nunc ut olim cum Ed. Turic. omittendam censeo. In Plat. i. Rep. 340 D λέγομεν τῷ ῥήματι......τὸ δ' οἶμαι ἕκαστος τούτων, iii. 398 A προσκυνοῖμεν ἂν αὐτὸν—...εἴποιμεν δ' ἄν, vide ne μὲν post λέγομεν, προσκυνοῖμεν exciderit. Mox προακοῦσαι ὑμᾶς Q. et a m. sec. S.——ἑλέσθαι k. r. s. A². Sed et negant Critici Graece dici αἱρεῖσθαι ἔχθραν e.g. Elmsl. ad Eur. Heracl. 505 (quanquam de hac regula ἐπέχω) et "facili errore potuit (ait Reisk.) prima syllaba ab alia eadem praecedente absorberi." (de Coron. p. 295 § 201 diversi generis est, quanquam ibi ἀραμένης pr. S. quod tamen manum emendatricem sapit.) Mox οἱ δὲ μηδ' ὁτιοῦν ἄνευ ἀργ. O. r. t. u. v. corr. F. Y. γρ. k. et infr. ποιήσοντες Y. k. r. s. A¹. ποιήσοντες (α superscr.) F. v. ποιησαντες (ο superscr.) B. Al. libr. ἀργύριον s. ἀργυρίου. Quod in textu est reposuit primus Reisk. Causa erroris fuit non intellectum ἀργυρίου. Citat Schaef. τοὺς ἄλλο τι μισθοῦ πράττοντας de Coron. 242, 23, § 51. Infr. p. 371, 7 § 107, p. 374, 29 § 121, p. 403, 21 § 222.

true?" See Aesch. p. 46, 47 St. = 309, 310 R., who appears to have the better of the argument, especially as he shews that the Boeotian exiles (Thespians and Plataeans) had elected advocates to help him in his defence, and that delegates from the Phocians also had been sent to Athens full of gratitude for his interference on their behalf (during his third embassy) in the Amphictyonic council, when certain members proposed to inflict upon all adults the extreme punishment of sacrilege (Οἰταίων ἐγχειρούντων λέγειν ὡς δεῖ τοὺς ἡβῶντας ὠθεῖν κατὰ τοῦ κρημνοῦ). There appears to be a weakness in the arguments of Demosthenes. Why should he allude to any section of the Phocians who might be bribed to prosecute Aeschines? Surely this topic would be more appropriate in the mouth of an advocate than an adversary. If the old reading (see Annot. Crit.) οἱ δὲ μηδ' ὁτιοῦν ἄνευ ἀργυρίου ποιήσοντες were retained, the argument would of course be less weak.——τῶν ἐκπεπτωκότων] Schaef. "Opponitur ὁ δῆμος (§ 92) plebs ob inopiam domi manere coacta, cum opulentiores exsulare quam servire mallent."——οἱ βέλτιστοι καὶ μετριώτατοι] *the noblest and the*

φορῶν ἰδίαν ἔχθραν ἀνελέσθαι· οἱ δ' ὁτιοῦν ἂν ἀργυρίου
92 ποιήσαντες τὸν δώσοντα οὐκ ἔχουσιν αὐτοῖς. οὐ γὰρ 81
ἔγωγ' ἂν ἔδωκα οὐδενὶ οὐδέν, ὥστε μοι παραστάντας ἐνταυθοῖ βοᾶν οἷα πεπόνθασιν· ἡ γὰρ ἀλήθεια καὶ τὰ πεπραγμένα αὐτὰ βοᾷ. ἀλλὰ μὴν ὅ γε δῆμος ὁ τῶν Φωκέων οὕτω κακῶς καὶ ἐλεεινῶς διάκειται, ὥστε μὴ περὶ τοῦ κατηγορεῖν ἑκάστῳ τὰς Ἀθήνησιν εὐθύνας εἶναι τὸν λόγον, ἀλλὰ δουλεύειν καὶ τεθνάναι τῷ φόβῳ Θηβαίους καὶ τοὺς Φιλίππου ξένους, οὓς ἀναγκάζονται

§ 92. ἐνταυθὶ S. Dind. Ed. Turic. Voem. Bekk. st. ἐνταῦθα k. s. A^1. De ἐνταυθοῖ vid. quae scripserunt Dind. Praef. Poet. Sc. p. xxx., Elmsl. ad Acharn. 152, Herm. ad Iph. Taur. 984, et quae nos scripturi sumus ad § 356. Hoc loco id unum moneo vertendum ἐνταυθοῖ *huc*, non *hic*: παραστάντας εἴς τι χωρίον aeque probum est atque ἔν τινι χωρίῳ.——ἀλλ' οὐ δουλεύειν S. ["vulgatum a m. sec. margo S." Dind.] Y. u. v. et pr. O. t. vett. Ed. ἀλλα^{οὐ} F. B. Hinc Dobr. haudquaquam inepte ἀλλὰ τοῦ δουλεύειν. De

worthiest, opposed to the sordid and venal. μετρ. i.e. ἐπιεικέστατοι, as § 15.

§ 92. ἀλλὰ μὴν ὅ γε δῆμος] "*Nay more* (expressing a stronger transition than καὶ μὴν) the commonalty at any rate of the Phocians."—— κατηγορεῖν τὰς εὐθύνας] "to appear as accusers on actions where the accounts of an Athenian magistrate are undergoing scrutiny." So κατηγορεῖν δίκην constantly.—— τεθνάναι τῷ φόβῳ] followed by an accusative governed of the idea implied of *excessive terror*, "to be dead from alarm of, to be killed with fear of." I. Philipp. p. 53 § 45 τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους (see Schaefer also App. Crit. on p. 953, 17). Comp. Aesch. Suppl. 566 χλωρῷ δείματι θυμὸν | πάλλοντ' ὄψιν ἀήθη, | βοτὸν ἐσορῶντες κ.τ.λ. where the old pointing (a comma after πάλλοντ', whereby ὄψιν is governed of ἐσορῶντες) completely mars the cadence and the beauty of the passage. Comp. also note on § 24. Stallbaum on Plat. v. Rep. p. 465 B [where by the way he makes a present of δείδειν to the Attic dialect] referred to Schaefer's notes without reading them, and quite misunderstood the expression, conceiving the accusative to depend upon the verbal δέος or φόβος, which, though in suitable passages a legitimate explanation, is wholly inappropriate here. In Plato δέος τὸ βοηθεῖν is to be compared with τέκμαρσιν τὸ ἐκφοβῆσαι Thucyd. II. 87, ἀσφάλεια τὸ ἐπιβουλεύσασθαι III. 82, ἀμαθίᾳ τὸ ἀντίπρωρον (ναῦν) ξυγκροῦσαι VII. 36, δοκήσεως τὸ κρατίστους εἶναι VII. 67, in all which passages τοῦ might have been substituted for τό.——οὓς ἀναγκ. τρέφειν...] "Whom they are forced to have billeted upon them, after having had their towns broken up and scattered

τρέφειν διῳκισμένοι κατὰ κώμας καὶ παρῃρημένοι τὰ
82 ὅπλα. μὴ δὴ ταῦτα λέγειν αὐτὸν ἐᾶτε, ἀλλ' ὡς οὐκ 93
367 ἀπολώλασι | Φωκεῖς δεικνύναι, ἢ ὡς οὐχ ὑπέσχετο
σώσειν αὐτοὺς Φίλιππον. τοῦτο γάρ εἰσι πρεσβείας
εὐθῦναι, τι πέπρακται; τί ἀπήγγειλας; εἰ μὲν ἀληθῆ,
σώζου· εἰ δὲ ψευδῆ, δίκην δός. εἰ δὲ μὴ πάρεισι Φω-
κεῖς, τί τοῦτο; οὕτω γὰρ διέθηκας αὐτοὺς οἶμαι τὸ
μέρος σύ, ὥστε μήτε τοῖς φίλοις βοηθεῖν μήτε τοὺς
ἐχθροὺς ἀμύνεσθαι δύνασθαι.

83 Καὶ μὴν ὅτι χωρὶς τῆς ἄλλης αἰσχύνης καὶ ἀδοξίας, 94
ἣν τὰ πεπραγμένα ἔχει, καὶ μεγάλοι κίνδυνοι περιε-
στᾶσιν ἐκ τούτων τὴν πόλιν, ῥᾴδιον δεῖξαι. τίς γὰρ
οὐκ οἶδεν ὑμῶν ὅτι τῷ Φωκέων πολέμῳ καὶ τῷ κυρίους
εἶναι Πυλῶν Φωκέας ἥ τε ἀπὸ Θηβαίων ἄδεια ὑπῆρχεν
ἡμῖν, καὶ τὸ μηδέποτ' ἂν ἐλθεῖν εἰς Πελοπόννησον

ου et του permut. vid. § 35.——παρῃρημένοι (περι) F. B. περιῃρημένοι Q. et γρ. S. Sed vulg. perinde probum.

§ 93. εὔθυναι Ed. Turic. Dind. Voem. Bekk. st. Vid. ad § 19.——Infr. τὸ κατὰ σαυτὸν μέρος σὺ γρ. S. Q. Fortasse duplex olim fuit lectio τὸ κατὰ σαυτόν, et τὸ μέρος.——ἀμύνεσθαι (α) F. t. B. ἀμύνασθαι S. Q. O. k. s. δ^{m}. A^1. A^2. Ed. Turic. Sed et propter βοηθεῖν et ne aures offendantur in vulg. acquiescimus. Vid. § 57.

§ 94. μηδέποτ' ἐλθεῖν ἂν S. Q. Ed. Turic. Dind. Voem. Mox

into petty villages." p. 445 § 373 Θηβαῖοι......οἱ διοικισθέντες ὑπ' Αἰσχίνου τῷ λόγῳ, de Pace p. 59 § 10.

367. § 93. ὡς οὐχ ὑπέσχετο ......] "That he (Aeschines) did not promise that Philip would protect them." Reiske misunderstood the passage. To δεικνύναι from μὴ ἐᾶτε supply the opposite κελεύετε on the principle alluded to on § 46. This also Reiske mistook. It is to be remembered that οὐκ ἐῶ is not *non sino*, but *dissuadeo*, *dehortor*, *veto*, and therefore the opposite term to κελεύω.

§ 94. τῆς ἄλλης αἰσχύνης] The same use of ἄλλος as in the well-known instances τῶν πολιτῶν καὶ τῶν ἄλλων ξένων Plat. Gorg. 473 C, αὐτοῦ καὶ τῶν ἄλλων οἰκείων 480 D, λίθοις καὶ γῇ καὶ τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς Phaedo 110 E, &c. It is more remarkable however here, where ἄλλος precedes, and then I think the article is generally omitted, as in Eur. Med. 297 χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας | φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ. Translate: "not to mention the disgrace *too* (*as well as the dangers*)." —— τὸ μηδέποτ' ἂν

μηδ' εἰς Εὔβοιαν μηδ' εἰς τὴν Ἀττικὴν Φίλιππον μηδὲ
95 Θηβαίους; ταύτην μέντοι τὴν ἀπὸ τοῦ τόπου καὶ τῶν 84
πραγμάτων αὐτῶν ἀσφάλειαν ὑπάρχουσαν τῇ πόλει
ταῖς τούτων ἀπάταις καὶ ψευδολογίαις πεισθέντες
προήκασθ' ὑμεῖς, καὶ τετειχισμένην ὅπλοις καὶ πο-
λέμῳ συνεχεῖ καὶ πόλεσι μεγάλαις συμμάχων ἀνδρῶν
καὶ χώρᾳ πολλῇ περιείδετ' ἀνασταθεῖσαν. καὶ ματαία
μὲν ἡ πρότερον βοήθεια εἰς Πύλας ὑμῖν γέγονεν, ἣν
μετὰ πλειόνων ἢ διακοσίων ταλάντων ἐποιήσασθε, ἐὰν
λογίσησθε τὰς ἰδίας δαπάνας τὰς τῶν στρατευσα-
96 μένων, μάταιαι δὲ καὶ αἱ κατὰ Θηβαίων ἐλπίδες. ὃ 85
δέ, πολλῶν ὄντων καὶ δεινῶν ὧν οὗτος ὑπηρέτηκε
Φιλίππῳ, πλείστην ὕβριν ὡς ἀληθῶς ἔχει κατὰ τῆς
πόλεως καὶ ἁπάντων ὑμῶν, τοῦτ' ἀκούσατέ μου, ὅτι
τοῖς Θηβαίοις ἐγνωκότος ἐξ ἀρχῆς τοῦ Φιλίππου πάνθ'
ἃ πεποίηκε | ποιεῖν, οὗτος ἀπαγγείλας τἀναντία καὶ 368
φανεροὺς ἐπιδείξας ὑμᾶς οὐχὶ βουλομένους ὑμῖν μὲν

μηδὲ Φίλιππον vulg. ante Bekk. Habent Y. O. v. Sed opinor Demosthenem scripturum fuisse μήτε Φ. μήτε Θ.

§ 95. προήκαθ' O. r. t. u. et pr. v. Pro καὶ χώρᾳ πολλῇ Reisk. et Dobr. χώραν πολλήν, quibus fraudi fuit ἀσφάλεια τετειχισμένη et ἀνασταθεῖσα. Vid. not.——ἡ προτέρα βοήθεια vulg. ante Bekk. quanquam πρότερον nonnisi S. praebet. ἡ εἰς Πύλας Bekk. et st. Dind. Sed ἡ om. F. S. Y. Q. O. t. u. B. Ed. Turic. recte. βοήθεια εἰς Πύλας nihil habet quod offendat.——ἂν λογίσησθε S. Ed. Turic. Dind. Voem. Bekk. st. Mox τὰς τῶν S. Y. Vulg. om. τάς.

§ 96. ἁπάντων S. Y. πάντων A[1]. k. s. Ceteri κατὰ πάντων.

ἐλθεῖν] "the utter impossibility of their ever coming, the not being likely ever to come."

§ 95. καὶ τετειχισμένην κ.τ.λ.] "And this security, fortified as it was by armed forces, and an unintermitting war, and mighty cities of allies, and a large tract of territory, you, by your neglect, suffered to be laid desolate." "Amat Orator hujusmodi tropos. Sic metaphorice usurpatur τειχισμὸς p. 325, 25; et τεῖχος p. 599, 25." Schaef. Comp. ἀνασταθεῖσαν and προβεβλημένη § 30.——κατὰ Θηβαίων] "with regard to, respecting." Matth. Gr. Gr. § 581, 3.

368. § 96. οὐχὶ βουλομένους] i. e. Φίλιππον πάνθ' ἃ πεποίηκε τοῖς Θηβαίοις ποιεῖν· "that it was evidently counter to your wishes."——τὴν ἔχθραν τὴν πρὸς Θηβ.] See Bremi on p. 66, 10.

τὴν ἔχθραν τὴν πρὸς Θηβαίους μείζω, Φιλίππῳ δὲ τὴν χάριν πεποίηκεν. πῶς ἂν οὖν ὑβριστικώτερον ἄνθρωπος ὑμῖν ἐχρήσατο;

86 *Λέγε δὴ τὸ ψήφισμα λαβὼν τὸ τοῦ Διοφάντου καὶ* 97
τὸ τοῦ Καλλισθένους, ἵν' εἰδῆτε ὅτι, ὅτε μὲν τὰ δέοντ' ἐποιεῖτε, θυσιῶν καὶ ἐπαίνων ἠξιοῦσθε παρ' ὑμῖν αὐτοῖς καὶ παρὰ τοῖς ἄλλοις, ἐπειδὴ δ' ὑπὸ τούτων παρεκρούσθητε, παῖδας καὶ γυναῖκας ἐκ τῶν ἀγρῶν κατεκομίζεσθε καὶ τὰ Ἡράκλεια ἐντὸς τείχους θύειν ἐψη-

Mox vulg. ante Bekkerum ἅπερ προῄρητο. Sed ἃ πεποίηκε A[1]. S. k. ἅπερ πεποίηκε s. Pro ἄνθρωπος mavult ἄνθρωπος Schaef. De hoc alibi dicturus sum.

§ 97. Cobet. Nov. Lect. p. 383 et hic et de Coron. p. 300 § 217 pro ἐπαίνων vult παιάνων, "acute ut solet et pulcre" (verba sunt Voemelii). Quod addit vir doctissimus: "nihil aliud haec verba significare possunt quam ἐπῃνεῖσθε καὶ αὐτοὶ ὑφ' αὑτῶν καὶ ὑπὸ τῶν ἄλλων, quod ridiculum est," ei equidem non adsentior. Vid. ad § 35. Plat. vii. Republ. 516 C τιμαὶ δὲ καὶ ἔπαινοι εἴτινες αὐτοῖς ἦσαν τότε παρ' ἀλλήλων. κατεκομίζεσθε S. Y. s. γρ. Q. κατεκομιζετε (σθε)

So διακεῖσθαι πρός τινα οὕτως "to be on such a footing *with* any one," i.e. "to entertain such feelings towards another," or "to have such feelings entertained towards oneself." This use of πρὸς (*subjective* or *objective*) has often perplexed critics, e. g. Arnold on Thucyd. iv. 51, and v. 105. Whether we read ἄνθρωπος or ἄνθρωπος, we must translate: "how could *he* (Aeschines) have treated you with greater indignity?"

§ 97. τὸ τοῦ Διοφάντου] Ulpian: οὗτος ὁ Διόφαντος τῶν συμμάχων περισωθέντων καὶ ἀπελασθέντος ἐκ τῆς Φωκίδος Φιλίππου ἔγραψε χαριστηρίους θυσίας θύειν τοῖς θεοῖς. Whether this Diophantus is the same with the person (or persons) mentioned p. 403 § 220, p. 436 § 339, is not ascertained. The psephism of Callisthenes was cited by Demosthenes de Coron. after § 37. That which is found in the extant MSS. is of course spurious.

§ 97. τὰ Ἡράκλεια] Harpocration: Ἡράκλεια· Δημοσθένης ἐν τῷ κατ' Αἰσχίνου. πολλῶν ὄντων τῶν κατὰ τὴν Ἀττικὴν Ἡρακλείων, νῦν ἂν ὁ Δημοσθένης μνημονεύοι ἤτοι τῶν ἐν Μαραθῶνι, ἢ τῶν ἐν Κυνοσάργει· ταῦτα (*festivals*, not *temples*) γὰρ μάλιστα διὰ τιμῆς εἶχον Ἀθηναῖοι. Herodotus vi. 116 speaks of temples of Hercules in both places. Another festival of Hercules ἐν Διομείοις (an Attic deme) is mentioned by Aristoph. Ran. 651, Hegesander ap. Athen. vi. 260 A, B (who tells us Philip had persons in his pay to send him a register of all witticisms uttered at this festival. See also Athenae, xiv. 614 D, E). Harpocr. ἐν Διομείοις Ἡράκλειον. In fact there was a separate festival of Hercules in each

φίζεσθε εἰρήνης οὔσης· ὃ καὶ θαυμάζω, εἰ τὸν μηδὲ τοὺς θεούς, καθ' ὃ πάτριον ἦν, τιμᾶσθαι ποιήσαντα, τοῦτον ἀτιμώρητον ἀφήσετε. λέγε τὸ ψήφισμα.

ΨΗΦΙΣΜΑ.

98 Ταῦτα μὲν τότε ἄξια, ὦ ἄνδρες Ἀθηναῖοι, τῶν πεπραγμένων ἐψηφίσασθε. Λέγε δὴ τὰ μετὰ ταῦτα.

ΨΗΦΙΣΜΑ.

Ταῦτα τοτ' ἐψηφίζεσθ' ὑμεῖς διὰ τούτους, οὐκ ἐπὶ 87

F. B. κατεκομίζετε k. r. t. u. v. A1. δ'm. ζm. Ven. Lind. Harl. quod non displicet. Sic enim sine ulla varietate scripturae infr. p. 379 § 137, et Pseudopseph. in Orat. de Coron. p. 283 § 37, quanquam ceteroqui *vox media* praestat. Mox τοῦ τείχους Q. O. u. sed *articulus* solet omitti. Vid. Plat. Theaet. init. ἐξ ἀγροῦ, κατ' ἀγοράν, κατὰ πόλιν, εἰς λιμένα.——ἐψηφίσασθε Aug. 2a. ἐψηφίσασθε (ζε) F. B. Sed magis dramaticum est *imperfect.* et recurrit § 137.——εἰ... ἀφήσετε om. S. et pr. Y. et Voem. "Fortasse Demosthenes alia scripserat." Ed. Turic. Piget talia referre.

tribe: Diodor. Sinop. Epicler. ap. Athen. vi. 239 D τὸν Ἡράκλέα τιμῶσα λαμπρῶς ἡ πόλις, | ἐν ἅπασι τοῖς δήμοις θυσίας ποιουμένη κ.τ.λ. It were idle to attempt to ascertain what particular festival is here alluded to (in the Pseudo-psephism ubi supr. no mention is made of it), but it was of course immediately after the doom of Phocis. Reiske Ind. p. 629 places it upon 28th Scirophorion. They appear from p. 379 § 137 to have passed the psephism of Callisthenes in the assembly in which the tidings were brought by Dercylus, i.e. 27 Scirophorion. Aeschin. § 139 p. 46 St. = 306 R. and de Coron. § 80 p. 65 St. = 471 R. alludes to the country-people bringing their moveable goods within the walls. "This measure was, no doubt, less an effect of a real panic, than a burst of ill-humour, which it would have been wiser to suppress." Thirlw. v. 370. Aeschines taxes Demosthenes with it: διὰ τὴν σὴν ἀνανδρίαν καὶ ἅμα φθόνον (p. 306), and many years afterwards he describes the alarm of the Athenians φοβηθέντες ἐσκευαγωγήσατε (p. 471.)——ὃ καὶ θαυμάζω, εἰ... ἀφήσετε] "which I likewise wonder at, *whether*, &c." εἰ... ἀφήσετε is *epexegetic* of ὅ. So Schaefer comparing Eur. Phoen. 270 (263) ὃ καὶ δέδοικα μή με δικτύων ἔσω | λαβόντες οὐκ ἐκφρῶσ' ἀναίμακτον χρόα, and Arist. Eccl. 338 ὃ καὶ δέδοικα μή τι δρᾷ νεώτερον. Add Eur. Phoen. 155 ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί. Lycurg. § 56 p. 155 St. = 178 R. ὃ καὶ πάντων γένοιτ' ἂν ἀτοπώτατον, εἰ περὶ ὧν αὐτὸς προσεδόκα τεύξεσθαι τιμωρίας, ταῦθ' ὑμεῖς ἀπολύσετε (ἀπολύσαιτε Baiter without cause) κύριοι γενόμενοι τῆς ψήφου. Comp. § 82 p. 158 St. = 194 R.

§ 98. τότε...τότ'] The psephism of Diophantus...that of Callis-

ταύταις ταῖς ἐλπίσιν οὔτε κατ᾽ ἀρχὰς ποιησάμενοι τὴν
εἰρήνην καὶ τὴν συμμαχίαν, οὔθ᾽ ὕστερον ἐγγράψαι
πεισθέντες εἰς αὐτὴν καὶ τοῖς ἐγγόνοις, ἀλλ᾽ ὡς
θαυμάσι᾽ ἡλίκα πεισόμενοι διὰ τούτους ἀγαθά. καὶ 99
μὴν καὶ μετὰ ταῦτα ὁσάκις πρὸς Πορθμῷ ἢ πρὸς
Μεγάροις ἀκούοντες δύναμιν Φιλίππου καὶ ξένους ἐθο-
ρυβεῖσθε, πάντες ἐπίστασθε. οὐ τοίνυν εἰ μήπω τῆς
Ἀττικῆς ἐπιβαίνει· δεῖ σκοπεῖν οὐδὲ ῥαθυμεῖν, ἀλλ᾽
εἰ διὰ τούτους ἐξουσία γέγονεν αὐτῷ τοῦθ᾽ ὅταν βού-
ληται ποιῆσαι, τοῦθ᾽ ὁρᾶν, καὶ πρὸς ἐκεῖνο τὸ δεινὸν
369 βλέπειν, καὶ τὸν αἴτιον καὶ | παρασκευάσαντα τὴν
ἐξουσίαν ταύτην ἐκείνῳ μισεῖν καὶ τιμωρεῖσθαι.

δ

§ 98. Post ἐλπίσιν, οὐδὲ S. et pr. Y. οὔτε F.——πεισθέντες αὐτῇ Bekk. ex conj. Marklandi (et infr. τῇ εἰρήνῃ p. 440 § 355). Libri αὐτήν omissa praepositione. Voem. Bekk. st. Quoniam supra p. 353 § 45 εἰς τὴν προτέραν γράψας ἐπιστολήν et p. 356 § 54 ἐγγράφει τοῦτ᾽ εἰς τὸ ψήφισμα constanter praebent Codd. et facile εἰς post -ες potuit excidere, malui cum Ed. Turic. Dind. et Dobr. alteram Marklandi conjecturam arripere.——De ἐκγόνοις q. hab. Ed. Turic. Dind. Voem. Bekk. st. Vid. § 53. Fateor hic nonnisi tres Codd. ἐγγόνοις praebere.

§ 99. καὶ μὴν [καὶ] Bekk. om. k. s. Bekk. st. Causam uncis includendi non video, nedum delendi.——ὡς ἐθορυβεῖσθε Ven. Harl. Aug[2]. Reisk. Neque displicet, si astipularentur plures. Vulg. ante Reisk. ἐθορυβεῖτε, quod tenui ac nulla auctoritate nititur. Mox ῥαθυμεῖν Bekk. [et st.] Dind.——τὸν παρασκευάσαντα

thenes.——θαυμάσια: ἐπὶ καλοῦ τέθεικε τὴν λέξιν. Ulpian. But θαυμάσια is not joined with ἀγαθά, but ἡλίκα, as is well known to the readers of Plato, e. g. Symp. 217 A ἐφρόνουν γὰρ δὴ ἐπὶ τῇ ὥρᾳ θαυμάσιον ὅσον. See Matth. Gr. Gr. § 445 c. Comp. § 27. We should use an adverb: *wonderfully* (*inconceivably*, *extraordinarily*) *great*.

§ 99. Moreover, *likewise* (καὶ) after this panic was blown over.——ἐθορυβεῖσθε] "you were in a state of bewilderment:" as Arnold so well translates Thuc. v. 65. Porthmus, a town (Harpocrat.) or district in Euboea. Comp. de Coron. p. 248 § 71 ἀλλ᾽ ὁ τὴν Εὔβοιαν ἐκεῖνος σφετεριζόμενος καὶ κατασκευάζων ἐπιτείχισμα ἐπὶ τὴν Ἀττικήν, καὶ Μεγάροις ἐπιχειρῶν, καὶ καταλαμβάνων Ὠρεόν, καὶ κατασκάπτων Πορθμόν, iii. Philipp. p. 119 § 33, and Auct. iv. Philipp. p. 133 § 8.——καὶ παρασκευάσαντα] If the article is retained, translate: 'the author, *aye* the furnisher of this power."

100 Οἶδα τοίνυν ὅτι τοὺς μὲν ὑπὲρ τῶν κατηγορημένων 88
αὐτοῦ λόγους Αἰσχίνης φεύξεται, βουλόμενος δ' ὑμᾶς ὡς πορρωτάτω τῶν πεπραγμένων ἀπάγειν διέξεισιν ἡλίκα πᾶσιν ἀνθρώποις ἀγαθὰ ἐκ τῆς εἰρήνης γίγνεται καὶ τοὐναντίον ἐκ τοῦ πολέμου κακά, καὶ ὅλως ἐγκώμια εἰρήνης ἐρεῖ, καὶ τοιαῦτα ἀπολογήσεται. ἔστι δὲ καὶ ταῦτα πάντα κατηγορήματα τούτου. εἰ γὰρ ἡ τοῖς ἄλλοις ἀγαθῶν αἰτία τοσούτων πραγμάτων καὶ τηλικαύτης ταραχῆς ἡμῖν αἰτία γέγονε, τί τις εἶναι τοῦτο φῇ πλὴν ὅτι δῶρα λαβόντες οὗτοι καλὸν πρᾶγμα
101 φύσει κακῶς διέθηκαν; τί δ'; οὐ τριήρεις τριακόσιαι 89
καὶ σκεύη ταύταις καὶ χρήμαθ' ὑμῖν περίεστι καὶ

Bekk. Sed τὸν om. S. Y. Ed. Turic. Dind. Voem. Bekk. st. Concinnius omissum, nam idem est ὁ αἴτιος καὶ παρασκευάσας. Vid. tamen §§ 177, 320, 356, Aristocr. p. 664 § 132. Cf. Maetzner ad Antiph. c. Noverc. § 21. Sic ὁ φύσας χὼ τεκὼν Eur. Herc. F. 1367.

§ 100. αὐτῶν (οῦ superscript) S. Itaque αὐτῶν Ed. Turic. Dind. Voem. quod ipsum maluit Reisk. Satis proba per se lectio: sed non invitis ceteris omnibus Codd. inferciendа. Ceterum αὑτοῦ, ut solet, Bekk. (αὐτοῦ Bekk. *Berolin.* et st.) αὐτῷ vett. Edd. quod qua auctoritate nitatur nescio.——πάντα (ante κατηγορήματα) om. S. O. Ed. Turic. Dind. Voem. Bekk. st.—— ἀγαθ:ῖς S. Q.——τηλικαύτης om. S. k. s. δ^m. A^1. Ed. Turic. Dind. Voem. Bekk. st.——φῇ nonnisi S. k. r. s. A^1. Ceteri φαίη quod notandum. De *optat.* et *conj.* confusis vid. § 151 § 197.

§ 101. διακόσιαι k. r. s. δ^m. ϵ^m. A^1. A^2. Harl. Pro ὑπολαμβάνειν Marg. Ed. Lutet. γρ. ὑποβάλλειν. "Satis aptum huic loco verbum,

369. § 100. Compare p. 449 § 387 μὴ λέγε ὡς καλὸν εἰρήνη. Aeschines nowhere indulges in any such oratorical strain, as one might expect from his adversary's statement.——ἐκ τῆς εἰρήνης ("from *peace*," not "*the* peace"): so also τοῦ πολέμου· ἐγκώμια εἰρήνης below, and the general context prove this. It may be proper to observe that abstract words in Greek admit or reject the article. Comp. ὁ δῆμος § 149.——For ἀγαθῶν opposed to πραγμάτων Schaef. refers to Arist. Plut. 651 KA. ἄκουε τοίνυν ὡς ἐγὼ τὰ πράγματα | (*the whole matter*) ἐκ τῶν ποδῶν ἐς τὴν κεφαλήν (*from head to foot*) σοι πάντ' ἐρῶ. | ΓΥ. μὴ δῆτ' ἔμοιγ' ἐς τὴν κεφαλήν (*fall on my head*). KA. μὴ τἀγαθά, | ἃ νῦν γεγένηται; ΓΥ. μὴ μὲν οὖν τὰ πράγματα (*No, no: the troubles*).——καλὸν πρᾶγμα φύσει κ.τ.λ.] "A thing naturally so fair they brought into a wretched position."

§ 101. περίεστι καὶ περιέσται] One might expect τε καί· but

περιέσται διὰ τὴν εἰρήνην; ἴσως ἂν εἴποι. πρὸς δὴ ταῦ-
τα ἐκεῖνο ὑμᾶς ὑπολαμβάνειν δεῖ, ὅτι καὶ τὰ Φιλίππου
πράγματα ἐκ τῆς εἰρήνης γέγονεν εὐπορώτερα πολλῷ
καὶ κατασκευαῖς ὅπλων καὶ χώρας καὶ προσόδων, αἳ
90 γεγόνασιν ἐκείνῳ μεγάλαι. γεγόνασι δὲ καὶ ἡμῖν τινες. 102
ἡ δέ γε τῶν πραγμάτων κατασκευὴ καὶ τῶν συμμάχων,
δι' ἣν ἢ αὐτοῖς ἢ τοῖς κρείττοσι τἀγαθὰ πάντες κέ-
κτηνται, ἡ μὲν ἡμετέρα πραθεῖσα ὑπὸ τούτων ἀπόλωλε
καὶ γέγονεν ἀσθενής, ἡ δ' ἐκείνου φοβερὰ καὶ μείζων
91 πολλῷ. οὐ δὴ δίκαιον ἐκείνῳ μὲν ἀμφότερ' ηὐξῆσθαι

cujus proprius est usus ad confutandas adversarii objectiones. V. p. 1060, 3, 10. [Add. Mid. p. 580 § 204.] Sed vulgatam tentare nolim." Schaef. Vulg. ante Bekk. *καὶ κατασκευαῖς ὅπλων καὶ χώραις καὶ προσόδοις*. *καὶ* ante *κατασκ.* omissum mavult Schaef. Sane offensionem quandam habere videtur. Sed vid. not.

§ 102. *ἃ δ' ὑμῖν δικαίως* S. Y. Ed. Turic. Dind. *ἃ δ' ἡμῖν γρ.* F. B. Voem. Bekk. st. *ὑμῖν δ' ἂν* k. r. s. ζ^{m}. A^1. A^2. Ceterum collocatio quam praebet vulg. multo fortior. Mox *οὗτοι* vulgo. *αὐτοὶ* S. Y.

see Mid. p. 576 § 191 *παθὼν καὶ πάσχων*, Plat. vi. Republ. 496 C *οἱ γευόμενοι καὶ γευσάμενοι*, Phileb. 12 A *δοκεῖ καὶ δόξει* (where Stallb. inserted *τε*). Aesch. Sept. Th. 1005 *δοκοῦντα καὶ δόξαντ'* (which words some have altered: but they exactly answer to the French king's ordinances: *Nous avons ordonné et ordonnons ce qui suit*). If *καὶ* before *κατασκευαῖς* is to be retained, translate (not *both* but) *aye and that too*, a use of *καὶ* not generally noticed. See Plat. Rep. iii. 405 B *τὸ ἐπακτῷ παρ' ἄλλων...τῷ δικαίῳ ἀναγκάζεσθαι χρῆσθαι καὶ ἀπορίᾳ οἰκείων*, iv. 426 A *ἰατρευόμενοι γὰρ οὐδὲν περαίνουσιν.....καὶ ἀεὶ ἐλπίζοντες*. Eur. Bacch. 479 *τοῦτ' αὖ παρωχέτευσας εὖ κοὐδὲν λέγων·* and (perhaps) Thucyd. vi. 20 *ἄλλαι εἰσὶν ἑπτά, καὶ παρεσκευασμέναι* (where I think Arnold's explanation is *too* ingenious). iii. 11 *καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου ἔτι μόνου ἀντισουμένου* (unless *ὡς* is to be read for *καί*. See on Thuc. i. 2, 6 *ann. crit.*). See Schaef. Ind. Greg. Cor. p. 985, 986.

§ 102. *ἡ δέ γε*] "But *again*, but *on the contrary*." This use of *δέ γε* or *δὲ...γε* in *continuation* or *retort*, is so frequent in the Orators, and in dialogue, (see Aristoph. Equit. *passim* and passages cited by Elmsl. on Med. 800) that it is remarkable how frequently it has been misunderstood. I mention one instance: Eur. Ion 1329, 1330 ΠΥΘ. *προγόνοις δάμαρτες δυσμενεῖς ἀεί ποτε.* | ΙΩΝ. *ἡμεῖς δὲ μητρυιαῖς γε πάσχοντες κακῶς·* ("yes, and we stepsons to our stepdames *too*.") Herm. Praef. p. xx. "*γε* hoc loco est *sane*, nobis *freilich*."——*ἀπόλωλε καὶ*

διὰ τούτους, καὶ τὰ τῶν συμμάχων καὶ τὰ τῶν προσ-
όδων, ἡμῖν δ' ἃ δικαίως ἂν ὑπῆρχεν ἐκ τῆς εἰρήνης,
ταῦτ' ἀνθ' ὧν ἀπέδοντο αὐτοὶ λογίζεσθαι. | οὐ γὰρ 370
ταῦτ' ἀντ' ἐκείνων γέγονεν, οὐδὲ πολλοῦ δεῖ, ἀλλὰ
ταῦτα μὲν ἦν ἂν ὁμοίως ἡμῖν, ἐκεῖνα δὲ τούτοις ἂν
προσῆν, εἰ μὴ διὰ τούτους.

103 Ὅλως δ', ὦ ἄνδρες Ἀθηναῖοι, δίκαιον δήπου φή- 92
σαιτ' ἂν εἶναι μήτ', εἰ πολλὰ καὶ δεινὰ τὰ συμβεβηκότ'
ἐστὶ τῇ πόλει, μηδενὸς δ' Αἰσχίνης αἴτιος τούτων,
εἰς τοῦτον ἐλθεῖν τὴν ὀργήν, μήτ' εἴ τι τῶν δεόντων
πέπρακται δι' ἄλλον τινά, τοῦτο σῶσαι τουτονί· ἀλλ'
ὅσων οὗτος αἴτιος σκεψάμενοι καὶ χάριν, ἂν ταύτης
ἄξιος ᾖ, καὶ τοὐναντίον ὀργήν, ἂν τοιαῦτα φαίνηται
104 πεποιηκώς, ποιεῖσθε. πῶς οὖν εὑρήσετε ταῦτα δικαίως; 93
ἐὰν μὴ πάνθ' ἅμα ἐᾶτε ταράττειν αὐτόν, τὰ τῶν
στρατηγῶν ἀδικήματα, τὸν πόλεμον τὸν πρὸς Φί-
λιππον, τἀπὸ τῆς εἰρήνης ἀγαθά, ἀλλ' ἕκαστον ἐφ'
ἑαυτοῦ σκοπῆτε. οἷον· ἦν ἡμῖν πόλεμος πρὸς Φίλιπ-

§ 103. Pro τοιαῦτα, ταῦτα γρ. S. Q. Sed τοιαῦτα est ὀργῆς ἄξια, uti recte REISK. Mox πεποιηκὼς om. k. s. A[1]. in γρ. habet S. om. ED. TURIC. DIND. VOEM. BEKK. st. Sed quomodo quaeso τοιαῦτα pro τοιούτων? [Voemelio videtur esse nominativus, i. q. ὀργῆς ἄξια.]——Pro ποιεῖσθε, ἀπονείματε αὐτῷ γρ. S. Q. Vid. not.
§ 104. εὑρήσεται S. O. et pro ταράττειν, πράττειν S. Q. "Illud

γέγ. ἀσ.] "Has been ruined, *I should say* (καὶ) rendered weak." The *corrective* use of καί. So SCHAEFER rightly, though only one of the passages which he quotes is apposite: III. Philipp. p. 121 § 39 ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς.——ταῦτ' ἀνθ' ὧν κ.τ.λ.] "that they should reckon up these *as a set off for* what themselves sold." So p. 388 § 164.——εἰ μὴ διὰ τούτους] See § 83, and for οὐδὲ πολλοῦ δεῖ § 33.

370. § 103. χάριν...ὀργήν... ποιεῖσθε] "Quaere de phrasi χάριν et ὀργὴν ποιεῖσθαι" MARKLAND. The copyists appear to have anticipated this difficulty which Markland would not have had, if he had been aware of a rule which I am persuaded holds good everywhere, *that any verb in Greek may be resolved into the cognate substantive with ποιεῖσθαι*· χάριν ποιεῖσθαι Mid. p. 582 § 212, ὀργὴν ποιεῖσθαι Thuc. IV. 122. (See Cobet. Nov. Lect. p. 257.)

§ 104. οἷον ἦν...Φίλιππον] "For

που' ἦν. ἐνταῦθ' ἐγκαλεῖ τις Αἰσχίνῃ; βούλεταί τις
τούτου κατηγορεῖν περὶ τῶν ἐν τῷ πολέμῳ πραχ-
θέντων; οὐδὲ εἷς. οὐκοῦν περὶ τούτων γε ἀφεῖται, 105
94 καὶ οὐδὲν αὐτὸν δεῖ λέγειν· περὶ γὰρ τῶν ἀμφισβη-
τουμένων καὶ τοὺς μάρτυρας παρέχεσθαι καὶ τὰ τεκ-
μήρια δεῖ λέγειν τὸν φεύγοντα, οὐ τὰ ὁμολογούμενα
ἀπολογούμενον ἐξαπατᾶν. ὅπως τοίνυν περὶ τοῦ πο-
λέμου μηδὲν ἐρεῖς· οὐδεὶς γὰρ οὐδὲν αἰτιᾶται περὶ αὐ-
95 τοῦ σέ. μετὰ ταῦτα εἰρήνην τινὲς ἡμᾶς ἔπειθον ποιή- 106
σασθαι· ἐπείσθημεν· πρέσβεις ἐπέμψαμεν· ἤγαγον οὗτοι

a m. sec. margo S." DIND. Mox *σκοπεῖτε* Y. Q. O. r. u. vulg. ante REISK. Sane ita defendi potest si imperativus est. Sed crebro mutantur η et ει e.g. § 107.——Infr. post *Φίλιππον* interrogandi signum delevi.

§ 105. *φυγόντα* pr. S.——*περὶ αὐτοῦ σε* BEKK. [et st.] ED. TURIC. DIND. Sed nequeo non SCHAEFERO assentiri: "pronomen h. l. *ὀρθοτονητέον*."

example, we were at war with Philip: so we were. Does any one herein accuse Aeschines?" The sentence at the beginning of § 106 is parallel, so that if it is not interrogative, neither is this.

§ 105. *περὶ γὰρ τῶν ἀμφισβ.*] "For it is on controverted points that the defendant should bring forward his witnesses and state the grounds from which you are to draw your conclusions, not by defending himself on points admitted to be true to *gain an acquittal.*" So I translate the last words, for *ἐξαπατᾶν* is particularly used of *misleading, humbugging a jury.* Thus, when Philocleon has put the *ψῆφος* into the wrong urn, Arist. Vesp. 992, his son exclaims *ἐξηπάτηται κἀπολέλυκεν οὐχ ἑκών.* For the usage of the word in Demosthenes, it is sufficient to compare Pantaenet. p. 980, where three examples are found in as many lines. *τὰ ὁμολογ. ἀπολογ.* might be rendered "bringing forward in his defence admitted points," "resting his defence on admitted points:" and as far as idiom is concerned, this is the ordinary meaning of *ἀπολογεῖσθαι* with the *accusative:* but the context seems to require the other translation, and we find in Macart. p. 1052 § 9 *οὐδ' ἀπολογήσασθαί μοι ἐγένετο οὐδὲ πολλοστὸν μέρος ὧν κατεψεύδοντο ἡμῶν,* where *περὶ* or *ὑπὲρ* with a *genitive* would have been more usual [*οὐδὲ πρὸς πολλοστὸν* Cobet. Nov. Lect. p. 348]. Thucyd. VIII. 109 *ὅπως μέμψηταί τε...καὶ τὰς διαβολὰς.......ἀπολογήσηται.* This also Cobet will not leave alone, first (Var. Lect. p. 273) replacing *μέμψεται...ἀπολογήσεται,* "secundis curis" *ἀπολύσεται* (Var. Lect. p. 368). It may be observed that *excusare with an accusative* has the double meaning. Ordinary dictionaries will furnish examples.

δεῦρο τοὺς ποιησομένους τὴν εἰρήνην. πάλιν ἐνταῦθα περὶ τούτου μέμφεταί τις Αἰσχίνην; φησί τις εἰσ-ηγήσασθαι τοῦτον εἰρήνην, ἢ ἀδικεῖν ὅτι δεῦρ' ἤγαγε τοὺς ποιησομένους; οὐδὲ εἷς. οὔκουν οὐδ' ὑπὲρ | αὐτοῦ 371
τοῦ ποιήσασθαι τὴν πόλιν εἰρήνην οὐδὲν αὐτῷ λεκτέον·
107 *οὐ γὰρ οὗτος αἴτιος. τί οὖν, ἄνθρωπε, λέγεις, εἴ τις* 96
ἔροιτό με, καὶ πόθεν ἄρχει κατηγορεῖν; ὅθεν, ὦ ἄνδρες Ἀθηναῖοι, βουλευομένων ὑμῶν οὐ περὶ τοῦ εἰ ποιη-

§ 106. *φήσει* tantum non omnes Codd. *φησί* S. O. corr. Y. (teste Voemelio). Primus Reisk. correxit. Confunditur inter *φήσει* et *φησι* supr. § 35, infr. § 130 § 163, p. 595 § 6 (ubi *φησι* S.), 1203 § 64, Plat. II. Rep. 365 C. Mox *οὐδεὶς* S. ["sic *ου||δεισ*" Voem.]. *οὐδ' εἷς* Bekk. st.

§ 107. *εἴ τις ἔροιτό με* deleri jubet Cobet. ad Hyperid. Funebr. p. 33. *βουλομένων* O. t. u. v. a^m. δ^m. et pr. r. Mox *ἢ* (sic) pro *εἰ* S. Q. om. k. Infr. *τοῖς γὰρ τὰ δίκαια* F. Y. Q. O. t. u. v. B. vett. Edd. praeter Lutetianam. Hodie reposui. *γὰρ* post parenthesin saepe fraudi fuit Criticis. Nost. I. c. Steph. p. 1126 § 83, 84 *ἐγὼ δ' ὦ ἄνδρες Ἀθηναῖοι καὶ περὶ Πασικλέους (παραιτησάμενος καὶ δεηθεὶς ὑμῶν συγγνώμην ἔχειν, εἰ, προεληλυθὼς εἰς τοῦτο ὥστε ὑπὸ τῶν ἐμαυτοῦ δούλων ὑβρισθεὶς οὐ δύναμαι κατασχεῖν, ἃ τέως οὐδὲ τῶν ἄλλων λεγόντων ἀκούειν ἐδόκουν ἐρῶ καὶ οὐ σιωπήσομαι) ἐγὼ γάρ......νομίζω.* (Schaefer. *ὑβρίσθαι* frustra tentat. Interpunctionis egebat locus non conjecturae.) Leochar. p. 1087 § 20, 21 *χρόνῳ δ' ὕστερον οὐ πολλῷ—τοῖς γὰρ μετὰ ταῦτα λόγοις ἤδη σφόδρα τὸν νοῦν προσέχετε, ὦ ἄνδρες δικασταί—ὁ γὰρ Λεωκράτης...* Andr. p. 597 § 13. (Eubul. p. 1317 § 59 fortasse alius generis est.) Eur. Iph. Taur. 35—38 *ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ | Ἄρτεμις ἑορτῆς (τοὔνομ' ἧς καλὸν μόνον· | τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη) |*

§ 106. *μέμφεται Αἰσχίνην*] *μέμφομαι* is of the class of words which allow an *accusative of the person*, if an accusative *of the thing* is not used. Had Demosthenes, instead of *περὶ τούτου*, used *τοῦτο* alone, *Αἰσχίνου* or *Αἰσχίνῃ* (which some have wished to read) would have followed. Precisely as we should say, "I blame you," or "I blame this in you." The general line of argument is: We were advised to make peace (*εἰρήνην*): we adopted the advice: parties were brought here to conclude *the* peace made (*τὴν εἰρήνην*): no one says that Aeschines started the idea of peace (*εἰρήνην*): therefore he has no occasion to talk about the city's having made peace (*εἰρήνην*). For *εἰσηγεῖσθαι* see de Coron. p. 276 § 148.

371. § 107. *ὅθεν...*] "From the time when (while you were deliberating not respecting this, whether you should make peace or no (for that, at any rate, had already been voted) but on this point, *what sort of a peace* it should be) he &c." Observe

τέον εἰρήνην ἢ μή (ἐδέδοκτο γὰρ ἤδη τοῦτό γε) ἀλλ'
ὑπὲρ τοῦ ποίαν τινά, τοῖς γὰρ τὰ δίκαια λέγουσιν
ἀντειπὼν τῷ μισθοῦ γράφοντι συνεῖπε δῶρα λαβών,
καὶ μετὰ ταῦτ' ἐπὶ τοὺς ὅρκους αἱρεθείς, ἃν μὲν ὑμεῖς
97 *προσετάξατε οὐδ' ὁτιοῦν ἐποίησε, τοὺς δ' ἐπὶ τοῦ πο-*
λέμου διασωθέντας ἀπώλεσε τῶν συμμάχων, καὶ τη-
λικαῦτα καὶ τοιαῦτα ἐψεύσατο ἡλίκα οὐδεὶς πώποτ'
ἄλλος ἀνθρώπων οὔτε πρότερον οὔθ' ὕστερον. τὸ μὲν 108
γὰρ ἐξ ἀρχῆς ἄχρι τοῦ λόγου τυχεῖν Φίλιππον ὑπὲρ
τῆς εἰρήνης Κτησιφῶν καὶ Ἀριστόδημος τὴν ἀρχὴν

θύω γάρ ὄντος τοῦ νόμου καὶ πρὶν πόλει· (ubi alii *τοισίδ'* contra sensum: Herm. post Handium "*γὰρ* pertexendae orationi quae interrupta erat inservire" verissime monuit.) Plat. Gorg. 454 B, C (ubi recte Heindorf. quicquid contradicat Stallbaum. homo pusillus prae Heindorfio). Similiter *nam* Latine usurpatur, e. g. Cicer. Planc. 41 (98).——*γράφουσιν* vulg. ante Bekk. *λέγουσιν* praebent S. Y. *β*[m]. *ε*[m]. "quod praestat. Deliberante populo plures orabant (*ἔλεγον*): qui cum perorassent, de re decreta unus aliquis scitum scribebat (*ἔγραφεν*)." Schaefer. Unus sane *ἔγραψε·* quidni autem plures *ἔγραφον*? Sed oppositum *γράφοντι* opinor declarat *λέγουσιν* esse verum.——*καὶ τοιαῦτα* om. O. t. u. v. in *γρ.* habet F. Q. Primus addit Reisk. Omissum vult Schaef. "cum sequatur non *ἡλίκα καὶ οἷα* sed solum *ἡλίκα*." Sed quid est aliud hypercriticum agere?

§ 108. *ὑπὲρ* om. s. A[1]. et *γρ.* S. ["marg. antiq." Voem.] Q. Mox *τὴν ἀρχὴν γρ.* S. Q. om. k. r. s. *δ*[m]. A[1]. A[2]. Harl. et Harpocr. in *Κτησιφῶν*. Sed necessarium videtur quanquam Taylor. "altera vox est alteri pro glossemate." Dobr. [*τὴν ἀρχήν*] qui addit:

περὶ and *ὑπὲρ* used with no material difference of sense. See Schaef. on p. 10, 17. Comp. § 236.—*μισθοῦ γράφοντι*] See on § 91.——*ἐπὶ τοῦ πολέμου*] These words are not without meaning. Schaefer truly observes that it is a gravamen of the charge, that the allies who had remained safe *during the war*, should have been ruined *in the peace*. See § 163.

§ 108. *λόγου τυχεῖν*] "was allowed to speak," i. e. by his ambassadors, or any of the Macedonian party in Athens.

The spirit of hostility against Philip had been so rancorous, that the extreme party had threatened to impeach any one who should propose to open a negotiation for peace, and when Philocrates first ventured to take this step he actually was impeached by one Lycinus, and defended by Demosthenes, and acquitted. See Aeschin. p. 29, 30 St. = 196...203 R. Ctesiphon, who, as well as Aristodemus, was a member of the embassy, is probably a different person from the well-known

τὴν πρώτην ἔφερον τοῦ φενακισμοῦ, ἐπειδὴ δ' εἰς τὸ πράττειν ἤδη τὰ πράγμαθ' ἧκε, Φιλοκράτει καὶ τούτῳ
109 παρέδωκαν, ἐκδεξάμενοι δ' οὗτοι πάντ' ἀπώλεσαν. εἶτ' 98
ἐπειδὴ δεῖ λόγον καὶ δίκην ὑπέχειν τῶν πεπραγμένων, ὧν οἶμαι πανοῦργος οὗτος καὶ θεοῖς ἐχθρὸς καὶ γραμ-

"de τὰ πρῶτα φέρειν Bentl. ad Menand. p. 91=107." Sed primum non ibi illustris Criticus agit de τὰ πρῶτα φέρειν sed de τὰ πρωτεῖα φέρειν· deinde non hinc probatur τὴν πρώτην φέρειν recte dici, nedum τὴν πρώτην φέρειν τοῦ φενακισμοῦ. Graece dicitur τὰ πρῶτα εἶναι s. ἔχειν. Vid. Brunck. ad Arist. Ran. 422. "Suspicor insiticia haec verba [τὴν ἀρχὴν] esse et τὰ πρῶτα ἐφέροντο τοῦ φενακισμοῦ emendari oportere." Cobet. Nov. Lect. p. 569. Mox ἧκεν (sic) Bekk. [et st.] Ed. Turic. Dind. Voem. ἧκον a^{m}. δ^{m}. A^{1}. Reisk. Male. Vid. not.——δεξάμενοι S. Q. O. t. u. v. Ed. Turic. Dind. Voem. Bekk. st. Sed ob locum simillimum de Coron. p. 232 § 21 et propter παρέδωκαν vulg. praefero. Omnino amat S. in compositis praepositionem omittere. Supr. § 3 πεποιήκῃ, § 11 ἐξιών, § 32 βλέψαντα, § 86 ποιήσωνται. Infr. § 135 ἦν, § 260 διορίζων, § 274 καλῶν, § 297 ἐλήλυθεν, § 362 ἐπελθεῖν.

§ 109. Post λόγον add. αὐτὸν s. et γρ. S. Q. Mox ὑποσχεῖν k. s. A^{1}. et γρ. S. Q. Ed. Lutet.——[καὶ] γραμματεὺς Dobr. Schaef.

proposer of the psephism to crown Demosthenes.——τὴν ἀρχὴν......ἔφερον "*bore on their shoulders, undertook*, the original commencement of working on your credulity." So Schaefer. τὴν ἀρχὴν λαμβάνειν is good Greek, and why is not also τὴν ἀρχὴν φέρειν? It may, however, be translated: "*reported* the first commencement," i.e. *by their reports* were the original authors of the deceit practised upon you," as ἀπαγγέλλειν ἐλπίδας § 20. Comp. II. Philipp. p. 72 § 28 τοὺς ἐνεγκόντας τὰς ὑποσχέσεις ἐφ' αἷς ἐπείσθητε ποιήσασθαι τὴν εἰρήνην. Reiske's translation, Ind. p. 87 *primi auctores fuisse ferebantur imposturae, ejusque culpa ipsis, ut principibus, imputabatur*, repeated in p. 523, is hardly satisfactory. Dobree (see *Annot. Crit.*) appears to understand it *played the first part*, alluding to the profession of Aristodemus: excellently enough as far as the sense, but I think not to be extracted from the words. Besides, the same metaphor should then naturally extend to πράττειν, which obviously cannot be the case, for if they *played the first part*, surely *the action of the drama had already begun*. It would hardly be necessary to remark that τὰ πράγματα is the *nominative:* "when affairs were already ripe for action" (opposed to λόγου τυχεῖν), had not Reiske thought otherwise, adopting the reading ἧκον.——ἐκδεξάμενοι] See *Annot. Crit.* or on § 41.

§ 109. ὧν οἶμαι πανοῦργος κ.τ.λ.] "The defendant, being, I take it, a scoundrel and a detestable villain, and——an assembly-clerk." This instance of παρὰ προσδοκίαν, which I have no doubt would *tell* with

ματεύς, ὡς ὑπὲρ τῆς εἰρήνης κρινόμενος ἀπολογήσεται, οὐχ ἵνα πλειόνων ἢ κατηγορεῖ τις αὐτοῦ δῷ λόγον· μανία γὰρ τοῦτό γε· ἀλλ' ὁρᾷ τοῦθ', ὅτι ἐν μὲν τοῖς ὑφ' αὐτοῦ πεπραγμένοις ἀγαθὸν μὲν οὐδέν ἐστιν, ἅπαντα δὲ τἀδικήματα, ἡ δ' ὑπὲρ τῆς εἰρήνης ἀπολογία, καὶ εἰ μηδὲν ἄλλο, τοὔνομα γοῦν ἔχει φιλάν-
99 θρωπον. ἣν δέδοικα μέν, ὦ ἄνδρες Ἀθηναῖοι, δέ- 110

——τῆς ante εἰρήνης om. S. Voem. Bekk. st. meminerat enim librarius: ἐγκώμια εἰρήνης ἐρεῖ § 100. Sed et mox ὑπὲρ τῆς εἰρήνης, neque h. l. de *pace* absolute dictum, sed de *pace Philocratea.*

an Athenian audience, is strangely lost sight of by such as would omit καὶ before γραμματεύς. Aeschines is certainly called ὄλεθρος γραμματεύς, de Coron. p. 269 § 127 (but γραμματεὺς is there opposed to Aeacus, Rhadamanthus, and Minos, and even there is not without its sting). Here there is no opposition whatever, or indeed any force in saying "as he is a detestable assembly-clerk:" but granting that there was something opprobrious in the name (which Schaefer denies), the climax, introduced as it is so unexpectedly, is in the true style of oratorical wit. For the opprobrious sense attached to this word see p. 403 § 222, and particularly p. 442 § 360, 361 εἶτα γεωργεῖς (*you are a country gentleman*)......πρὸ μὲν τοῦ...... ὡμολόγει γεγραμματευκέναι ......ἐπειδὴ δέ......κἂν ὁ γεγραμματευκὼς Αἰσχίνης (*Mr Exclerk Aeschines*) εἴπῃ τις, ἐχθρὸς εὐθέως καὶ κακῶς φησὶν ἀκηκοέναι. See also, in the finest extant passages of λοιδορία, de Coron. p. 314 § 261 τὸ κάλλιστον ἐξελέξω τῶν ἔργων γραμματεύειν καὶ ὑπηρετεῖν τοῖς ἀρχιδίοις, whereafter immediately follows the insinuation that Aeschines actually rose in caste, when he emerged from this menial office and became a *third-rate actor.* Comp. also the passages cited from Lysias by Bergk. Epist. ad Schiller. p. 149 foll. Taylor too has split upon this passage: he calls ὢν (before οἶμαι) *inutile et otiosum.* Schaefer replies: "quam parum inutile et otiosum sit ὤν, docet οἶμαι, quod vocem praeponi poscit." He might have added that the syntax would then require ὁ πανοῦργος οὗτος (which in fact some MSS. have), but the use of the *article* was not so well known in Taylor's days.——τοὔνομα γοῦν φιλάνθρωπον] "Its name at least (the idea attached to it) is humane and merciful," and therefore popular. Comp. Timocr. p. 748 § 156 εὗρεν οὖν τοῦτο ὁ πεποίηκε, νόμῳ τοὺς νόμους καταλῦσαι, ἵνα τἀδικήμαθ' αὑτοῦ τὸ τῆς σωτηρίας ὄνομ' ἔχῃ. οἵ τε γὰρ σώζοντες τὴν πόλιν εἰσὶ νόμοι, ὅν τε οὗτος ἔθηκεν οὐδὲν ἐκείνοις τῶν αὐτῶν ἔχοντα, νόμος. τὴν μὲν οὖν τοῦ ὀνόματος φιλανθρωπίαν ὅτι ταύτην ἂν μάλιστα προσεῖσθε, κατεῖδε. Aesch. de Coron. § 248 p. 89 St. = 639 R. τὰ κοινὰ καὶ φιλάνθρωπα τῶν ὀνομάτων.

372. § 110. Comp. I. Olynth.

δοικα, | μὴ λελήθαμεν ὥσπερ οἱ δανειζόμενοι ἐπὶ 372 πολλῷ ἄγοντες· τὸ γὰρ ἀσφαλὲς αὐτῆς καὶ τὸ βέβαιον οὗτοι προὔδοσαν, Φωκέας καὶ Πύλας· οὐ μὴν διὰ τοῦτόν γε ἐξ ἀρχῆς ἐποιησάμεθα, ἀλλ' ἄτοπον μέν ἐστιν ὃ μέλλω λέγειν, ἀληθὲς δὲ πανυ· εἰ γάρ τις ὡς ἀληθῶς χαίρει τῇ εἰρήνῃ, τοῖς στρατηγοῖς, ὧν κατηγοροῦσιν ἅπαντες, χάριν αὐτῆς ἐχέτω. εἰ γὰρ ἐκεῖνοι ὡς ὑμεῖς ἐβούλεσθε ἐπολέμουν, οὐδ' ὄνομα
111 εἰρήνης ἂν ὑμεῖς ἠνέσχεσθε. εἰρήνη μὲν οὖν δι' ἐκείνους, ἐπικίνδυνος δὲ καὶ σφαλερὰ καὶ ἄπιστος διὰ τούτους γέγονε δωροδοκήσαντας. εἴργετ' οὖν, εἴργετε αὐτὸν τῶν ὑπὲρ τῆς εἰρήνης λόγων, εἰς δὲ τοὺς ὑπὲρ τῶν πεπραγμένων ἐμβιβάζετε. οὐ γὰρ Αἰσχίνης ὑπὲρ

§ 110. Post ἐποιησάμεθα add. τὴν εἰρήνην B. γρ. F. Q. Lutet. et a m. sec. S. Manifestum glossema. ἐσηγησάμεθα Marg. Lutet. ut § 106.

§ 111. τούτου[ς] S. ἐμβιβάζετε[συμ] F. συμβιβάζετε S. Y. Q. Venet. Ed. Turic. Bekk. st. Sed συμβιβάζειν hujus loci non est. Vid. not.

p. 13 § 15 δέδοικα......μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ῥᾳδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς, ἂν ἐπὶ πολλῷ φανῶμεν ἐρρᾳθυμηκότες......πολλὰ καὶ χαλεπὰ..... εἰς ἀνάγκην ἔλθωμεν ποιεῖν, which I quote at large, as it satisfactorily shews that ἐπὶ πολλῷ equally belongs to δανειζόμενοι and ἄγοντες· "enjoying this peace like men who borrow money at an enormous rate of interest."——εἰ γάρ τις ὡς ἀληθῶς κ.τ.λ.] "If any one really rejoices in the peace, let him thank the generals for it."

§ 111. "Peace then (εἰρήνη) is owing to the generals, but that a dangerous, slippery and hollow peace has been negotiated, is owing to these men having fingered bribes."——συμβιβάζετε cannot possibly stand. This word properly signifies "*to bring together*," either *for the purpose of mediation and reconciling litigating parties or enemies*, as Plat. Protag. 337 extr. συμβουλεύω ... ...συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων εἰς τὸ μέσον· Thucyd. II. 29: or, *for the purpose of comparison or reconciling difficulties and contrarieties in arguments*, as Plat. VI. Republ. 504 A [Ruhnk on Timaeus in συμβιβάσει has inadvertently said that it is here used *neutraliter*] and Hipp. Min. 369 D. Other applications of the word, all deducible from the leading idea "to bring together," are found in Hellenistic authors.

τῆς εἰρήνης κρίνεται, οὔ, ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην
101 διαβέβληται. σημεῖον δέ· εἰ γὰρ ἡ μὲν εἰρήνη ἐγε- 112
γόνει, μηδὲν δ' ὕστερον ἐξηπάτησθε ὑμεῖς μηδ' ἀπο-
λώλει τῶν συμμάχων μηδείς, τίν' ἀνθρώπων ἐλύπησεν
ἂν ἡ εἰρήνη, ἔξω τοῦ ἄδοξος γεγενῆσθαι; καίτοι καὶ
τούτου συναίτιος οὗτος συνειπὼν Φιλοκράτει. ἀλλὰ
ἀνήκεστόν γ' οὐδὲν ἂν ἦν γεγονός. νῦν δ', οἶμαι, πολ-
λῶν αἴτιος οὗτος.

102 Ὅτι μὲν τοίνυν αἰσχρῶς καὶ κακῶς πάντα ταῦθ' 113
ὑπὸ τούτων ἀπόλωλε καὶ διέφθαρται, οἶμαι πάντας
ὑμᾶς εἰδέναι. ἐγὼ δ', ὦ ἄνδρες δικασταί, τοσοῦτ'
ἀπέχω τοῦ συκοφαντίαν τινὰ τοῖς πράγμασι τούτοις
προσάγειν ἢ ὑμᾶς ἀξιοῦν, ὥστ' εἰ τοῦθ' ὑπ' ἀβελτε-
ρίας ἢ δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοιαν ἡντινοῦν οὕτω
373 πέπρακται, αὐτός τ' ἀφίημι Αἰσχίνην καὶ ὑμῖν | συμ-

§ 112. ἀπωλώλει F. Y. r. s. Voem. Vid. ad § 66. Mox τῶν συμμάχων om. S. Ed. Turic. Voem. Male: nam opponitur ὑμεῖς, et tota criminatio ex hoc pendet quod *socios* perdiderat Aeschines. Sic § 107. Mox ἄνθρωπον pr. S.——Infra ἄδοξος A[1]. "MSS. Ald. Felician. et Manut." (ait Taylor.). ἀδόξως F. O. t. u. v. ἄδοξον alii et Ed. Turic. Etsi haudquaquam praetulerim, tamen haud scio an possit defendi propter ea quae Lob. ad Phrynich. 750 congessit, qui tamen diversa miscuit. Vid. quae scripsi ad Thuc. I. 136, 5.——Pro οἶμαι, οἶδα ὅτι γρ. S. πολλῶν αἴτιος οὗτος S.Q. πολλῶν κακῶν αἴτιος οὗτος γρ. S. πολλῶν οὗτος αἴτιός ἐστι A[1]. k. s. πολλῶν ἄλλων οὗτός ἐστι κακῶν αἴτιος r. et γρ. Q. πολλῶν ἄλλων ἐστὶ κακῶν αἴτιος οὗτος vulg. ante Bekk.

§ 113. τοσοῦτ' S. Y. τοσοῦτον vulgo, quod restitui jubet Cobet. Nov. Lect. 426. Mox ἀβελτερίας S. Y. Q. ἀβελτηρίας vulgo. Infra vulgo ἀφεῖναι συμβουλεύω. Sed ἀφεῖναι om. S. Nam additum interpretantis videtur. Vid. supr. προσάγειν ἢ ὑμᾶς ἀξιοῦν (sc. προσάγειν) ubi Schaef. "Vid. Krügerus ad Dion. Halicarn. Historiogr. p. 117" qui hunc usum copiosissime illustravit. Itaque errabant qui in Plat. Apol. p. 26 A παύσομαι ὅ γε ἄκων ποιῶ haerebant.

§ 113. δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοιαν] The words recur below, § 116. Schaefer (on p. 367, 7 § 94, where see note) conceives ἄλλην is here to be translated *besides*, but I think ἀβελτερία and εὐήθεια may well come under the general notion expressed by ἄγνοια, and otherwise ἡντινοῦν has no force.

114 βουλεύω. καίτοι τῶν σκήψεων τούτων οὐδεμία ἐστὶ 103
πολιτικὴ οὐδὲ δικαία. οὐδένα γὰρ τὰ κοινὰ πράττειν
ὑμεῖς κελεύετε οὐδ' ἀναγκάζετε· ἀλλ' ἐπειδάν τις
ἑαυτὸν πείσας δύνασθαι προσέλθῃ, πρᾶγμα ποιοῦντες
ἀνθρώπων χρηστῶν καὶ φιλανθρώπων εὐνοϊκῶς δέ-
χεσθε καὶ οὐ φθονερῶς, ἀλλὰ καὶ χειροτονεῖτε καὶ τὰ
115 ὑμέτερ' αὐτῶν ἐγχειρίζετε. ἐὰν μὲν οὖν κατορθοῖ τις, 104
τιμήσεται καὶ πλέον ἕξει τῶν πολλῶν κατὰ τοῦτο,
ἐὰν δ' ἀποτυγχάνῃ, σκήψεις καὶ προφάσεις ἐρεῖ; ἀλλ'
οὐ δίκαιον. οὐ γὰρ ἂν ἐξαρκέσειε τοῖς ἀπολωλόσι συμ-
μάχοις οὐδὲ τοῖς παισὶν αὐτῶν οὐδὲ ταῖς γυναιξὶν οὐδὲ
τοῖς ἄλλοις διὰ τὴν ἀβελτερίαν τὴν ἐμήν, ἵνα μὴ τὴν
τούτου λέγω, τοιαῦτα πεπονθέναι· πολλοῦ γε καὶ δεῖ.
116 ἀλλ' ὅμως ὑμεῖς ἄφετ' Αἰσχίνῃ τὰ δεινὰ ταῦτα καὶ 105

§ 114. ἐκελεύετε S. Y. k.——Pro δέχεσθε, προσέχεσθε s. Aug^1. προσδέχεσθε a^m. [fortasse Lambinus festinantius inspexit, siquidem s. Bekkeri = a^m.] ∂^{m}.

§ 115. ἂν δ' ἀποτυγχάνῃ S. Ed. Turic. Dind. Voem. Bekk. st. ἀβελτερίαν A. S. aliique. ἀβελτηρίαν vulgo.

§ 116. Αἰσχίνην F. Q.——μεθ' ἡμῶν Cod. Harl. Ed. Turic. Bekk. st. Haud scio an recte.

373. § 114. πολιτική] "One which you would take from a statesman, from one who enters upon the arena of politics," as ἀνθρωπίνη σκῆψις Mid. p. 527 § 41 is "an excuse which you will admit on the plea of human frailty." For (as he argues) men are not compelled to adopt this mode of life: and if public men receive honours when successful, surely they are not to repine, nor are you to listen to their excuses, in case of failure. Comp. de Coron. p. 229 § 13 οὐ γὰρ ἀφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ δήμῳ καὶ λόγου τυχεῖν, οὐδ' ἐν ἐπηρείας τάξει καὶ φθόνου τοῦτο ποιεῖν οὔτε μὰ τοὺς θεοὺς ὀρθῶς ἔχον οὔτε πολιτικὸν οὔτε δίκαιόν ἐστιν (*what a statesman has no right to do, what is not to be expected of a statesman*). In Mid. p. 584 § 218, the words οὐ γὰρ ἐκ πολιτικῆς αἰτίας ...... κρίνεται, signify, I think, "the trial arising from the προβολή laid before the people touching Midias does not involve any charge against his conduct as a public man." See § 35.——For προσέλθῃ (to which we might from the context supply πρὸς τὰ κοινά), see § 2.

§ 115 σκήψεις καὶ προφάσεις] The latter word is not here "pretences," but "pleas, excuses," pretty nearly a synonym of σκήψεις. Mid. p. 527 § 41 joins the words.——οὐ γὰρ ἂν ἐξαρκέσειε] "It will not content, it will not satisfy our ruined allies, they will not take it as a valid plea or excuse."

ὑπερβάλλοντα, ἂν δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοιαν ἡντινοῦν λελυμασμένος φανῇ. ἂν μέντοι διὰ πονηρίαν ἀργύριον λαβὼν καὶ δῶρα, καὶ τοῦτ' ἐξελεγχθῇ σαφῶς ὑπ' αὐτῶν τῶν πεπραγμένων, μάλιστα μέν, εἰ οἷόν τε, ἀποκτείνατε, εἰ δὲ μή, ζῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε. σκοπεῖτε δὴ τὸν ὑπὲρ τούτων ἔλεγχον, ὡς δίκαιος ἔσται, μεθ' ὑμῶν.

106 *Ἀνάγκη δήπου τοὺς λόγους τούτους Αἰσχίνην πρὸς* 117
ὑμᾶς εἰπεῖν τουτονί, τοὺς περὶ τῶν Φωκέων καὶ τῶν Θεσπιέων καὶ τῆς Εὐβοίας, εἴπερ μὴ πεπρακὼς αὑτὸν ἑκὼν ἐξηπάτα, δυοῖν θάτερον, ἢ διαρρήδην ἀκούσαντα

§ 116. "Yet (unsatisfactory as this plea is) remit in favour of Aeschines these dreadful and excessive crimes," i.e. do not punish him for, but bestow your grace upon him. It is well expressed in the Latin version: *condonate Aeschini atrocia ista et immensa.* So Nicostr. p. 1247 § 2 *τὰ μὲν τρία μέρη...τῇ πόλει ἀφίημι,* which Reiske translates *remitto atque condono.* So *μεθιέναι* in Hom. Il. I. 283 *λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον.* See Brunck on Arist. Ran. 851. Pors. on Eur. Orest. 663 cites Rollin's translation *iram contra Achillem tuam dimittas* with apparent assent. (I should prefer *iram tuam Achilli (in Achillis gratiam) remitte.* If *Ἀχιλλῆϊ* belongs to *χόλον,* why not *genitive?*) Comp. Od. XXI. 377. In Eur. Ion 47 *οἴκτῳ δ' ἀφῆκεν ὠμότητα,* the dative is to be rendered (not "*owing to* pity," but) "*in favour of.*"——*σκοπεῖτε......μεθ' ὑμῶν*] I cannot recal to memory another instance of this usage of *μετά,* though it answers to the Latin *vobiscum,* and (apparently) to our *with yourselves.* The usual idiom after *σκοπεῖσθαι, λογίζεσθαι,* &c. is *παρ' ὑμῖν* or *πρὸς ὑμᾶς.*

§117......120. Aeschines either was deceived himself, or purposely deceived you. If he were deceived, it must be owing to one of two causes: either that he heard Philip making in distinct and express terms these promises, or that he was juggled into the belief by Philip's usual bland courtesy. On either supposition he, of all men in the world, ought to detest Philip. Does he ever stand forward as accuser of Philip? Does he tell you how he has been imposed upon, and bid you beware of Philip? No: he was not deceived, he was not imposed upon, he was Philip's hireling. ——*διαρρήδην ...... ὑποσχομένου*] These words are to be joined: *διαρρήδην ἀκούειν* is too violent a confusion of metaphor to be good Greek. The collocation is for the sake of emphasis, as § 83. Plat. Theaet. 178 E *σφόδρα ὑπισχνεῖτο πάντων διαφέρειν αὐτός,* Thucyd. II. 5 *εὐθὺς ὑποσχέσθαι ἀποδώσειν,* IV. 98 *σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν,* VI. 49 *Λάμαχος δὲ ἄντικρυς ἔφη χρῆναι πλεῖν·* where some have joined *ἄντικρυς* with *ἔφη,* which

ὑποσχομένου Φιλίππου ὅτι πράξει ταῦτα καὶ ποιήσει,
ἢ εἰ μὴ τοῦτο, γοητευθέντα καὶ φενακισθέντα τῇ περὶ
τἄλλα | φιλανθρωπίᾳ καὶ ταῦτ' ἐλπίσαντα παρ' αὐτοῦ. 374
118 οὐκ ἔνεστι τούτων οὐδὲ ἓν χωρίς. ἐκ τοίνυν τούτων 107
ἀμφοτέρων μάλιστα πάντων ἀνθρώπων μισεῖν αὐτῷ
προσήκει Φίλιππον. διὰ τί; ὅτι τὸ μὲν ἐκείνου μέρος
πάντ' αὐτῷ γέγονε τὰ δεινότατα καὶ τὰ αἴσχιστα.
ὑμᾶς ἐξηπάτηκεν, ἀδοξεῖ, δικαίως ἀπολωλέναι κρίνε-

§ 118. δικαίως scripturam librorum omnium reliqui, potest enim quodammodo excusari. δίκαιος H. Wolf. Probant Bekk. Schaef. Receperunt Ed. Turic. Dind. Bekk. st. Cf. § 120. (Sic confusa ἄδοξος et ἀδόξως § 112). Sed notandum est tum quod

is unquestionably correct in point of the language, but certainly not of the sense. The advice of Lamachus was not simply "to sail to Syracuse" (Alcibiades had expressed the same opinion, only he wished to try his talents for intrigue and negotiation first), but "to sail *directly*," while they were yet unprepared, and to strike at once a decisive blow. So in Leptin. p. 488 § 105 πάνυ τοίνυν σπουδῇ τις ἀπήγγειλέ μοι...τοιοῦτόν τι λέγειν αὐτοὺς παρεσκευάσθαι (where F. A. Wolf *quidam nuntiavit mihi serio*), I should prefer to join πάνυ σπουδῇ with παρεσκευάσθαι. The serious and important air of the narrator appears to me less necessary for the Orator to mention than the earnest manner of Leptines and his party and the great stress they would lay on this their grand argument. Comp. also I. Onetor. p. 866 § 10 ἐξ ἀρχῆς μὲν τοίνυν ὁμολογεῖται μὴ δοθῆναι τὴν προῖκα. —— πράξει......καὶ ποιήσει] Schaefer refers to de Coron. p. 245, 27 § 62 and his note on that passage, in which he says: "pleonasmus est oratorius:" it may be so; yet here ποιήσει may be translated: "he will fulfil the promises."

374. § 117. φιλανθρωπίᾳ] "courtesy, affability." So φιλανθρωπευόμενος πρὸς αὐτοὺς p. 384 § 152—which passage is compared by Spalding with Mid. p. 538 § 75=22 b *Buttm.* though there and I. Steph. p. 1102 § 4 φιλάνθρωποι λόγοι... μέτριοι (see § 15) καὶ ταπεινοὶ it is used in a more abject sense of *a defendant or criminal trying to deprecate and work upon the humane feelings of the jurors.* Auct. Aristog. p. 793 § 76, p. 794 § 81 joins φιλανθρωπία, *humane consideration*, with ἔλεος, συγγνώμη.—φιλανθρωπία de Coron. p. 304 § 231, p. 325 § 298. φιλανθρωπότερον Spud. p. 1028 § 2. ——οὐκ ἔνεστι......χωρίς] "Genitivus τούτων regitur a praepositione χωρίς. Sic χωρὶς τούτων p. 388, 15. *Praeter haec duo ne unum quidem aliud hic locum habet.*" Schaefer.

§ 118. δικαίως ἀπολωλέναι κρίνεται] "He is adjudged to have justly become *ruined, a lost man,*" i.e. *damaged and ruined in character.* See *Annot. Crit.*

ται. καὶ εἴ γέ τι τῶν προσηκόντων ἐγίγνετο, ἐν εἰσ-
αγγελίᾳ πάλαι ἂν ἦν· νῦν δὲ διὰ τὴν ὑμετέραν εὐή-
θειαν καὶ πραότητα εὐθύνας δίδωσι, καὶ ταύτας ὁπη-
108 νίκα βούλεται. ἔστιν οὖν ὅστις ὑμῶν φωνὴν ἀκήκοεν 119
Αἰσχίνου κατηγοροῦντος Φιλίππου; τί δ'; ἐξελέγ-

ἀπόλωλε S. et γρ. Q. tum quod praebent καὶ εἴ γέ τι F. Y. Q. O. k. r. s. t. u. v. (καὶ om. Bekk. [et st.] Ed. Turic. Dind. Ego revocavi). Quoniam locus ita comparatus est ut venia ultro danda sit emendationem tentantibus, lubet meam conjecturam periclitari. Fateor enim me male habere κρίνεται satis jejune in extrema clausula positum. Itaque ἀπόλωλε a veri similitudine haud abhorret. Sed quid isto κρίνεται faciamus? Quid multa? Scripserat Demosthenes δικαίως ἀπόλωλε. ναί, κρίνεται· καὶ εἴ γε κ.τ.λ. Quum librarii ναί parum intelligerent, ἀπόλωλε ναί in ἀπολωλέναι corruperunt. Hoc puto velle Oratorem: "Vobis imposuit Aeschines, infamia laborat, jure periit. *Immo*, nunc *reus agitur* (nota κρίνεται praesens). Et quidem, si id quod conveniebat fieret, jamdudum *proditionis* reus ageretur: nunc autem......*rationes reddit*." ἀδοξῇ...κρίνεσθαι 125. ἀδοξεῖν κρίνεσθαι infr. § 128. De ναί (Anglicum *nay*) quae particula *quasi negando affirmat* itidem ut μὲν οὖν (vid. Phil. Mus. Vol. ii. p. 323) quae disputanda habui, ne hoc loco longior sim, in Appendicem contuli. Nunc unum affero exemplum a Nost. de Coron. p. 311 § 251 ναί, φησίν, ἀλλὰ τὸ τοῦ Κεφάλου καλὸν......unde si quis hic ἀλλὰ ante κρίνεται desiderabit velim meminerit Soph. Philoct. 372 ναί, παῖ, δεδώκασ' ἐνδίκως οὗτοι τάδε. Conjectura haec si cui probabitur, si recte conjectura dicitur quae ne literulam quidem neque addat nec detrahat, erit quod gaudeam. Ego quidem nondum ea audacia sum ut in textu reponam. δικαίως ἀπόλωλεν· κρίνεται καὶ Voem. Infr. εὐήθειαν καὶ πραότητα A¹. S. Y. k. s. Vulgo πραότητα καὶ εὐήθειαν.

§ 119. τίς δ' ἐξελέγχοντα Bekk. [τί δ'; st.] Dind. Sed τί F. S. Y. Q. O. r. s. u. v. B. Egregia lectio quam non dubitavi cum

I should translate according to the alteration there suggested: "Aeschines has deceived you, he is labouring under infamy, he is justly a lost man. (See ἀπόλωλε καὶ γέγονεν ἀσθενής § 102.) Nay, you will say he is undergoing a trial upon this point: that point is not yet decided, it is being tried: *aye*, and if he had met with aught of his deserts. he would long ago have been (not tried on the εὐθῦναι) but *impeached:* but now, owing to your simplicity and placable forgiving temper, he *renders in his accounts*, and that too at a time when he pleases."——ἐν εἰσαγγελίᾳ......] "He would have have been subjected to an *impeachment*," as Philocrates had been. Aeschin. de Coron. § 79 p. 65 St.=470 R. Φιλοκράτης......φυγὰς ἀπ' εἰσαγγελίας γεγένηται. See below, § 126. For ὁπηνίκα see Lob. ad Phryn. p. 50.

§ 119. τί δ'; ἐξελέγχοντα...] "*What more?* Has any of you ever seen him, &c." Reiske

χοντα ἢ λέγοντά τι τοῦτον ἑώρακεν; οὐδὲ εἷς· ἀλλὰ πάντες Ἀθηναῖοι πρότερον κατηγοροῦσι Φιλίππου, καὶ ὁ τυχὼν ἀεί, ὧν οὐδὲν οὐδεὶς ἠδίκηται ἰδίᾳ δήπου. ἐγὼ 109
δ' ἐκείνους τοὺς λόγους ἐζήτουν παρὰ τούτου, εἴπερ μὴ πεπρακὼς αὑτὸν ἦν, "ἄνδρες Ἀθηναῖοι, ἐμοὶ μὲν χρήσασθε ὅ τι βούλεσθε· ἐπίστευσα, ἐξηπατήθην, ἥμαρτον, ὁμολογῶ. τὸν δ' ἄνθρωπον ὦ ἄνδρες Ἀθηναῖοι φυλάττεσθε· ἄπιστος, γόης, πονηρός. οὐχ ὁρᾶτε οἷα πεποίηκεν ἐμέ; οἷα ἐξηπάτηκεν;" τούτων οὐδένα
120 ἀκούω τῶν λόγων, οὐδ' ὑμεῖς. διὰ τί; ὅτι οὐ παρα- 110
κρουσθεὶς οὐδ' ἐξαπατηθεὶς ἀλλὰ μισθώσας αὑτὸν καὶ λαβὼν ἀργύριον ταῦτ' εἶπε, καὶ προὔδωκεν ἐκείνῳ, καὶ γέγονε καλὸς κἀγαθὸς καὶ δίκαιος μισθωτὸς ἐκείνῳ, πρεσβευτὴς μέντοι καὶ πολίτης ὑμῖν προδότης καὶ τρὶς οὐχ ἅπαξ ἀπολωλέναι δίκαιος.

121 Οὐ τοίνυν ἐκ τούτων μόνον δῆλός ἐσθ' ὅτι χρη- 111
μάτων ἅπαντ' εἶπεν ἐκεῖνα. ἀλλ' ἧκον ὡς ὑμᾶς ἐναγ-

Ed. Turic. recipere. τί δέ; Voem. Mox ἑόρακεν Q. "qui sic saepe" ait Bekker. Receperunt Dind. Voem. (vid. ad § 1.) Mox πάντες (vulg. ἅπαντες) A¹. S. Y. k. r. s. et infr. οὐδὲν οὐδεὶς (vulg. οὐδεὶς οὐδὲν) S. Y. r. Infr. ἐξήτουν (sic) S. ἐξήιτουν (sic) Y. et γρ. F. B. frequenti verborum confusione.——χρῆσθε F. Q. B. ὦ (ante ἄνδρες) om. A¹. S. k. s. Voem.

perversely joins λέγοντά τι τοῦτον "saying anything of him (*Philip*)."——πάντες Ἀθ. πρότερον] Comp. I. Steph. p. 1120 § 64 πάντες ἄνθρωποι μᾶλλον βοηθοῦσι.——ἰδίᾳ] *Publicly* indeed, *nationally*, all have been wronged by Philip, but no one surely *personally*, except Aeschines. Translate the next words: "Now I *was looking for* these words from him." The orator does not mean "I was *demanding* of him" (ἀπήτουν). Schaefer seems to doubt whether ἂν is wanted, which Markland conjectured, and translates *requirerem*. I should prefer to translate *expectabam*. ἂν certainly is not wanted: unless it is to be inserted also in the numerous passages where ᾤμην (putabam, *I should have thought*) occurs.

§ 120. καλὸς κἀγαθός...] "A noble fine hireling, and an honest one to Philip: but as an ambassador and citizen to you he has turned out a traitorous one." It is perfectly impossible to find a fitting translation for καλὸς κἀγαθός.

375. § 121. The Phocians had two votes in the Amphic-

375 χος | Θετταλοὶ καὶ Φιλίππου πρέσβεις μετ' αὐτῶν,
ἀξιοῦντες ὑμᾶς Φίλιππον Ἀμφικτύονα εἶναι ψηφί-
σασθαι. τῷ προσῆκεν οὖν ἀντειπεῖν τούτοις μάλιστα
πάντων ἀνθρώπων; Αἰσχίνῃ τούτῳ. διὰ τί; ὅτι οἷς
οὗτος ἀπήγγειλε πρὸς ὑμᾶς, τούτοις τἀναντία ἐποίησεν
112 ἐκεῖνος· οὗτος μὲν γὰρ ἔφη Θεσπιὰς καὶ Πλαταιὰς 122
αὐτὸν τειχιεῖν, καὶ τοὺς μὲν Φωκέας οὐκ ἀπολεῖν, τὴν
δὲ Θηβαίων ὕβριν καταλύσειν· ὁ δὲ τοὺς μὲν Θηβαίους
μείζους ἢ προσῆκε πεποίηκε, τοὺς δὲ Φωκέας ἄρδην
ἀπολώλεκε, καὶ τὰς μὲν Θεσπιὰς καὶ Πλαταιὰς οὐ
τετείχικε, τὸν δὲ Ὀρχομενὸν καὶ τὴν Κορώνειαν προσ-
εξηνδραπόδισται. πῶς ἂν ἐναντιώτερα πράγμαθ'
ἑαυτοῖς τούτων γένοιτο; οὐ τοίνυν ἀντεῖπεν, οὐδὲ διῆρε
113 τὸ στόμα, οὐδ' ἐφθέγξατο ἐναντίον οὐδέν. καὶ οὐχὶ 123
τοῦτό πω δεινόν, τηλικοῦτον ὄν· ἀλλὰ καὶ συνεῖπε
μόνος τῶν ἐν τῇ πόλει πάντων ἀνθρώπων. καίτοι
τοῦτό γε οὐδὲ Φιλοκράτης ἐτόλμησε ποιῆσαι ὁ μιαρός,
ἀλλ' Αἰσχίνης οὑτοσί. καὶ θορυβούντων ὑμῶν καὶ
οὐκ ἐθελόντων ἀκούειν αὐτοῦ καταβαίνων ἀπὸ τοῦ

§ 121. Ἀμφικτυόν' Voem.
§ 122. ἔφη (ante Θεσπιὰς) om. pr. S. Ed. Turic. Voem. Bekk. st. Aegre caremus. Mox καὶ Πλαταιὰς a m. sec. habet S.
§ 123. που pro πω O. k. t. u. δεινὸν om. S. et pr. Y. ὄν om. S. Itaque Ed. Turic. καὶ οὐχὶ τοῦτό πω, τηλικοῦτον. Itane? Scilicet δεινὸν et ὄν inter miseras interpolationes sunt, quibus Cod. S. si diis placet caret. Velim lector me mentiri putet donec editionem Turicensem suis ipse oculis inspexerit: legens enim ipse paene adducor ut me oculis carere credam. Sed et infra alia sunt addi-

tyonic council, which upon their downfall were transferred to Philip and his successors. The embassy, here alluded to, came to demand of Athens her recognition of Philip's election.

§ 122. οὗτος, Aeschines: ὁ δέ, Philip.——μείζους ἢ προσῆκε] "greater than they should have been." Dobree's reasons for omitting ἢ προσῆκεν are unsatisfactory, and evidently they were in Ulpian's MS.——διῆρε τὸ στόμα] So p. 405 § 229, and Mid. p. 536 § 67.

§ 123. "And this is not *as yet* so disgraceful (*fully* disgraceful), great though it may be: but (*what I am going to mention is* ἤδη δεινόν) he even spoke in favour of the proposal." III. Philipp. p. 125 § 55

βήματος, ἐνδεικνύμενος τοῖς πρέσβεσι τοῖς παρὰ τοῦ Φιλίππου παροῦσι, πολλοὺς ἔφη τοὺς θορυβοῦντας εἶναι, ὀλίγους δὲ τοὺς στρατευομένους ὅταν δέῃ (μέμνησθε γὰρ δήπου), αὐτὸς ὢν οἶμαι θαυμάσιος στρατιώτης, ὦ Ζεῦ.

124 Ἔτι τοίνυν, εἰ μὲν μηδένα μηδὲν ἔχοντα εἴχομεν 114
δεῖξαι τῶν πρέσβεων, μηδ' ἦν ὥστ' ἰδεῖν ἅπαντας, βασάνους καὶ τὰ τοιαῦθ' ὑπόλοιπον ἂν ἦν σκοπεῖν. εἰ

tamenta quae Codici optimo non assuta sunt. Videlicet (μέμνησθε δήπου) αὐτὸς οἶμαι θαυμάσιος στρατιώτης, ὦ Ζεῦ a Demosthenis manu profecta sunt (γὰρ et ὢν in γρ. S.) [μέμνησθε δήπου Voem. Bekk. st.]. Ut dicam serio, pudet me pigetque homines neque indoctos neque a re Critica abhorrentes putidissimam quamque Codicis quem optimum esse lubens fateor lectionem tam ἀμούσως typis excudendam permisisse.——καὶ οὐχὶ τοῦτό πω τηλικοῦτον, ἀλλὰ Voem. qui Latine vertit "et non hoc jam est tantum." Nec lectionem nec versionem intelligo. Supr. συνειπεῖν pr. S.——τοῦ (ante Φιλίππου) additum ex A[1]. S. Y. k. s.

§ 124. μὲν (ante μηδένα) om. S. Ed. Turic. Voem. Mox ambigit Schaef. quomodo ἦν interpretemur. "Si impersonale est (*liceret*) apparet ὥστε abundanter esse additum. Sic Soph. Phil. 656 ἆρ' ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν; Eur. Hipp. 702 ἀλλ' ἔστι κἀκ τῶνδ' ὥστε σωθῆναι, τέκνον. Haec interpretandi ratio num aliis probetur ignoro: mihi, ut poeticae orationis, nisi fallor, propria, parum placet. Igitur ad ἦν ex antecedentibus repetam ὁ ἔχων, *neque esset* (inter nos versaretur), *ut eum nemo non oculis cernat*. Sophoclis Electr. 1454 πάρεστ' ἆρ' ἡμῖν, ὥστε κἀμφανῆ μαθεῖν;" Hactenus Schaeferus. Posterior ratio vereor ut cuiquam se probatura sit. πάρεστι in loc. Electr. valet nihil aliud quam *licet*. Videtur autem antiquitus ὥστε necessario praepositum infinitivis, sicut nostrum *for*. Mox brevitatis ergo, cui posterior aetas studet, fere omissum semel atque iterum retentum. Sic Thucyd. I. 28 ἑτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν,

καὶ οὐχί πω τοῦτο (τοῦτό πω F. Y. O. u. v.) δεινόν, καίπερ ὂν δεινόν.——μόνος] I cannot reconcile this with the fact, that we have a speech of Demosthenes extant (de Pace) wherein he *himself* advocated the acknowledgement of Philip's title to be a member of the Amphictyonic council. Libanius, in his argument to that Oration, supposes it was composed, but never spoken. See Thirlw. VI. 6 n. 2. Grote XI. 593 n. 2.——αὐτὸς ὢν... στρατιώτης] Comp. the answer of Aeschines, p. 50, 51 St. = 329—334 R.

§ 124. μηδ' ἦν ὥστ'...] "And it was not *for* to see" in old English. See *Annot. Crit.*——ἐδείκνυεν] "he used to make a point of shewing it to you."

δὲ Φιλοκράτης μὴ μόνον ὡμολόγει παρ' ὑμῖν ἐν τῷ
376 δήμῳ πολλάκις, ἀλλὰ καὶ ἐδείκνυεν | ὑμῖν, πυροπωλῶν,
οἰκοδομῶν, βαδιεῖσθαι φάσκων κἂν μὴ χειροτονῆτε
ὑμεῖς, ξυληγῶν, τὸ χρυσίον καταλλαττόμενος φανερῶς
ἐπὶ ταῖς τραπέζαις, οὐκ ἔνι δήπου τοῦτον εἰπεῖν ὡς
οὐκ εἴληφε, τὸν αὐτὸν ὁμολογοῦντα καὶ δεικνύντα.

σπονδὰς δὲ ποιήσασθαι, ubi δὲ omnes libri. Plat. Phaedr. 269 D τὸ μὲν δύνασθαι...ὥστε...γενέσθαι ubi vid. Heindorf.——Infr. πυροπολῶν r. πυρπολῶν t. Memorabilem varietatem praebet Suid. in ἀντικαταλλαττόμενος. Δημοσθένης. ἀλλὰ καὶ ἐδείκνυεν ὑμᾶς τυροπωλῶν, (τυροπολῶν Ed. Kuster. Sed τυροπωλῶν, A. E. G. Gaisford. Bernhardy.) οἰκοδομῶν, βαδιεῖσθαι φάσκων, κἂν μὴ χειροτονῆτε (sic et Kuster. et Gaisford. χειροτονῆτε Bernh.) ὑμεῖς, ξυληγῶν, τὸ χρυσίον ἀντικαταλλαττόμενος ἐπὶ ταῖς τραπέζαις. Neque τυροπολῶν neque ἀντικαταλλαττόμενος praebet Demosthenis ullus Cod. Hoc arridet Toupio Emend. Suid. Tom. I. p. 63, quoniam Ulpian. ἀντικατήλλασσεν εἰς 'Αττικὰ νομισμάτια. Sed καταλλαγὴ de *re pecuniaria* usurpant veteres Attici: (Vid. not.) et in Suid. ediderunt Gaisford. Bernh. cum A. B. C. καταλλαττόμενος.

376. § 124. πυροπωλῶν κ.τ.λ.] See below, p. 386 § 158 οἰκίας, ξύλα, πυρούς, p. 426 § 300. For ξυληγῶν comp. Xen. Hellen. VI. 1. 11 Μακεδονίαν ἔνθεν καὶ 'Αθηναῖοι τὰ ξύλα ἄγονται, with Schneider's note.——καταλλαττόμενος (not κατακερματίζων, "changing drachmae into obols," but) "*changing the Macedonian gold into Attic money.*" Reiske Ind. has not observed this distinction. The charge against Philocrates is proved not from his suddenly becoming a rich man, but from the peculiar species of money which he displayed. See Polycl. p. 1216 § 30 ἡ τιμὴ τίς ἦν καὶ νόμισμα ποδαπὸν καὶ ὁπόσου ἡ καταλλαγὴ ἦν τῷ ἀργυρίῳ (*the agio, the exchange between different countries*). Comp. Diphil. in Πολυπράγμων ap. Athen. VI. 225 B ἔπειτ' ἐὰν τἀργύριον αὐτῷ καταβάλῃς, | ἐπράξατ' Αἰγιναῖον· ἂν δ' αὐτὸν δέῃ | κέρματ' ἀποδοῦναι, προσαπέδωκεν 'Αττικά. | κατ' ἀμφότερα δὲ τὴν καταλλαγὴν ἔχει. (The *Aeginetan drachma* was equivalent to *ten Attic obols*) Euphron. in 'Αποδιδοῦσα ap. Athen. XI. p. 303 A ὥσπερ χρυσίου | φωνῆς ἀπότισον, Πυργόθεμι, καταλλαγήν. Poll. VII. 170 mentions, among other expressions relating to *banking*, καὶ τὸ καταλλάττειν νόμισμα. The word κόλλυβος (properly *a small coin*, Ar. Pax, 1200) was apparently not used in this sense till a later period: though κολλυβιστὴς is quoted from Lysias by Pollux ubi supr. Hence the Latin *collybus*: Cic. III. Verrin. 78 (181) and XII. ad Attic. 6.——τὸν αὐτὸν ὁμολογοῦντα] "Qu. de *diastole*, τόν, αὐτὸν ὁμ. Vid. p. 410, 4. Leptin. 459, 22. Timocr. 714, 10. Leochar. 1088, 3. Callicl. fin." Dobr. So the words are to be understood, but not to be so pointed.

125 *ἔστιν οὖν οὕτω τις ἀνθρώπων ἀνόητος ἢ κακοδαίμων, ὥσθ' ἵνα λαμβάνῃ μὲν Φιλοκράτης, ἀδοξῇ δὲ αὐτὸς καὶ κινδυνεύῃ, ἐξὸν αὐτῷ μετὰ τῶν μηδὲν ἠδικηκότων ἐξετάζεσθαι, τούτοις μὲν πολεμεῖν, πρὸς δ' ἐκεῖνον ἐλθὼν κρίνεσθαι βούλεται; ἐγὼ μὲν οὐδένα οἶμαι. ἀλλὰ πάντα ταῦτ', ἐὰν ὀρθῶς σκοπῆτε, εὑρήσετε μεγάλα ὦ ἄνδρες Ἀθηναῖοι καὶ ἐναργῆ σημεῖα τοῦ χρήματα τοῦτον ἔχειν.* 115

126 *Ὃ τοίνυν ὕστατον μὲν γέγονεν, οὐδενὸς δ' ἐστὶν ἔλαττον σημεῖον τοῦ πεπρακέναι τοῦτον ἑαυτὸν Φιλίππῳ, θεάσασθε. ἴστε δήπου πρῴην, ὅτ' εἰσήγγειλεν Ὑπερείδης Φιλοκράτην, ὅτι παρελθὼν ἐγὼ δυσχεραί-* 116

§ 125. ὥστ'......βούλεσθαι BEKK. Sed *infinitiv.* praebent nonnisi Bodl. et marg. Lutetianae. Si constaret ὅστις (pro ὥστε) aliqua auctoritate niti lubens reciperem. Recepit DIND. Vid. SCHAEFER. et DOBR. Quid in βούλεται sit quod displiceat parum video. Cf. infr. § 191. Mihi quidem magis displicet κρίνεσθαι βούλεσθαι. Itaque ED. TURIC. sequor βούλεται revocantes. βούλεται VOEM. BEKK. st.

§ 126. εἰσήγγελλεν S. ED. TURIC. DIND. VOEM. BEKK. st. εἰσήγγελεν O. [de qua aoristi forma vid. Buttm. Irr. Verbs, p. 2, 3. Transl.] Fateor hic *imperfecto* locum esse, ita tamen ut *aoristus* non mutandus sit, cum praesertim Cod. S. fere ubique in ἀγγέλλειν et compositis *imperf.* praebeat. Vid. supr. § 22, § 41, § 67, § 70. ——Ὑπερείδης uti semper ED. TURIC. DIND. VOEM. BEKK. st. Ego hodie. Ad hunc modum in Athenae. VIII. § 27 *quinquies* edidit Dindorf. et haud scio an nusquam alibi (neque enim vacat rem in

§ 125. "Is there any one then of mankind such a fool, or so poor and pitiful a wretch, as to be at *war with* (πολεμεῖν Mid. p. 523 § 29, Androt. p. 612 § 63) the innocent, and yet that he is desirous to go and join Philocrates, and thereby subject himself to a trial?" [Perhaps we may here more simply join ὥστε βούλεται πολεμεῖν.] The argument is fair, but not conclusive. I think Demosthenes nowhere shews that Aeschines was really bribed. He only infers it from certain σημεῖα, or (as he would have the court believe) τεκμήρια. See however p. 336 § 158 where he speaks of an estate in Phocis bringing in 30 minae yearly to Aeschines. Comp. § 360 εἶτα γεωργεῖς.

§ 126. Hyperides pro Euxenipp. Col. 39, l. 7 *foll.* speaks at some length of this impeachment. He was now of the same party with Demosthenes, though he subsequently appeared as one of his accusers on the charge of bribery brought against him by Dinarchus. Both

νειν ἔφην ἔν τι τῆς εἰσαγγελίας, εἰ μόνος Φιλοκράτης τοσούτων καὶ τοιούτων ἀδικημάτων αἴτιος γέγονεν, οἱ δ' ἐννέα τῶν πρέσβεων μηδενός. καὶ οὐκ ἔφην τοῦθ' οὕτως ἔχειν· οὐδαμοῦ γὰρ ἂν φανῆναι καθ' ἑαυτὸν ἐκεῖνον, εἰ μὴ τοὺς συναγωνιζομένους τούτων τινὰς
117 *εἶχεν. ἵν' οὖν μήτ' ἀφῶ μήτ' αἰτιάσωμαι μηδένα,* 127
ἔφην ἐγώ, ἀλλὰ τὸ πρᾶγμ' αὐτὸ τοὺς μὲν αἰτίους εὕρῃ τοὺς δὲ μὴ μετεσχηκότας ἀφῇ, ἀναστὰς ὁ βουλόμενος καὶ παρελθὼν εἰς ὑμᾶς ἀποφηνάσθω μὴ μετέχειν μηδὲ
377 *ἀρέσκειν αὐτῷ τὰ ὑπὸ Φιλοκράτους πεπραγμένα. | καὶ τὸν τοῦτο ποιήσαντα ἀφίημι ἔγωγ', ἔφην. ταῦτα γὰρ μνημονεύετε, ὡς ἐγὼ οἶμαι. οὐ τοίνυν παρῆλθεν οὐδεὶς*
118 *οὐδ' ἔδειξεν ἑαυτόν. καὶ τῶν μὲν ἄλλων ἔστιν ἑκάστῳ* 128
τις πρόφασις· ὁ μὲν οὐχ ὑπεύθυνος ἦν, ὁ δ' οὐχὶ παρῆν ἴσως, τῷ δὲ κηδεστὴς ἦν ἐκεῖ· τούτῳ δ' οὐδὲν τούτων.

vivum resecare). Quantula auctoritate haec scriptura nitatur in Demosth. Codd. taedet scribere. Habet hic nonnisi B. ["'*Υπερείδου* scripturam cum veram esse docere videantur poetarum loci ap. Athen. VIII. p. 342 A [loci Timoclis nihil probant: in utroque -*ίδης* lex metrica patitur] et Phot. bibl. p. 495, 13, altera tamen magno Codd. MSS. consensu defenditur" Baiter. ad Lycurg. p. 105. De scribendi ratione Kiessling. de Hyperide Oratore Attico Comment. pp. 16—18, cujus opusculi notitiam viri docti C. Babington humanitati debeo.]——Infr. *συμπρέσβεων* k. a^m. δ^m. A^1. Harl. Mox *καθ' αὐτὸν* S. DIND. VOEM. BEKK. st.

§ 127. Post *Φιλοκράτους, εἰρημένα γρ.* S. Q.——*ποιήσοντα* O. k. r. t. u. v. A^1. A^2. B. solenni confusione, vid. § 91. Mox (pro *γάρ*) *καὶ* F. Y. Q. t. u. v. *γὰρ καὶ* alii. *γὰρ* om. S. ED. TURIC. DIND. VOEM. BEKK. st.

§ 128. *ἔστιν* S. vulg. ante Reisk. BEKK. st. [*ἐστὶν* DIND. VOEM.] Revocavi hodie. *κηδεστής ἐστιν ἐκεῖνος.* S. ED. TURIC.

were put to death at the same time by Antipater's orders. Thirlw. VII. 195 *foll.*—*οὐδαμοῦ ἂν φανῆναι*] "would have been held in no estimation, would have been thought nothing of." See de Coron. p. 328 § 310, and Wyttenbach on Plat. Phaed. p. 72 C, or Heindorf on Gorg. 456 C.

377. § 128. *τῷ δὲ κηδεστὴς ἦν ἐκεῖ*] "Another had a marriage-connection in Macedonia (and therefore was afraid of Philip's wreaking his vengeance upon his relative)." What the precise meaning of these words is we cannot tell without more information. I conceive *ἐκεῖνος* is merely an alteration of the

ἀλλ' οὕτω καθάπαξ πέπρακεν ἑαυτὸν καὶ οὐκ ἐπὶ τοῖς παραλελυθόσι μεμισθάρνηκε μόνον, ἀλλὰ καὶ μετὰ ταῦτα δῆλός ἐστιν, ἐάνπερ ἐκφύγῃ νῦν, καθ' ὑμῶν ὑπάρξων ἐκείνῳ, ὥσθ', ἵνα μηδὲν ἐναντίον μηδὲ ῥῆμα προῆται Φιλίππῳ, οὐδ' ἀφιέντων ἀφίεται, ἀλλ' ἀδοξεῖν κρίνεσθαι πάσχειν ὁτιοῦν αἱρεῖται παρ' ὑμῖν μᾶλλον
129 *ἢ Φιλίππῳ τι ποιῆσαι μὴ πρὸς ἡδονήν. καίτοι τίς ἡ* 119
κοινωνία, τίς ἡ πολλὴ πρόνοια ὑπὲρ Φιλοκράτους αὕτη; ὃς εἰ τὰ κάλλιστα καὶ πάντα τὰ συμφέροντα ἐπεπρεσβεύκει, χρήματα δ' ὡμολόγει λαβεῖν ἐκ τῆς πρεσβείας, ὥσπερ ὡμολόγει, τοῦτὸ γ' αὐτὸ φυγεῖν καὶ

DIND. VOEM. BEKK. st. *ἐστιν ἐκεῖ* k. r. s. A[1]. et *γρ.* S. [*non δ*^{m}.] *ἐκεῖνος* ex conj. JURIN. MARKL. dudum praetulere. Praefert etiam SCHAEF. Vid. not.——Infr. *ἄνπερ ἐκφύγῃ* S. *a*^{m}. A[1]. ED. TURIC. DIND. VOEM. BEKK. st. Mox *μηδὲ...μηδὲν* S. Y. r. ED. TURIC. VOEM. insulse. [Voemelii "Sententia est: ut ne contrarium quidem ullum verbum Philippo dixerit, nedum pro republ. nostra laborarit" candidi lectoris judicio permitto. Interim "insulse" meum non induco.] Vulg. ante BEKK. *ἀφίησιν*. Sed *ἀφίεται* S. k. r. s. *δ*^{m}. Harl. A[1]. Si *ἀφίησιν* retineas, necesse est *ἀφιέντας* rescribas, ut in Mid. § 205.

§ 129. *ὥσπερ ὁμολογεῖ* t. quod conjecerat REISK. recepit BEKK. [et st.] DIND. Vid. not.——Infr. *διαμαρτύρασθαι* k. *διαμαρτύρεσθαι* S. Y. Q. s. *β*^{m}. ED. TURIC. BEKK. VOEM. st. Sed *φυγεῖν καὶ*

copyist, and is to pass for no more than Markland's or Jurin's conjecture. All we learn is, that one of the ambassadors had a connection by marriage in Philip's territory, whom he was afraid Philip would seize upon as a hostage, and therefore he was compelled to hold his tongue.——*ὑπάρξων ἐκείνῳ*] See § 61. Translate the next words: "So that lest he should utter ought prejudicial, even a word, to Philip's interests, he will not let you alone, even though you acquit him, but prefers to labour under infamy, to undergo a trial, to suffer anything before you, rather than not do something to oblige Philip." Mid. p. 580 § 205 *οὐδ' ἀφιέντα ἀφίησιν*. There is in either passage a play upon the word *ἀφίημι*, as Markland observes.

§ 129. "And yet what is this intimacy, what is this great anxiety in behalf of Philocrates? If he had acted ever so nobly and entirely for your interests on his embassy, and yet confessed that he had received money on the embassy, as he *did* admit, surely this, at any rate, was the very thing (i. e. being a *κοινωνὸς* with Philocrates) that one who went on the embassy without receiving

διευλαβηθῆναι τῷ προῖκα πρεσβεύοντι προσῆκε, καὶ διαμαρτύρεσθαι τὸ καθ' αὑτόν. οὐ τοίνυν πεποίηκε τοῦτ' Αἰσχίνης. ταῦτ' οὐ φανερά, ὦ ἄνδρες Ἀθηναῖοι; ταῦτ' οὐχὶ βοᾷ καὶ λέγει ὅτι χρήματ' εἴληφεν Αἰσχίνης καὶ πονηρός ἐστιν ἀργυρίου συνεχῶς, οὐ δι' ἀβελτερίαν οὐδὲ δι' ἄγνοιαν, οὐδ' ἀποτυγχάνων;

120 Καὶ τίς μου καταμαρτυρεῖ, φησί, δῶρα λαβεῖν; 130
τοῦτο γάρ ἐστι τὸ λαμπρόν. τὰ πράγματ', Αἰσχίνη,

διευλαβηθῆναι praecedit. Mox φανερ' ἄνδρες S. Voem. ὦ a m. rec. inserto. ["Add. antiq. signa superposita (φανερ̄ et ὦ) sunt pallidioris atramenti" Voem.]

§ 130. φησι t. φήσει S. Ed. Turic. Dind. Voem. Bekk. st. De φησί et φήσει confus. vid. ad § 106.

a bribe should have avoided most carefully." ὡμολόγει is to be retained, because Philocrates had gone into exile before this speech was delivered. [Voemel agrees with me.] See § 124 ὡμολόγει, ἐδείκνυεν. ——πονηρὸς ἀργ.] See § 91.

§ 130. τοῦτο γάρ ἐστι τὸ λαμπρόν] "For this is his splendid argument." Observe the article joined with the *predicate*. "This is (κατ' ἐξοχὴν) λαμπρόν." Comp. p. 430 § 318 where the words recur though with a somewhat different application, Leptin. p. 471 § 47 ἀλλ' αὐτὸ δὴ τοῦτο καὶ τὸ δεινόν ἐστιν (*the very quintessence of disgraceful conduct:* as it is subsequently expressed πῶς οὐχ ὑπέρδεινον ποιήσομεν;), Aristocr. p. 690 § 211 ἀλλ' οὐ τοῦτ' ἔστι τὸ δεινόν, 1. Aphob. p. 825 § 38. This usage of the article is frequent in Plato, when the argument is in the mouth of a resolute and overbearing speaker, who delivers his opinions with a determination that his audience shall accept them. See Gorg. p. 466 E where *Polus* says οὐκοῦν τοῦτό ἐστι τὸ μέγα δύνασθαι; but *Socrates* immediately after, καὶ τοῦτο καλεῖς μέγα δύνασθαι; So frequently *Callicles* in the same dialogue, e.g. p. 492 C τὰ δὲ ἄλλα ταῦτ' ἐστὶ τὰ καλλωπίσματα, τὰ παρὰ φύσιν συνθήματα, where Heindorf wished to omit τὰ before καλλ. The words may be aptly translated: "But all things else are *what I should call* gauds, *what I should call* things put together conventionally contrary to the law of nature." The same dialogue gives an example very like those quoted from Demosthenes, p. 511 B οὐκοῦν τοῦτο δὴ καὶ τὸ ἀγανακτητόν; ——τὰ πράγματ' ......] "The facts, Aeschines, which are the most trustworthy of all witnesses, and one cannot say of them or lay to their charge that either because they have been bribed or are desirous to curry favour with some one, they are such as they are, (*which charge might possibly be brought against witnesses,*)

ἅπερ πιστότατ᾽ ἐστὶν ἁπάντων, καὶ οὐκ ἔνεστ᾽ εἰπεῖν οὐδ᾽ αἰτιάσασθαι ὡς ἢ πεπεισμένα ἢ χαριζόμενά τῳ ἐστι τοιαῦτα, ἀλλ᾽ οἷάπερ αὐτὰ προδοὺς | καὶ δια- 378
φθείρας σὺ πεποίηκας, τοιαῦτ᾽ ἐξεταζόμενα φαίνεται.
131 *πρὸς δὲ τοῖς πράγμασιν αὐτὸς αὐτίκα δὴ σὺ σαυτοῦ καταμαρτυρήσεις· ἀπόκριναι γὰρ δεῦρ᾽ ἀναστάς μοι, οὐ γὰρ δὴ δι᾽ ἀπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἴπῃς. ὃς γὰρ ἀγῶνας καινοὺς ὥσπερ δράματα, καὶ τούτους ἀμαρτύρους, πρὸς διαμεμετρημένην τὴν ἡμέραν αἱρεῖς διώκων, δῆλον ὅτι πάνδεινος εἶ τις.*

§ 131. *αὐτίκα δὴ* vid. § 18. Mox *καταμαρτυρήσεις* in γρ. S. Itaque om. Ed. Turic. Voem. Bekk. st.——*εἴποις* vulg. ante Bekk. cujus omnes Codd. *εἴπῃς* praeter v. Ceteri tacent. *εἴπῃς* procul dubio Graeci praetulerint vel in *oratione obliqua*. [Negat Cobet. Var. Lect. p. 105.] Infr. p. 426 § 302 *οὐδ᾽ εἶχεν ὅ τι πρῶτον λάβῃ*. Thucyd. II. 52 *οὐκ ἔχοντες ὅ τι γένωνται......ἐτράποντο*, v. 65 *οὐκ εἶχον ὅ τι εἰκάσωσιν*. Herod. IV. 156 *οὐ γὰρ εἶχον ὅ τι ποιέωσι ἄλλο*. Arist. I. Rhet. 1, 4 *οὐδὲν ἂν εἶχον ὅ τι λέγωσιν*. Sed Plat. Gorg. 486 A *οὐκ ἂν ἔχοις ὅ τι χρήσαιο......οὐκ ἔχων ὅ τι εἴποις*.

but what you by your treason and your marring have rendered them, such are they found to be on enquiry." A similar reasoning we find in Aristot. I. Rhetor. 15 § 17 where he is shewing how advocates should argue if they have no witnesses, but only *probable arguments*, *καὶ ὅτι οὐκ ἔστιν ἐξαπατῆσαι τὰ εἰκότα* (*that probable arguments cannot impose upon a jury*: see on § 105) *ἐπ᾽ ἀργυρίῳ. καὶ ὅτι οὐχ ἁλίσκεται τὰ εἰκότα ψευδομαρτυριῶν*. The opposite party who has witnesses is to reply *ὅτι οὐχ ὑπόδικα* (i. e. *ψευδομαρτυριῶν*) *τὰ εἰκότα*. Comp. Androt. p. 600 § 23.

378. § 131. *ἀπειρίαν*] "Want of experience in courts of judicature" (*infantiam, infacundiam*, Reiske). Pro Phorm. init *τὴν μὲν ἀπειρίαν τοῦ λέγειν*. In the next words observe the allusion to the sometime profession of Aeschines.—— *διαμεμετρημένην τὴν ἡμέραν*] This expression is found Nicostr. p. 1252 § 17 *ἡμέραις δ᾽ οὐ πολλαῖς ὕστερον εἰσελθὼν εἰς τὸ δικαστήριον πρὸς ἡμέραν διαμεμετρημένην*. Aeschin. de F. L. § 126 p. 45 St. =296 R. *πρὸς ἕνδεκα γὰρ ἀμφορέας ἐν διαμεμετρημένῃ τῇ ἡμέρᾳ κρίνομαι*. Harpocration, *διαμεμετρημένη ἡμέρα· μέτρον τι ὕδατός ἐστι πρὸς μεμετρημένον ἡμέρας διάστημα ῥέον· ἐμετρεῖτο δὲ τῷ Ποσειδεῶνι μηνί. πρὸς δὴ τοῦτο ἠγωνίζοντο οἱ μέγιστοι καὶ περὶ τῶν μεγίστων ἀγῶνες. διενέμετο δὲ εἰς τρία μέρη τὸ ὕδωρ, τὸ μὲν τῷ διώκοντι, τὸ δὲ τῷ φεύγοντι, τὸ τρίτον τοῖς δικάζουσι. ταῦτα δὲ σαφέστατα αὐτοὶ οἱ ῥητόρες δεδηλώκασιν, ὥσπερ καὶ Αἰσχίνης ἐν τῷ κατὰ Κτησιφῶντος.* (§ 197 p. 82 St.=587 R.) *σκεπτέον τὸ παρ᾽ Ἰσαίῳ ἐν τῷ*

121 Πολλῶν τοίνυν καὶ δεινῶν ὄντων τῶν πεπραγμένων 132
Αἰσχίνῃ τούτῳ, καὶ πολλὴν κακίαν ἐχόντων, ὡς καὶ
ὑμῖν οἴομαι δοκεῖν, οὐδέν ἐστιν οὗ μέλλω λέγειν, ὡς
ἐγὼ κρίνω, δεινότερον, οὐδ' ὅ τι μᾶλλον ἐπ' αὐτοφώρῳ
δεδωροδοκηκότ' αὐτὸν καὶ πεπρακότα πάντ' ἐξελέγξει.
ἐπειδὴ γὰρ ἀπεστέλλετ' αὖθις αὖ τὸ τρίτον τοὺς πρέσ-
βεις ὡς τὸν Φίλιππον, ἐπὶ ταῖς καλαῖς καὶ μεγάλαις
ἐλπίσι ταύταις αἷς οὗτος ὑπέσχητο, ἐχειροτονήσατε
καὶ τοῦτον κἀμὲ καὶ τῶν ἄλλων τοὺς πλείστους τοὺς
122 αὐτούς. ἐγὼ μὲν δὴ παρελθὼν ἐξωμοσάμην εὐθέως, 133

§ 132. Post ὄντων, τῶν om. S. errore facili. Mox οἴομαι nonnisi S. Vulg. ante Bekk. οἶμαι.——Infr. ἀπεστείλατ' F. Q. O. t. u. v. Sed *imperfect.* nemo dubitet quin longe praestet.

§ 133. ἐξωμολογησάμην S. (alterum in γρ. a m. sec. "marg. antiq." Voem.) quod in § 136 habet Aldus.

κατ' Ἐλπαγόρου καὶ Δημοφάνους, πῶς μεμετρημένης τῆς ἡμέρας, ὁτὲ μέν φασι χωρὶς ὕδατος γίνεσθαι τοὺς ἀγῶνας ὁτὲ δὲ πρὸς ὕδωρ. (Valesius gives an example of this from Xenoph. Hellen. I. vii. 23 where the three-fold division is somewhat differently stated.) The same is found in Suidas in *διαμ. ἡμ.* and in *Ποσειδεών*. The expression is understood to signify *πρὸς κλεψύδραν*, or *πρὸς ὕδωρ*, and appears to relate to the *τιμητοὶ ἀγῶνες*. The only trial *ἄνευ ὕδατος* which we know of was the *γραφὴ κακώσεως*. Harpocr. in *κακώσεως*. Why the great causes were particularly tried in *Ποσειδεών*, as we are led to infer from Harpocration's words, I do not see. Was the present action brought in that month? Boehnecke Forsch. p. 735 appears to place it in August (*Βοηδρομιών*.)——*αἱρεῖς διώκων*] "Arist. Vesp. 1207 *εἷλον διώκων*" Dobr. After *πάνδεινος εἴ τις*, Markland and Dobree are of opinion that some words have dropt from the text. But see Schaefer.

§ 132. *ἐπ' αὐτοφώρῳ...ἐξελέγξει*] "Will detect him *in the very fact* (as it were)." See below p. 382 § 145. Lysias de Olea. ad fin. *ἐξὸν ἐπ' αὐτοφώρῳ ἐλέγξαι.*——*ἐλπίσιν αἷς ὑπέσχητο*] "hopes which he had *created by his promises*." Comp. § 20. *αἷς* is of course an attraction for *ἅς*. A striking instance of this *pregnant* construction is given in Plat. Apol. 39 C *τιμωρίαν...χαλεπωτέραν...ἢ οἵαν ἐμὲ ἀπεκτόνατε* "*than the vengeance you have obtained by putting me to death.*"

§ 133. *ἐξωμοσάμην*] § 190, sc. *πρεσβείαν· ejuravi legationem*, "I declined the office on a plea confirmed by an oath." When another party comes forward with an affidavit that a person elected was unable to serve he is said *ἐξομνύναι*. (§ 136 where however all MSS. but S. have the middle.) For the other

καὶ θορυβούντων τινῶν καὶ κελευόντων βαδίζειν οὐκ
ἂν ἔφην ἀπελθεῖν· οὗτος δ' ἐκεχειροτόνητο. ἐπειδὴ
δὲ ἀνέστη μετὰ ταῦθ' ἡ ἐκκλησία, συνελθόντες ἐβου-
λεύονθ' οὗτοι τίν' αὐτοῦ καταλείψουσιν. ἔτι γὰρ τῶν
πραγμάτων ὄντων μετεώρων καὶ τοῦ μέλλοντος ἀδήλου,
σύλλογοι καὶ λόγοι παντοδαποὶ κατὰ τὴν ἀγορὰν ἐγίγ-
134 νοντο τότε· ἐφοβοῦντο δὴ μὴ σύγκλητος ἐκκλησία
γένοιτο ἐξαίφνης, εἶτα ἀκούσαντες ὑμεῖς ἐμοῦ τἀληθῆ
ψηφίσαισθέ τι τῶν δεόντων ὑπὲρ τῶν Φωκέων, καὶ τὰ
πράγματ' ἐκφύγοι τὸν Φίλιππον. εἰ γὰρ ἐψηφίσασθε 123
μόνον | καὶ μικρὰν ὑπεφήνατ' ἐλπίδα ἡντινοῦν αὐτοῖς, 379
ἐσώθησαν ἄν. οὐ γὰρ ἐνῆν οὐκ ἐνῆν μὴ παρακρουσ-
135 θέντων ὑμῶν μεῖναι Φιλίππῳ· οὔτε γὰρ σῖτος ἐνῆν ἐν
τῇ χώρᾳ, ἀσπόρῳ διὰ τὸν πόλεμον γεγονυίᾳ, οὔθ' ἡ
σιτοπομπία δυνατὴ τριήρων οὐσῶν ὑμετέρων ἐκεῖ
καὶ τῆς θαλάττης κρατουσῶν, αἵ τε πόλεις πολλαὶ
καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκέων, μὴ οὐ χρόνῳ

§ 134. γένηται k. s. A¹. ψηφίσησθε Y. Q. ψηφίσ^{η}αισθε F. B. ψηφίσ^{η}ασθε O. ψηφίσεσθε k. r. s. ἐπιψηφίσαισθε a^m^. (et REISK.) ἐκφ^{υ}ύγῃ δ^m^. ἐκφευγοι Y. ἐκφεύγοι S. (et ED. TURIC. VOEM.). γένηται ψηφίσησθε et ἐκφύγῃ haud temere cotemnenda, quoniam post verba *metuendi* usurpari solet *conjunctivus.*——οὐκ ἐνῆν in γρ. S. om. ED. TURIC.——μεῖναι τι Φ. F. Y. Q. O. r. t. u. v. quod est, opinor, μεῖναι ἔτι, ε sc. post αι omisso. μεῖναι ἔτι REISK. quod non displicet.

§ 135. ἦν S. Y. k. A¹. B. BEKK. [et st.] ED. TURIC. DIND. VOEM. Quid in vulg. displiceat, me fugit. Mox δύναται S. τριηρῶν F. S.

sense of the word see p. 396 § 194.——ἐκεχειροτόνητο] "Delectus jam fuerat: vel passus fuerat se deligi, nil recusaverat, quominus deligeretur. Senior enim Aeschines oratore nostro" REISK. I am not sure that I understand this note. Translate: "remained elected."——τίν' αὐτοῦ καταλείψουσι] "Which (of themselves) they shall leave behind on the spot," at Athens, viz. to counteract any advantage which Demosthenes might take of them during their absence.

§ 134. σύγκλητος ἐκκλησία] An extraordinary assembly)(κύριαι ἐκκλησίαι. On the difficulty respecting the latter term see Schoemann de Comit. I. 1.

379. § 135. μὴ οὐ χρόνῳ]

καὶ πολιορκίᾳ· εἰ γὰρ ἐν ἡμέρᾳ πόλιν ᾕρει, δύο καὶ
124 εἴκοσίν εἰσιν ἀριθμῷ. διὰ δὴ ταῦτα πάντα, ἵνα
μηδὲν μεταθῆσθε ὧν ἐξηπάτησθε, τοῦτον αὐτοῦ κατέ- 136
λιπον. ἐξομόσασθαι μὲν δὴ μὴ μετ' αἰτίας τινὸς
δεινὸν ἦν καὶ ὑποψία μεγάλη. "τί λέγεις; ἐπὶ τη-
λικαῦτα καὶ τοιαῦτ' ἀγαθὰ οὐχὶ βαδίζεις ἀπαγγείλας
οὐδὲ πρεσβεύεις;" ἔδει δὲ μένειν. πῶς οὖν; ἀῤῥωσ-
τεῖν προφασίζεται, καὶ λαβὼν Ἐξήκεστον τὸν ἰατρὸν
ἀδελφὸς αὐτοῦ καὶ προσελθὼν τῇ βουλῇ ἐξώμοσεν
125 ἀῤῥωστεῖν τουτονὶ καὶ αὐτὸς ἐχειροτονήθη. ἐπειδὴ δὲ 137
ἀπωλώλεσαν οἱ Φωκεῖς ὕστερον ἡμέραις πέντε ἢ ἕξ,
καὶ τέλος εἶχε τὸ μίσθωμα ὥσπερ ἂν ἄλλο τι τούτῳ,

Y. Q. t. Cf. § 203. *κρατούντων ὑμῶν γρ.* S. Q. Infr. post *μή*, *οὐ* om. pr. S. Voem. Vid. Herm. ad Vig. p. 803. *μετάθοισθε* ex conj. Schaef. Dind.

§ 136. *ὑποψίας μεγάλης* conj. Dobr. (et infr. p. 406 § 231 *δυοῖν ἢ τριῶν ἴσως ῥημάτων*). Frustra. Idem mox *ὁ ἀπαγγείλας*, eleganter: nec tamen vere.——*ἀδελφὸς* Q. Bekk. [et st.] Ed. Turic. Dind.——*ἐξώμοσεν* S. Vulg. ante Bekk. *ἐξωμόσατο* q. hab. margo S. a m. sec.

§ 137. *ἀπολώλεσαν* O. r. t. u. *ἀπολώλεισαν* A[1]. *ἀπολωλεισαν* k. *ἀπωλώλεισαν* s. Vid. ad § 112.——*Δερκυλος* (sic) S.——*ἑαυτοῖς*

"except by time and a siege:" i. e. *by a long siege.* Observe *μὴ οὐ* after *χαλεπαὶ λαβεῖν*. They compare Soph. Oed. T. 12 *δυσάλγητος γὰρ ἂν | εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.*——*εἰ γὰρ ἐν ἡμέρᾳ κ.τ.λ.*] "For if he had taken a city *a day.*" I do not remember an example of this use of *ἐν*. Latins equally say *in hora* saepe ducentos, and bisque *die* numerant pecus.

§ 136. *μὴ μετ' αἰτίας τινός*] "except with some excuse."——*ἔδει δὲ μένειν*] "But it was for their advantage that he should stay behind:" "*what they wanted was*, &c." Comp. § 47, and below p. 444 § 370, p. 445 § 372. Two brothers of Aeschines, Philochares and Aphobetus, are mentioned below § 262, and in Aeschin. F. L. § 148, 149 p. 48 St. = 314, 315 R. The author of the *Second* Argument p. 337, 338 calls this brother Eunomus (who probably was the nephew mentioned § 94 p. 40 St. = 271 R.). Which brother was elected is uncertain. Boehnecke Forsch. p. 412 n. 1 thinks Aphobetus.

§ 137. *ὥσπερ ἂν ἄλλο τι*] "Quasi operam locasset ad aliud quid curandum, non ad salutem Graeciae prodendam" Schaefer, which I do not understand. Surely the words simply mean, "just as anything else might have done." Comp. Boeot. de

καὶ ὁ Δερκύλος ἐκ τῆς Χαλκίδος ἧκεν ἀναστρέψας καὶ ἀπήγγειλεν ὑμῖν ἐκκλησιάζουσιν ἐν Πειραιεῖ ὅτι Φωκεῖς ἀπολώλασι, καὶ ὑμεῖς ὦ ἄνδρες Ἀθηναῖοι ταῦτ' ἀκούσαντες εἰκότως κἀκείνοις συνήχθεσθε καὶ αὐτοὶ ἐξεπέπληχθε, καὶ παῖδας καὶ γυναῖκας ἐκ τῶν ἀγρῶν κατακομίζειν ἐψηφίζεσθε καὶ τὰ φρούρια ἐπισκευάζειν καὶ τὸν Πειραιᾶ τειχίζειν καὶ τὰ Ἡράκλεια
138 *ἐν ἄστει θύειν,—ἐπειδὴ ταῦτ' ἦν καὶ τοιαύτη ταραχὴ* 126
καὶ τοσοῦτος θόρυβος | περιειστήκει τὴν πόλιν, τηνι- 380
καῦτα ὁ σοφὸς καὶ δεινὸς οὗτος καὶ εὔφωνος οὔτε βουλῆς οὔτε δήμου χειροτονήσαντος αὐτὸν ᾤχετο πρεσβεύων ὡς τὸν ταῦτα πεποιηκότα, οὔτε τὴν ἀῤῥωστίαν, ἐφ' ᾗ τότ' ἐξωμόσαθ', ὑπολογισάμενος, οὐθ' ὅτι πρεσ-
139 *βευτὴς ἄλλος ᾕρητο ἀνθ' αὐτοῦ, οὐθ' ὅτι τῶν τοιούτων ὁ νόμος θάνατον τὴν ζημίαν εἶναι κελεύει, οὐθ' ὅτι* 127
πάνδεινόν ἐστιν ἀπηγγελκότα ὡς ἐπικεκήρυκται χρή-

ἐξεπέπληχθε S. Y. et *γρ.* F. Voem. qui "opponuntur non Athenienses perterriti et Phocenses, sed Athenienses metuentes ipsis sibi iidemque metuentes Phocensibus." Vid. not.

§ 138. *ταῦτ' ἦν καὶ* om. k. s. *ἐπειδὴ τοιαύτη ταραχὴ* (opinor) Aug[1]. *τοιαύτη* S. k. s. *τηλικαύτη γρ.* S. Q. Mox *τοιοῦτος* S. k. s. Ed. Turic. Dind. *ὁ σοφὸς καὶ δεινὸς οὗτος* S. Y. t. (sic Bekk.). *ὁ δεινὸς καὶ σοφὸς οὗτος* F. Q. O. r. t. (sic Bekk.) u. v. *οὗτος* cum Ed. Turic. recepi propter consensum Codd. *οὑτοσὶ* Bekk. Dind. Mox (ante *τότ' ἐξωμόσαθ'*) *ἦν γρ.* Q. Voluit puto librarius *ἐφ'* deletum. *ἐξόμνυσθαι* plerumque sane *accusativum* habet *ejus rei quam quis ejurat*, an *ejus quam excusat ejurandi ergo* (ut *ἀπολογεῖσθαι* vid. § 105), parum perspectum habeo. *ἐξωμόσασθ'* S. Mox *ἀνθ' αὐτοῦ* S. *ἀντ' αὐτοῦ* vulgo.

§ 139. *χρήματ' αὐτῷ* Bekk. Ed. Turic. Dind.——*οὗτος* (pro

Nom. p. 997 § 10 *ὥσπερ ἄλλῳ τινί.* Thucyd. vi. 18 *ὥσπερ καὶ ἄλλο τι.*——*Δερκύλος κ.τ.λ.*] Comp. § 67, 97.——*καὶ αὐτοὶ ἐξ.*] "you not only sympathised with them but were yourselves also in bewilderment, and were passing a vote to bring down from the interior your wives and children." Voemel's reading is not consistent with Greek usage.

380. § 138. *ᾤχετο πρεσβεύων*] Aeschines certainly went on the embassy, but he expressly denies the charge of having *declined* the commission. See § 94 p. 40 St. = 270, 271 R. *οὐκ ἐξωμοσάμην, ἀλλ' ὑπεσχόμην πρεσβεύσειν ἐὰν ὦ δυνατός......δυνάμενος τῷ σώματι... ἀψευδεῖν πρὸς Ἀθηναίους ᾤμην δεῖν.*

§ 139. *δλος πρὸς τῷ λήμματι*]

μαθ' αὐτῷ ἐν Θήβαις, ἐπειδὴ Θηβαῖοι πρὸς τῷ τὴν Βοιωτίαν ἅπασαν ἔχειν καὶ τῆς Φωκέων χώρας ἐγκρατεῖς γεγόνασι, τηνικαῦτα εἰς μέσας τὰς Θήβας καὶ τὸ τῶν Θηβαίων στρατόπεδον βαδίζειν· ἀλλ' οὕτως ἔκφρων ἦν καὶ ὅλος πρὸς τῷ λήμματι καὶ τῷ δωροδοκήματι, ὥστε πάντα ταῦτα ἀνελὼν καὶ παριδὼν ᾤχετο

128 Καὶ τοιούτου τοῦ πράγματος ὄντος, ἔτι πολλῷ 140
δεινότερά ἐστιν ἃ ἐκεῖσε ἐλθὼν διεπράξατο. ἁπάντων γὰρ ὑμῶν τουτωνὶ καὶ τῶν ἄλλων Ἀθηναίων οὕτω δεινὰ καὶ σχέτλια ἡγουμένων τοὺς ταλαιπώρους πάσχειν Φωκέας, ὥστε μήτε τοὺς ἐκ τῆς βουλῆς θεωροὺς μήτε τοὺς θεσμοθέτας εἰς τὰ Πύθια πέμψαι, ἀλλ'
ἀποστῆναι τῆς πατρίου θεωρίας, οὗτος εἰς τἀπινίκια 141
τῶν πραγμάτων καὶ τοῦ πολέμου, ἃ Θηβαῖοι καὶ Φίλιππος ἔθυον, εἱστιᾶτο ἐλθὼν καὶ σπονδῶν μετεῖχε καὶ εὐχῶν, ἃς ἐπὶ τοῖς τῶν συμμάχων τῶν ὑμετέρων τείχεσι καὶ χώρᾳ καὶ ὅπλοις ἀπολωλόσιν εὔχετο

οὕτως) S. Contrario errore mox ὅλως Y. O. r. t. u. v. uti edebatur ante Reisk. Vid. not.

§ 141. χώραις r. et rec. S. Y. Vid. § 95. Mox εὔχετο S. Y.

totus in quaestu: "so wholly bent upon gain." γίγνεσθαι (or εἶναι) πρός τινι not unusual. Plat. Phaedr. p. 249 C πρὸς γὰρ ἐκείνοις ἀεί ἐστι μνήμῃ κατὰ δύναμιν, πρὸς οἷσπερ θεὸς ὢν θεῖός ἐστι, D πρὸς τῷ θείῳ γιγνόμενος, VIII. Republ. p. 567 A πρὸς τῷ καθ' ἡμέραν ἀναγκάζονται εἶναι, Phaedo p. 84 C πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης.

§ 140. τοὺς...θεωρούς] See note on § 72. Thirlw. VI. 5 "We know neither the exact date of the embassy [which required the formal sanction of Athens to Philip's admission as an Amphictyon], nor the season of the year at which the Pythian games were held. It is however at least the most probable conjecture, that the omission of the Athenians to send their envoys to the games was the very occasion which gave rise to the embassy: and it must be owned, that this affair is one of the examples which tend to confirm the opinion that the games were celebrated either in summer or autumn: since it seems most likely that this departure of the Athenians from their ancient custom was the first intimation they had given of their disposition to reject the acts of the Amphictyonic council, partial and violent as its proceedings had been." See also n. 1.

§ 141. εἰς τἀπινίκια...ἐλθών]

ἐκεῖνος, καὶ συνεστεφανοῦτο καὶ συνεπαιώνιζε Φιλίππῳ καὶ φιλοτησίας προὔπινεν.

142 Καὶ ταῦτ' οὐκ ἔνεστιν ἐμοὶ μὲν οὕτω τούτῳ δ' 129
ἄλλως πως εἰπεῖν· ἀλλ' ὑπὲρ μὲν τῆς | ἐξωμοσίας ἐν 381
τοῖς κοινοῖς τοῖς ὑμετέροις γράμμασιν ἐν τῷ Μητρῴῳ ταῦτ' ἐστίν, ἐφ' οἷς ὁ δημόσιος τέτακται, καὶ ψήφισμα ἄντικρυς περὶ τούτου τοῦ ὀνόματος γέγραπται· ὑπὲρ δ' ὧν ἐκεῖ διεπράξατο, οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, οἵπερ ἐμοὶ ταῦτα διηγοῦντο·
οὐ γὰρ ἔγωγ' αὐτοῖς συνεπρέσβευσα, ἀλλ' ἐξωμοσάμην. 130
Καί μοι λέγε τὸ ψήφισμα καὶ τὰ γράμματα, καὶ τοὺς μάρτυρας κάλει.

ηὔχετο F. ηὔχετο Dind. Vid. § 143.——προὔτεινεν a^{m}. β^{m}. δ^{m}. ζ^{m}. pr. Y. et γρ. F. Vid. not.
§ 142. οὐ γὰρ in rasura trium quattuorve literarum habet S.

These words are to be joined.——φιλοτησίας προὔπινεν] Taylor has a long and elaborate note, in which he endeavours to distinguish between φιλοτησίας προπίνειν (*amice et familiariter compotare*) and ἐκπώματα προπίνειν (*regio more pocula aurea pretiosave dono donare*). See note on § 152. Translate here, "*drank his health.*" φιλοτησία· (properly an adject. κύλιξ) *a friendly cup.* Aristoph. Acharn. 983 πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν. ἡ φιλοτήσιος Theogn. 489.

381. § 142. τοῖς κοινοῖς τοῖς ὑμετέροις] Add this to the instances cited on § 29. "Soph. Oed. T. 1481 τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας." Schaef.——ἐν τῷ Μητρῴῳ] "The temple of the Mother of the Gods," where state papers were kept. See Boeckh Publ. Econ. Book III. § 16 n. 421.——ὁ δημόσιος] "the public slave," Ulpian οἶκος (fort. οἰκέτης) δηλαδή.——ψήφισμα] This recorded the fact that Aeschines was unable to go on the embassy, and the substitution of his brother's name. Aeschines charges Demosthenes with having read only part of this psephism § 94 p. 40 St. = 270 R. καὶ ψήφισμα, τὸ μὲν ἀνέγνως, τὸ δὲ ὑπερέβης. For ἄντικρυς see § 40.——τὰ γράμματα] "Intellege protocollum, quo res enarrata est, scilicet Aeschinem propter morbum legationem obire non potuisse et fratrem hujusque filium et medicum ad senatum misisse, qui hoc indicarent." Boehnecke Forsch. p. 411, n. 3. Reiske dreamt of a letter written to Demosthenes or one of his friends from Philip's camp, communicating the exultation of Aeschines over the fall of Phocis. Surely we should have heard more of such letter.

ΨΗΦΙΣΜΑ. ΓΡΑΜΜΑΤΑ. ΜΑΡΤΥΡΕΣ. 143

Τίνας οὖν εὐχὰς ὑπολαμβάνετ' εὔχεσθαι τοῖς θεοῖς τὸν Φίλιππον ὅτ' ἔσπενδεν, ἢ τοὺς Θηβαίους; ἆρ' οὐ κράτος πολέμου καὶ νίκην αὐτοῖς καὶ τοῖς συμμάχοις διδόναι, καὶ τἀναντία τοῖς τῶν Φωκέων; οὐκοῦν ταῦτα συνεύχετο οὗτος καὶ κατηρᾶτο τῇ πατρίδι, ἃ νῦν εἰς κεφαλὴν ὑμᾶς αὐτῷ δεῖ τρέψαι.

131 Οὐκοῦν ᾤχετο μὲν παρὰ τὸν νόμον, ὃς θάνατον 144 κελεύει τούτων τὴν ζημίαν εἶναι· ἐλθὼν δ' ἐκεῖσε ἑτέρων θανάτων ἄξια ποιῶν πέφανται· τὰ δὲ πρόσθεν πεπραγμένα καὶ πεπρεσβευμένα ὑπὲρ τούτων ἀποκτείνειεν ἂν αὐτὸν δικαίως. σκοπεῖτε τοίνυν τί ἔσται

§ 143. Ψ. Γ. Μ. om. S. spatio vacuo relicto. Mox *κράτος καὶ νίκην πολέμου* S. Ed. Turic. Sed "librarius errorem suum correxit lineolis appositis de quibus conf. ad p. 228, 10" Dind. qui ad l. cit. "lineolis ab eadem quae codicem scripsit manu impositis corrigitur error librarii qui vocabula transposuit."——Infr. *συνεύχετο* S. Vid. § 141. *συνηύχετο* Dind.

§ 144. *δὲ πρόσθεν* S. et *γρ.* Q. *δ' ἔμπροσθεν* vulgo. *ὑπὲρ τούτων* displicet Dobr. qui "Qu. $\overset{\infty}{\chi}$. i.e. *χωρὶς*, pro ◡ χ. i.e. *ὑπέρ*." Sed *ὑπὲρ* valet *de:* ut § 145 *τὰς ὑπὲρ τούτων εὐθύνας*. Mox (pro *ἀδικημάτων*) *πραγμάτων* S. Y. et *γρ.* F. Ed. Turic. "forsan e Chersones. 101, 28" Dobr.

§ 143. *κράτος π. καὶ ν.*] "Might in war and victory." *νίκην* is added as a sort of explanation to *κράτος πολέμου*. Schaefer prefers the collocation of MS. S. referring to his note on Arrian. de Venat. [Xenoph. Vol. VI. ed. Schneider] p. 468. Of course *νίκη πολέμου* is good Greek: but here, I think, it is unnecessary. ——*κατηρᾶτο τῇ πατρίδι*] Cp. below p. 435 § 334 *κατηρῶ Φιλίππῳ*, where see note.

§ 144. *ὑπὲρ τούτων*] Reiske doubts whether *τούτων* is to be referred to Philip and the Thebans, or to the Athenians (*horum nomine*). Schaefer adopts the latter. Why should it not be *neuter?* "touching these matters," as § 145 *τὰς ὑπὲρ τούτων εὐθύνας*. In III. Aph. p. 860 § 54 *ὑπὲρ ὧν ἐμαρτύρησαν*, *ὧν* is obviously neuter.——*ἀξιόχρεων*] properly applied to *a man who is solvent* (*qui solvendo est*): *ἐγγυητὴς ἀξιόχρεως* de Cherson. p. 101 § 49; thence *to a creditable witness* (Lat. *locuples testis*), Boeot. de Dote p. 1026 § 61, and by an easy transition to the general signification of *sufficient for*, *adequate to*, in which sense it recurs below § 337.

τίμημα, ὃ ταύτην ἕξει τὴν ἀξίαν ὥστε τοσούτων ἀδι-
145 *κημάτων ἀξιόχρεων φαίνεσθαι. πῶς γὰρ οὐκ αἰσχρόν,* 132
ὦ ἄνδρες Ἀθηναῖοι, δημοσίᾳ μὲν ἅπαντας ὑμᾶς καὶ ὅλον τὸν δῆμον πᾶσι τοῖς πεπραγμένοις ἐκ τῆς εἰρήνης ἐπιτιμᾶν, καὶ μήτε τῶν ἐν Ἀμφικτύοσι κοινωνεῖν ἐθέλειν δυσκόλως τ' ἔχειν καὶ ὑπόπτως πρὸς τὸν Φίλιππον, ὡς ἀσεβῶν καὶ δεινῶν ὄντων | τῶν πεπραγμένων καὶ οὔτε 382
δικαίων οὔθ' ὑμῖν συμφερόντων, εἰς δὲ τὸ δικαστήριον εἰσελθόντας τὰς ὑπὲρ τούτων εὐθύνας δικάσοντας, ὅρκον ὑπὲρ τῆς πόλεως ὀμωμοκότας, τὸν ἁπάντων τῶν κακῶν αἴτιον, καὶ ὃν εἰλήφατ' ἐπ' αὐτοφώρῳ τοιαῦτα
146 *πεποιηκότα, τοῦτον ἀφεῖναι; καὶ τίς οὐ δικαίως ὑμῖν* 133
ἐγκαλέσει τῶν ἄλλων πολιτῶν, μᾶλλον δ' ἁπάντων τῶν Ἑλλήνων, ὁρῶν Φιλίππῳ μὲν ὑμᾶς ὀργιζομένους, ὃς ἐκ πολέμου ποιούμενος εἰρήνην παρὰ τῶν πωλούντων τὰς πράξεις ἐωνεῖτο, πρᾶγμα πολλὴν συγγνώμην ἔχον διαπραττόμενος, τουτονὶ δ' ἀφιέντας, ὃς τὰ ὑμέ-

§ 145. *πᾶσι* A[1]. S. Y. k. *ἅπασι* vulgo. *καὶ τὸν ὅρκον* F. Q. O. r. t. u. v. et rec. S. *τὸν ὑπὲρ* F. Y. Q. O. r. t. u. v. Schaefer. post *δικάσοντας, ὀμωμοκότας* subdistinctiones deletas mavult. Equidem omnes hujusmodi subdistinctiones odi. Sed aliquid debetur constanti Editorum consensui. Mox *αὐτοφόρῳ* S. "hic et alibi" Dind. teste.

§ 146. *ἐγκαλέσειε* r. *ἂν ὑμῖν ἐγκαλέσειε* k. s. A[1]. Harl. Futurum *καλέσω* vix credo existere nisi in *compositis* (saltem in *Atticis* scriptoribus; nam in Aristot. II. Ethic. Nic. 7, 10 *καλέσομεν* edidit Bekk.), e. g. *ἐκκαλέσεσθαι* Aesch. Tim. § 174 24 St. = 169 R. *ἐπικαλέσεται* Lyc. c. Leocr. § 17 150 St. = 149 R. *παρακαλέσειν* Dem. de Chers. p. 93 § 14 ["*καλέσω* undique expellendum nisi conjunctivus sit" Cobet. Var. Lect. p. 28. "Non aliter quam *γαμῶ, καλῶ, ἐγκαλῶ, συγκαλῶ, τελῶ, διατελῶ, ἀκοῦμαι*" Nov. Lect. p. 63. Cf. p. 438]. Buttm. quidem (*Irr. Verbs*, p. 141 n. *Transl.*) citat *καλέσω* ex Aeschin. Timarch. § 67 p. 10 St. = 89 R. (*οὐκοῦν καὶ αὐτὸν ὑμῖν καλέσω τὸν Ἡγήσανδρον*. Cobet. reponit *καλῶ*. Sed ibi credo *aorist. conjunctivi* esse *καλέσω· let me call:* neque enim obstat

382. § 146. *ὃς ἐκ πολέμου κ.τ.λ.*] "Who when making peace after war was purchasing from those who were willing to sell *the ways and means of doing it*, i. e. the making peace." See below p. 437 § 343 *τῷ παρὰ τῶν πωλούντων τὰς πράξεις ὠνεῖσθαι. τὰς πράξεις* equally belongs to *πωλούντων* and *ἐωνεῖτο*.

τερα οὕτως αἰσχρῶς ἀπέδοτο, τῶν νόμων τὰ ἔσχατα
ταττόντων ἐπιτίμια, ἐάν τις ταῦτα ποιῇ;

134 *Τάχα τοίνυν ἴσως καὶ τοιοῦτος ἥξει τις λόγος* 147
παρὰ τούτων, ὡς ἀρχὴ γενήσεται πρὸς Φίλιππον
ἔχθρας, εἰ τῶν πρεσβευσάντων τὴν εἰρήνην καταψη-
φιεῖσθε. ἐγὼ δ', εἰ τοῦτ' ἐστὶν ἀληθές, οὐκ ἔχω σκο-
πούμενος εὑρεῖν ὅ τι μεῖζον τούτου κατηγορήσω. εἰ
γὰρ ὁ τῆς εἰρήνης χρήματ' ἀναλώσας ὥστε τυχεῖν
οὗτος οὕτω νῦν γέγονε φοβερὸς καὶ μέγας ὥστε τῶν
ὅρκων καὶ τῶν δικαίων ἀμελήσαντας ὑμᾶς ἤδη τί Φι-
λίππῳ χαριεῖσθε σκοπεῖν, τί παθόντες ἂν οἱ τούτων
135 *αἴτιοι τὴν προσήκουσαν δίκην δεδωκότες εἶεν; οὐ μὴν* 148

οὐκοῦν. Cf. *οὐκοῦν...φῶμεν* Plat. Gorg. 449 B, III. Rep. 407 C, VI. 491 D. *οὐκοῦν...τιθῶμεν* II. 376 B. *οὐκοῦν λέγωμεν* VI. 485 A.)——Infr. *τὴν εἰρήνην* F. Q. O. r. s. t. u. v. vulg. ante BEKK.

§ 147. *τάχα......ἴσως.* *ἴσως* videtur non legisse ULPIAN. Plerumque *τάχ' ἄν, τάχα που, τάχ' ἴσως,* conjungunt Graeci, quando *τάχα fortasse* valet, e.g. Lept. p. 462 § 18 ubi vid. Markl. et F. A. Wolf. In Mid. p. 560 § 141 Bekkerus *ἴσως* (quod Reisk. ex A[1]. addiderat et habent k. r.) delevit. Plat. Gorg. 527 A *τάχα δ' οὖν ταῦτα μῦθός σοι δοκεῖ λέγεσθαι* (sine var. lect.), *τάχ' οὖν* Soph. Philoct. 305 (*τάχ' ἂν* conj. Hermann.), Eur. Hecub. 1247, Iph. T. 782 (quod alieno loco insertum et corruptum videtur Hermanno). *τάχ' οὖν* reponi jubet Elmsl. in Soph. Oed. Tyr. 523 et Oed. Col. 965. Frustra: *ἂν* utrobique ad *particip.* referendum. Mox *τῆς πρός* F. Q. O. k. s. t. u. v. *τῆς πρὸς τὸν* r. Probarem si *ἡ ἀρχὴ* praecessisset. *φιλίας ἀρχὴ* § 148.——*μεῖζον τούτου* A[1]. S. Y. k. s. *τούτου μεῖζον* vulgo.——Infr. *νῦν* om. S. Y. ED. TURIC. DIND. VOEM. BEKK. st.

§ 147. *πρεσβευσάντων τὴν εἰρήνην*] "On their embassy brought to pass the peace." The same *pregnant* expression is found below p. 428 § 311, Aeschin. de Coron. § 80 p. 65 St. = 471 R. Isocr. Paneg. 78 A. *πρεσβεύειν ταῦτα, π. πολλὰ καὶ δεινὰ* are frequent, but obviously not to be compared with *πρ. τὴν εἰρήνην.* Cp. also *πόλεμον ἐκ πολέμου πολιτευόμενοι* Aesch. F. Leg. § 177 51 St. = 339 R.——*ὅ τι μεῖζον τούτου κατ.*] "What greater charge I can bring against the defendant."——*ὁ τῆς εἰρήνης κ.τ.λ.*] It is impossible, on account of the collocation of the words, to agree with Reiske and govern *τῆς εἰρήνης* of *τυχεῖν.* Translate: "He who has spent money *for the peace*, that he might obtain it." So Schaefer on p. 366, 17 though as it seems doubtingly. The very similar passage from the Speech on Halonnesus p. 82 § 23 proves this: *ἃ ἦν ἐκείνῳ συμφέροντα, καὶ ὧν πολλὰ χρήματα ἀνηλώκει ὥστε γενέσθαι.* See below on § 150.

ἀλλ' ὅτι καὶ φιλίας ἀρχὴ συμφερούσης ὑμῖν οὕτω μᾶλλον ἐκ τῶν εἰκότων γενήσεται, καὶ τοῦτ' οἴομαι δείξειν. εὖ γὰρ εἰδέναι χρὴ τοῦθ', ὅτι οὐ καταφρονεῖ Φίλιππος ὦ ἄνδρες Ἀθηναῖοι τῆς πόλεως τῆς ὑμετέρας, οὐδ' ἀχρηστοτέρους | νομίσας ὑμᾶς Θηβαίων ἐκείνους 383
εἵλετ' ἀνθ' ὑμῶν. ἀλλ' ὑπὸ τούτων ἐδιδάχθη καὶ ταῦτ' ἤκουσεν, ἃ καὶ πρότερόν ποτ' εἶπον ἐγὼ πρὸς ὑμᾶς ἐν
149 *τῷ δήμῳ καὶ τούτων οὐδεὶς ἀντεῖπεν, ὡς ὁ μὲν δῆμός* 136
ἐστιν ἀσταθμητότατον πρᾶγμα τῶν πάντων καὶ

§ 148. *ὑμᾶς* (ante *Θηβαίων*) om. S. Y. k. s. A¹. Ed. Turic. Voem. Bekk. st. *ἡμᾶς* F. *ὑμᾶς νομίσας* r. A². Necessarium videtur pronomen, nisi mavis *Ἀθηναίους*, quod quam facile ante vel post *Θηβαίων* potuerit excidere, per se liquet.

§ 149. Post *δῆμος*, *ὄχλος* add. omnes praeter S. Manifestum glossema τοῦ *δῆμος*. Sic Zenoth. p. 886 § 16 *βιβλίον συγγραφὴν* omnes libri praeter S. In Plat. Apolog. 31 D *φωνὴ* in omnes libros irrepsit. In Arist. III. Rhetor. 10, 7 *ὥσπερ Κηφισόδοτος εὐλαβεῖσθαι ἐκέλευε μὴ πολλὰς ποιήσωσι τὰς συνδρομὰς ἐκκλησίας* credo ipsum Aristotelem addidisse interpretationis ergo.——*πραγμάτων πάντων*

§ 148. *ἐκ τῶν εἰκότων*] "according to probability." Usually *εἰκότως*. Schaef. quotes Plat. Charmid. 157 E. The expression is found elsewhere in Plato. *ἐξ εἰκότος* is more rare: but occurs in III. Aphob. p. 858 § 46, and Plat. Phaedr. 238 E.

383. § 148. *καὶ πρότερόν ποτ'*] I think *καὶ* here answers to the following *καὶ*. "Which *both* in former times *I* told you *and they* none of them did gainsay it." Thus *ἐγὼ* and *τούτων* are more strongly opposed.

§ 149. "That *a* democracy (*ὁ δῆμος*, the *abstract* term '*Democracy*,' not *the Athenian democracy*) is the most unstable thing in the world, and the most inconstant and uncertain to depend upon, like a restless wave in a sea, ruffled by a wind in whatever way chance may determine: one comes, another goes away, &c." *ἀστάθμητος* properly "which cannot be weighed, which cannot be calculated upon, fickle, capricious, uncertain." Thucyd. IV. 62 *τὸ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ*, which Arnold very happily renders "Capricious fortune is generally the mistress." Comp. III. 59. Arist. Av. 169 *ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος, | ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταὐτῷ μένων*, which serves admirably as a gloss.—*ἀσύνθετος*, explained by Reiske Ind. "faithless." So Liddell and Scott deriving it from middle *συντίθεσθαι*: so also the Grammarians: so Steph. Thes. and so later writers used the word. But though this sense is not out of place here, yet it is too restricted, and I believe all the words bear upon the metaphor which follows: *ἀσύνθετος* properly "uncompounded," Arist. I. Politic. 1 *ὥσπερ ἐν τοῖς ἄλλοις*

ἀσυνθετώτατον, ὥσπερ ἐν θαλάττῃ πνεύματι κῦμα ἀκατάστατον, ὡς ἂν τύχῃ, κινούμενον· ὃ μὲν ἦλθεν, ὃ

S. r.——ἀσυνετώτατον F. S. Y. Q. r. t. u. v. et correctus O. Sed ἀσυνθετώτατον A[1]. γρ. B. Harpocr. Anecdot. Bekk. 456, 49. Vid. not. πνεῦμα omnes libri et Editores. Sed κῦμα Marg. Lutet. Edd. Felic. et Manut. SCHAEFERI egregiam conjecturam κῦμα πνεύματι reposui ita tamen ut inverso ordine πνεύματι κῦμα praetulerim. Facillime TI KYMA post ΠΝΕΥΜΑ excidit. Sed idem cur ἀκατάστατον deletum velit, non video.——Infr. κινούμενον F. r. B. κινούμενος S. Y. Q. ED. TURIC. DIND. VOEM. Sed κινούμενον etiam

τὸ σύνθετον μέχρι τῶν ἀσυνθέτων ἀνάγκη διαιρεῖν, or "incapable of being compounded," Longin. x. 6 καὶ μὴν τὰς προθέσεις (*prepositions*) ἀσυνθέτους οὔσας, συναναγκάσας παρὰ φύσιν καὶ εἰς ἀλλήλας βιασάμενος. Plat. Phaedo 78 C where from the opposition τῷ ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι probably the two senses are united. Theaetet. 205 C. Hence "ill-put-together, disorderly, easily swayed by this or that passion or impulse." So "*incompositus* [which is the exact Latin representative] moribus" Quinct. IV. 5, 10. Schaefer agrees in this opinion, as I gather from his remarks on the old reading ἀσυνετώτατον: "notatur populi *mobilitas*, non stoliditas:" and the Grammarians give two explanations (Harpocr. Anecd. Bekk.) ἤτοι ἀντὶ τοῦ ἀπιστότατον καὶ ἀβεβαιότατον καὶ πίστεις οὐ τιθέμενον διὰ τὸ ἀβέβαιον, ἢ ἀνομόλογον καὶ ἀσύμφωνον.——What ἀκατάστατον means is obvious, if we compare the well-known simile in Aristoph. Equit. 861 ὅταν μὲν ἡ λίμνη καταστῇ (*is calm, tranquil, unruffled*), λαμβάνουσιν οὐδέν. I must not omit to mention that καθεστηκὸς πνεῦμα are joined in Arist. Ran. 1044, which might appear to some to defend the old reading (see *Annot. Crit.*); but the comparison of the people to a wave driven about by any wind is so natural, and so confirmed by p. 442 § 361 τῶν...κλύδωνα...τὰ καθεστηκότα πράγμαθ' ἡγουμένων (pointed out by DOBR.) and by the imitators of this passage referred to in the note of Valck. on Herod. III. 81 (particularly Comic. Inc. ap. Dion Chrys. p. 368 δῆμος ἄστατον κακόν, | καὶ θαλάσσῃ πάνθ' ὅμοιον ὑπ' ἀνέμου ῥιπίζεται) or the annotators on this passage, that I cordially chime in with Schaefer's words "Mihi Demosthenes videtur sic aut scripsisse aut debuisse scribere." The note is already sufficiently long: but I cannot forbear quoting (after Taylor) Appian. Bell. Civil. III. § 20 T. II. p. 876 *Toll.* ὁ δὲ δῆμός ἐστιν, ὥσπερ καὶ σὺ τῶν Ἑλληνικῶν ἀρτιδίδακτος ὢν ἔμαθες, ἀστάθμητον ὥσπερ ἐν θαλάσσῃ κῦμα κινούμενον, ὃ μὲν ἦλθεν, ὃ δ' ἀπῆλθεν (where probably ὁ μὲν...ὁ δ' is to be restored from Demosthenes). Comp. also D. Jacob. Epist. I. 6......8 ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ......ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Cic. pro Muren. 17 (35), pro Planc. 6 (15), Liv. XXVIII. 27. Bacon, Henry VII. "In the tides of people once up, there want not commonly stir-

δ' ἀπῆλθεν, μέλει δ' οὐδενὶ τῶν κοινῶν, ἀλλ' οὐδὲ μέ-
μνηται· δεῖ δέ τινας φίλους ὑπάρχειν τοὺς ἕκαστα
πράξοντας ἐν ὑμῖν αὐτῷ καὶ διοικήσοντας, οἷον αὐτὸς
δή· κἄνπερ αὐτῷ τοῦτο κατασκευασθῇ, πᾶν ὅ τι ἂν
150 βούληται παρ' ὑμῖν ῥᾳδίως διαπράξεται. εἰ μὲν οὖν 137
ἤκουσεν, οἶμαι, τοὺς τότε ταῦτα πρὸς αὐτὸν εἰπόντας
παραχρῆμα, ὡς δεῦρ' ἐπανῆλθον, ἀποτετυμπανισμέ-
νους, ἐποίησεν ἂν ταὐτὸ τῷ βασιλεῖ. τί δ' ἦν ὃ ἐκεῖ-

Appian. Vid. not.——*ὁ μὲν* om. pr. S. Voem.——*οὐδὲ* Bekk. [et st.] Ed. Turic. Dind. Voem.——*ἀλλ' οὐδὲ* F. Y. O. r. t. u. v. et *γρ.* Q. Tacet Lambinus. "Adversativam omittit A¹." Reisk. Unde colligo servare B. A². Itaque reposui: fortior enim locutio, et nonnisi unus et alter Cod. omittit. Vid. not. ad § 41.——Infr. notabilis diversitas in Codd. *οἷον ἂν αὐτῷ δοκῇ* vulg. ante Bekk. *ὅ τι ἂν* a^m. δ^m. A¹. quod arridet Schaefero. *οἷον αὐτὸ δή* t. u. *αὐτῷ δή,* O. sed in marg. *αὐτῷ δοκεῖ.* Ceteri Bekkeriani et B. *οἷον αὐτὸς δή,* quae longe optima lectio. Vid. not.

§ 150. *πρὸς αὐτὸν* Bekk. [et st.] Ed. Turic. Dind. Voem. *τῷ βασιλεῖ* omnes. "Expungendum censeo" Bekk. Dem. de Symm.

ring winds to make them more rough," Vol. III. p. 470 ed. Lond. 1730. Beginning Hist. Gr. Britain "Setting before them the waves of people's hearts, guided no less by sudden and temporary winds, than by the natural course and motion of the waters" p. 510. Clarend. Rebell. init. "The Duke of Buckingham ...was utterly ignorant of the ebbs and floods of popular councils, and of the winds that move those waters."——*κινούμενον*] I think, according to the genius of the Greek language, this word agrees with the thing brought forward as an illustrative simile more naturally than the leading idea. (This attracted construction, as is well known, is always found after *οὐχ ὥσπερ*, for in Plat. III. Rep. 410 B *οὐχ ὥσπερ οἱ ἄλλοι ἀθληταὶ ῥώμης ἕνεκα σιτία καὶ πόνους μεταχειρίζονται* is cited by Galen, and restored by C. F. Hermann.) Besides the predicates to *δῆμος* all are *neuter*, and *κινούμενον* rests upon most weighty authority, unless "Codex Parisiensis Σ" is to outweigh all, which I at least am not prepared to admit.——*δεῖ δέ τινας κ.τ.λ.*] "It is for his (Philip's) advantage to have ready at hand (*ὑπάρχειν* § 69) certain friends who will transact and manage everything for him with you, 'for instance myself' (*the speaker*)." So Dobree nearly: "'Your Majesty,' say these persons, 'wants able managers' (each of them of course meaning such an one as himself)." He (or rather the Editor) refers to *Aristophanica* ad Av. 1008. The reference should be to *Adversaria*, Tom. II. p. 223.——Observe *παρ' ὑμῖν* following *ἐν ὑμῖν*.

§ 150. *ἀποτετυμπανισμένους*] "fustigatione [*fustuarium* is the Latin word: *fustigatio* rests on

νος ἐποίησεν; ἐξαπατηθεὶς ὑπὸ Τιμαγόρου καὶ τετταράκοντα τάλαντα, ὡς λέγεται, δεδωκὼς αὐτῷ, ἐπειδὴ παρ' ὑμῖν ἐπύθετο αὐτὸν τεθνεῶτα καὶ οὐδὲ τοῦ ζῆν ὄντα κύριον αὐτῷ βεβαιῶσαι, μή τί γ' ἃ ἐκείνῳ τόθ' ὑπέσχετο πρᾶξαι, ἔγνω τὴν τιμὴν οὐχὶ τῷ κυρίῳ τῶν πραγμάτων δεδωκώς. καὶ γάρ τοι πρῶτον μὲν Ἀμφί-

p. 179 § 2 πρὸς τὸν βασιλέα § 6 πρὸς τὸν βασιλέα omnes. de Rhod. Lib. p. 197 § 23 δούλων τοῦ βασιλέως S. et alii. [Dem.] IV. Phil. p. 140 § 33 τῷ βασιλεῖ (bis) omnes. p. 145 § 52 ὁ βασιλεὺς omnes praeter A[1]. De Rhod. Libert. p. 192 § 9 post Ἀριοβαρζάνῃ add. Cod. S. φανερῶς ἀφεστῶτα τοῦ βασιλέως, quae Ed. Turic. ipsi neglexerunt, manifesto interpolata ex seqq. Paullo post πρὸς τὸν βασιλέα S. A[1]. Ed. Turic. Dind. Sed infr. cum S. Ἀριοβαρζάνῃ (sic) φανερῶς ἀφεστῶτα βασιλέως iidem ediderunt, quia S. articulum ibi ignorat quanquam in supra interpolatis habet, et *multorum* Codd. [non *omnium*. Nam ad Thucyd. loc. quem jam citaturi sumus errat Arnold.] munit auctoritas. Miseret me tantae perversitatis et inconstantiae. In Thucyd. VIII. 47 nonnisi unus Cod. om. articulum. In 37 omnes libri τοὺς παῖδας τοῦ βασιλέως. Sed optime Bekker. ed. 2 τοὺς βασιλέως. Vid. ibi Poppo: propter cujus adnotationem et praecipue propter Antiph. Βοιωτίᾳ ap. Ath. III. 84 B = T. III. p. 33 *Meinek.* εἰς τὰς Ἀθήνας ἐστὶ παρὰ τοῦ βασιλέως et Plat. Com. cit. ad § 315 nonnihil dubitamus.——τὸ ζῆν

no authority but the traditionary one of scholars] necare." Reisk. Ind. Comp. III. Philipp. p. 126 § 61, Aristot. II. Rhet. 5, 14, and 6, 27, Lys. c. Agorat. § 56 p. 135 St. = 481 R. Translate, "cudgelled, bastinadoed to death." For Timagoras see § 35.——τεθνεῶτα] "*necatum* rariori (?) significatione. Conf. p. 398, 1. Sic τέθνηκεν p. 431, 26" Schaef.——τοῦ ζῆν...βεβαιῶσαι] "τοῦ referendum ad βεβαιῶσαι· ζῆν autem perinde ut πρᾶξαι v. sq. pendet a verbo βεβαιῶσαι." Schaefer. Why should we resort to this tortuous explanation [which however may be defended: see Thucyd. VII. 21 where τοῦ ἐπιχειρήσειν depends upon ἀθυμεῖν, as the position of ταῖς ναυσὶ shews: comp. Plat. Phaedr. p. 99 B τὴν δὲ τοῦ ὡς οἷόν τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κεῖσθαι] when we have so natural a construction, "having no authority even over life, to confirm it for himself"? Thus τοῦ ζῆν κύριον is opposed to τῷ κυρίῳ τῶν πραγμάτων. So § 147. See Porson and Schaefer on Med. 1396 and Dobree on this passage. Comp. also the well-known construction of ἄξιος, e.g. Οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν; where if any one would join τιμῆς and λαχεῖν, I beg to remind him that λαγχάνειν never governs a genitive of the thing received, unless it is *partitive*.——τὴν τιμήν] (not *the honour* but) *the price*, *the hire*, *the wages*.——Ἀμφίπολιν κ.τ.λ.] Translate: "He again restored Amphipolis to be your vassal, which before (τότε) he had written down as an allied and friendly state of his own." Demosthenes

πολιν πάλιν ὑμετέραν δούλην κατέστησεν, ἣν τότε σύμμαχον αὑτοῦ καὶ φίλην ἔγραψεν. εἶτ' οὐδενὶ
151 πώποτ' ἔδωκε χρήματα τοῦ λοιποῦ. ταὐτὸ τοίνυν 138
τοῦτ' ἂν ἐποίησε Φίλιππος, εἴ τινα τούτων εἶδε δίκην δόντα, καὶ νῦν ἂν ἴδῃ ποιήσει. ἐπειδὰν δ' ἀκούῃ λέ-

pauciores et sequiores libri quibus fraudi fuit constructio. Vid. not. Mox γ' αν (sic) S. γ' ἂν Voem. ὑπέσχητο Y. Anecd. Bekk. 177, 13. Eadem varietas in § 132.——Vulg. ante Bekk. πόλιν. πάλιν ὑμετέραν Y. Q. O. t. u. v. a^m. β^m. A^1. a pr. manu. Ven. Ital. Lind. Σηλυμβρίαν πόλιν ὑμετέραν omnes libri p. 198 § 26 ubi πάλιν tentavit Dobr. (sed ibi frustra). Vid. not.——Infr. κατέπεμψεν S. (alterum a m. sec. habet margo S.) Dind.——ὑπέγραψεν a^m. δ^m.

§ 151. δόντα S. Y. διδόντα vulgo. Mox ἂν εἰδῇ F. Q. k. s. t. v. A^1. B.

uses the word δούλην (see § 73), not speaking in his own person, but selecting the word which the Persian despot would have used, or probably did use; cp. Thucyd. VIII. 43 ἐνῆν γὰρ (in the Lacedaemonian treaties with Persia) καὶ νήσους ἁπάσας πάλιν δουλεύειν, partly also perhaps to make the antithesis more forcible, πάλιν ὑμετέραν δούλην, τότε σύμμαχον αὑτοῦ. The king of Persia had asserted the freedom of Amphipolis and taken it under his protection: he now restores it to you with all your sovereign rights over it. We must not forget also the soreness which the Athenians felt on the subject of Amphipolis, so long a bone of contention between themselves and Philip, which would in some degree extenuate the word otherwise so invidious to the national ear. I take this view of the passage after much careful consideration. Some have altered the text: others (amongst them Schaefer) translate: "He had reduced Amphipolis your city (πόλιν) into vassalage, which then (i.e. after the punishment of Timagoras) he wrote down as his friend and ally." But is it natural that the king of Persia should *in these terms* acknowledge the Athenian claim over the city? Besides there is something to my mind very forced and harsh in this construction. For the circumstance comp. below p. 420 § 283 οὗτος δ' ἦν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἔγνωσαν, Ἀμφίπολιν, ταύτην ἐξέδωκε κ.τ.λ. Auct. Halonnes. p. 84 § 29 τὴν χώραν ἣν οἱ Ἕλληνες καὶ βασιλεὺς ὁ Περσῶν ἐψηφίσαντο καὶ ὡμολογήκασιν ὑμετέραν εἶναι...which words by the way indirectly defend πάλιν. [Dindorf (Vol. v. p. 530, 531) has transcribed my note, adding "πάλιν mihi quoque nunc verum videtur, sed δούλην confidentius, ut opinor, delere debebat Shilleto." But how could δούλην have crept into the text? I now am quite confident of the propriety of my reading, of which in my first edition I spoke too hesitatingly.] —— οὐδενὶ ... τοῦ λοιποῦ] In *affirmative* propositions τὸ λοιπὸν is usual: in *negative* τοῦ λοιποῦ. The reason is obvious.

§ 151. ἐπειδὰν δ'...] "but when he hears that they con-

γοντας, εὐδοκιμοῦντας ἐν ὑμῖν, ἑτέρους κρίνοντας, τι
384 καὶ ποιήσῃ; | ζητῇ πόλλ' ἀναλίσκειν, ἐξὸν ἐλάττω,
καὶ πάντας θεραπεύειν βούληται, δυ' ἢ τρεῖς ἐξόν;
μαίνοιτο μέντἄν. οὐδὲ γὰρ τὴν τῶν Θηβαίων πόλιν
εἵλετο δημοσίᾳ ποιεῖν ὁ Φίλιππος εὖ, πολλοῦ γε καὶ
δεῖ, ἀλλ' ὑπὸ τῶν πρέσβεων ἐπείσθη. ὃν δὲ τρόπον
139 φράσω πρὸς ὑμᾶς ἐγώ. ἦλθον ὡς αὐτὸν πρέσβεις ἐκ 152
Θηβῶν, ὅτεπερ καὶ παρ' ὑμῶν ἡμεῖς ἦμεν ἐκεῖ. τού-
τοις χρήματ' ἐκεῖνος ἐβούλετο δοῦναι, καὶ πάνυ γε,
ὥς ἔφασαν, πολλά. οὐκ ἐδέξαντο οὐδ' ἔλαβον ταῦτα
οἱ τῶν Θηβαίων πρέσβεις. μετὰ ταῦτα ἐν θυσίᾳ τινὶ

Sed ἴδῃ marg. B. ειδηι [ειδη teste Voem.] sine acc. S.——ἀκούσῃ F. Y. Q. r. t. u. v. et vulg. ante Bekk. Sed praeferendum praesens. Mox vett. Edd. interpunctionem revocavi. [Idem fecit Bekk. st.] Delent enim recentiores hypostigmen post λέγοντας. Equidem ita probo si post ὑμῖν pariter deletur. At "λέγοντας εὐδοκιμοῦντας idem est atque εὐδοκιμοῦντας ἐν τῷ λέγειν" Reisk. probante Schaefero. Non credo.—ποιήσῃ; ζητῇ......βούληται restituit Bekk. Inter *conjunct. optativ.* et *futur. indicat.* denique *praes. indic.* libri fluctuant. Vid. § 100.

§ 152. ἐβούλετο S. Hodie cum Editoribus (praeter Dind.)

tinue to speak in your assemblies, that they are held in high esteem with you, that they bring others to trial, what is he actually to do?" Those, who have dropt the comma after λέγοντας, weaken the climax. For λέγειν = δημηγορεῖν comp. § 328 εἰ ὁ τοιοῦτος λέγει. Mid. p. 578 § 200 ἀπὸ τῆς ἡμέρας ταύτης λέγει, λοιδορεῖται, βοᾷ ——τί καὶ ποιήσῃ; J. Wordsworth, Phil. Mus. Vol. I. p. 237, 238, has too hastily laid down a rule that "the conjunctive in interrogative sentences......is never used either in direct or indirect interrogations, except where the verb in the direct expression of the question refers to the person of the speaker." It is singular that with his most remarkable acuteness (so remarkable that had he lived no scholar of the day would have rivalled him) he did not see in one of the passages cited by him (Plat. Meno p. 92 E) the rule failed. Paley on Choëph. 169 quotes this passage and Mid. p. 525 § 35. Add Leptin. p. 492 § 117, Androt. p. 613 § 64, III. Aphob. p. 855 § 37, Dinarch. c. Demosth. § 8 p. 91 St. = 7 R. In Thucyd. VI. 25 many MSS. give ψηφίσονται, but the conjunctive is undoubtedly correct.

384. § 151. ποιεῖν.....εὖ. Schaef. refers to his note on Dion. Halicarn. de Comp. Verb. p. 112, 113. Thuc. III. 40 ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται.

§ 152. φιλανθρωπευόμενος] See on § 117. In the following words

καὶ δείπνῳ πίνων καὶ φιλανθρωπευόμενος πρὸς αὐτοὺς ὁ Φίλιππος ἄλλα τε δὴ πολλά, οἷον αἰχμάλωτα καὶ τὰ τοιαῦτα, καὶ τελευτῶν ἐκπώματ' ἀργυρᾶ καὶ χρυσᾶ προὔπινεν αὐτοῖς. πάντα ταῦτα ἐκεῖνοι διεωθοῦντο
153 καὶ οὐδαμῇ προΐεντο ἑαυτούς. τελευτῶν δὲ Φίλων 140

reposui.——τὰ τοιαῦτα vulg. ante Bekk. Habent F. Q. O. k. r. s. t. u. v. A[1]. Itaque restitui.——προὔτεινεν O. t. u. v. προὔπινεν (τεινεν) B. ——πάντα ταῦτα S. Y. ταῦτα πάντα vulgo. Mox διωθοῦντο O. k. r. s. Ꝺ[m]. A[1]. A[2]. Arist. Vesp. 1085 ἀλλ' ὅμως ἀπωσάμεσθα ξὺν θεοῖς πρὸς ἑσπέρᾳ edidit Dindorf. ἀπεωσάμεσθα Bekk. ἐπαυσάμεσθα Rav. ἐσωζόμεσθα Ven. In Anecd. Cramer. Vol. I. p. 446, 3—5 'Αριστοφάνης ἐν Λυσιστράτῃ, ἀλλ' ὅμως ἐωσάμεθα τὸν στρατὸν ξὺν θεοῖς πρὸς ἑσπέραν. Cramer: "haec nullibi ap. Aristoph. occurrunt." Sed procul dubio ad loc. Vesp. respexit Grammaticus. ἐωσάμεσθα non temere repudiandum, ad quod ducit Cod. Ven. lectio (sc. ЄЄΩC. Mid. p. 555 § 124 διεσωσάμην S. s. Thuc. IV. 43 ἐσώσαντο Clar. Venet. de σ̄ et ζ̄ confus. vid. ad § 242). Ceterum ὠθεῖν semper necne in augmento ἐ postulet nondum liquet. (Cobet. Var. Lect. p. 47.) In Iph. T. 1395, et in Nost. Nicostr. p. 1252 § 17 praesens ὠθεῖ me quidem judice anteferendum est ut γραφικώτερον. (Sic Tacit. Ann. II. 22 bellum mand*at* ni deditionem proper*avissent*.) In Soph. Oed. Col. 770 ἐξεώθεις, 1296, 1330 ἐξέωσε, ubique postulante lege metrica. Contra Soph. Frag. 380 οὐ λιμὸν οὗτος τῶνδ' ἀπῶσε, σὺν θεῷ, Achaeus Eretr. ap. Athen. x. p. 414 D γυμνοὶ γὰρ ὤθουν φαιδίμους βραχίονας, | ἥβῃ σφριγῶντες. In Thucyd. II. 84 constanter libri διωθοῦντο.——Infr. (ἑαυτοὺς) ε inter versus sed a pr. m. hab. S.

Taylor (on p. 380, 27) translates ἐκπώματα προὔπινεν "regio more pocula *dono donavit*," distinguishing between προπίνειν φιλοτησίας, and προπίνειν ἐκπώματα. I do not think the distinction is clear from this passage, on which it mainly (if not indeed wholly) rests. If ἐκπώματα is governed of προὔπινεν, surely the laws of the language will require ἄλλα τε δή, οἷον αἰχ. καὶ τὰ τοιαῦτα to be equally so governed: and *vice versa*, if ἄλλα τε κ.τ.λ. is to be joined with φιλανθρωπευόμενος, which undoubtedly is the case, then also ἐκπώματα belongs to φιλ. and προὔπινεν is simply used as φιλοτησίας προπίνειν in the former passage: φιλανθρωπευόμενος...ἄλλα τε...καὶ τελευτῶν ἐκπώματ'...προὔπινεν αὐτοῖς. "Behaving with courtesy and liberality (comp. § 153) as well in other points, as especially in drinking-cups," i.e. "munificently offering many other things, as captives and the like, and especially drinking-cups." For αἰχμάλωτα comp. Schaefer's note. We find αἰχμάλωτα σώματα Lept. p. 480 § 77.——πάντα ταῦτα κ.τ.λ.] "All this they continued to push aside, and were unwilling in any way to throw themselves away."

εἷς τῶν πρέσβεων, εἶπεν ὦ ἄνδρες Ἀθηναῖοι λόγον οὐχ ὑπὲρ Θηβαίων ἀλλ' ὑπὲρ ὑμῶν ἄξιον εἰρῆσθαι. ἔφη γὰρ τὸν Φίλιππον ὁρῶν μεγαλοψύχως καὶ φιλανθρώπως ἔχοντα πρὸς αὐτοὺς ἥδεσθαι καὶ χαίρειν· αὐτοὶ μὲν οὖν ὑπάρχειν αὐτῷ φίλοι καὶ ξένοι καὶ ἄνευ τῶν δώρων τούτων, εἰς δὲ τὰ τῆς πόλεως πράγματα, ἐν οἷς ἦν τότε, τὴν φιλανθρωπίαν αὐτὸν ἠξίουν ταύτην προσθέντα ἄξιόν τι καὶ αὐτοῦ καὶ τῶν Θηβαίων πρᾶξαι, καὶ ὅλην τε τὴν πόλιν οὕτω καὶ σφεῖς ὡμολόγουν
141 ὑπάρξειν αὐτῷ. καὶ γάρ τοι σκέψασθε τί τοῖς Θη- 154
βαίοις γέγονεν ἐκ τούτων καὶ τί συμβέβηκε, καὶ θεάσασθε ἐπ' αὐτῆς τῆς ἀληθείας ἡλίκον ἐστι τὸ μὴ πωλεῖν τὰ τῆς πόλεως. πρῶτον μὲν τοίνυν εἰρήνη
385 γέγονεν αὐτοῖς πονοῦσι καὶ | ταλαιπωρουμένοις ἤδη

§ 153. λόγον ὃν F. Q. ὃν primus Reisk. delevit. Revocatum mavult Dobr. coll. Aesch. F. L. § 101 p. 41 St.=275 R. λόγους οὓς ἀναγκαῖόν ἐστι πρὸς ὑμᾶς ῥηθῆναι. Sed aperte alia est ejus loci ratio.——καὶ μεγαλοψύχως S. Y. k. A¹. Ed. Turic. Dind. Voem. Si inter μεγαλοψύχως et φιλανθρώπως aliquod discrimen interesset, praeferrem. Vid. not.——Post ὅλην, τε S. Y. k. s. δὲ F. vulgo δέ.——σφᾶς omnes praeter S. σφᾶς rec. S. Utrumque probum: sed probior nominativus. [Cobet. Var. Lect. p. 107 "si dicerem σφεῖς ex Graecitatis ingenio esse reponendum, multum abest, credo, ut hoc probarem omnibus." Mihi quidem non probavit, siquidem Sophocles, qui potuit scribere ὁρῶ δὲ δεινὸν ἔργον ἐξειργασμένη, maluit ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην (Trach. 706). Plat. Theaet. 207 D εἶτα ἀμνημονεῖς...κατ' ἀρχὰς σαυτόν τε καὶ τοὺς ἄλλους δρῶντας αὐτά, ubi Cobet. αὐτός, opinor, reponi jubebit.]

§ 154. πόλεως S. k. s. A¹. πόλεως πράγματα vulgo. Mox

§ 153. μεγαλοψύχως καὶ φιλανθρώπως] "With courteous munificence." Comp. μεγαλοψυχότερος p. 414 § 260, and μικροψυχίαν (in the opposite sense of *sordidness, stinginess*) p. 401 § 213. It is a characteristic of the μεγαλόψυχος [who possesses τὸ ἐν ἑκάστῃ ἀρετῇ μέγα, and cannot exist ἄνευ καλοκαγαθίας] to be *liberal*. Arist. IV. Nic. Ethic. 8=3, 24, 25. Comp. I. Rhetor. 9, 11 μεγαλοψυχία δέ, ἀρετὴ μεγάλων ποιητικὴ εὐεργετημάτων· μικροψυχία δὲ τοὐναντίον. —— αὐτοὶ μὲν οὖν ὑπάρχειν κ.τ.λ.] "They were (he said) already his friends &c." Observe the natural transition from *himself* to *himself and colleagues*. In the *directa oratio* Philon would have said '*we*.' So also σφεῖς below.

385. § 154. ταλαιπωρουμένοις]

τῷ πολέμῳ καὶ ἡττωμένοις, εἶτα τῶν ἐχθρῶν Φωκέων ἄρδην ὄλεθρος καὶ ὅλων τῶν τειχῶν καὶ τῶν πόλεων ἀναίρεσις. ἆρα καὶ μόνα ταῦτα; οὐ μὰ Δί', ἀλλ' ἔτι πρὸς τούτοις Ὀρχομενός, Κορώνεια, Κορσιαί, τὸ Τιλφωσσαῖον, τῆς τῶν Φωκέων χώρας ὁπόσην βούλονται.

155 τοῖς μὲν δὴ Θηβαίοις ταῦτ' ἐκ τῆς εἰρήνης γέγονεν, 142
ὧν οὐδ' ἂν εὔξαιντο δήπου μείζονα· τοῖς δὲ πρέσβεσι τοῖς τῶν Θηβαίων τί; οὐδὲν πλὴν τὸ τούτων αἰτίοις γεγενῆσθαι τῇ πατρίδι· τοῦτο δὲ καλὸν ὦ ἄνδρες Ἀθηναῖοι καὶ σεμνὸν εἰς ἀρετῆς λόγον καὶ δόξης, ἣν οὗτοι χρημάτων ἀπέδοντο. ἀντιθῶμεν δή, τί τῇ τῶν Ἀθηναίων πόλει γέγονεν ἐκ τῆς εἰρήνης καὶ τί τοῖς

ἀναιρέσεις S. Dind. Infr. κορωνια (sic) S. qui § 162 κορωνιαν. Κορσια (sic) S. Κορσιὰ Ed. Turic. Dind. Κορσία Voem. Sed Κορσιαὶ Harpocrat. Diod. Sicul. xvi. 58. Κορσεία Boeotiae πόλισμα nominat Pausan. ix. 24, 5. Aliam Κορσεαὶ s. Κορσία s. Κόρσιαι (insulam juxta Samum sitam) memorant Steph. Byzant. et Strab. xiv. 943 D. Τιλφώσαιον F. Q. v. -ωσαῖον k. r. s. A¹. -ασαῖον A². Vid. ad § 162.

§ 155. πρέσβευσι (hic et infr. § 159) A². "Varietas haud infrequens. V. not. ad v. 14, ad p. 375, 21. 386, 2. πρέσβευσ [al. πρεσβεῦσι] recte damnat Lobeckius ad Phrynich. p. 69." Schaef.

Comp. de Coron. p. 231 § 19 ὡς δὲ ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι (the speech was spoken after the destruction of Thebes by Alexander) φανεροὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς κ.τ.λ. and Isocrat. Philipp. p. 93 b.——τῆς τῶν Φωκέων χώρας] See § 139. "It is not clear whether this statement which he [Demosthenes] makes in very vague (?) language, is to be taken in a literal sense, or had any foundation." Thirlw. v. 376.

§ 155. εἰς ἀρετῆς λόγον καὶ δόξης] "On the *score* of merit and reputation," as Arnold well translates the similar words of Thucyd. iii. 46, though with some appearance of inconsistency he thinks the Scholiast wrong in explaining λόγον by ἀπαρίθμησιν. Schaefer says ἀρετὴ and δόξα are synonyms: i.e. ἀρετὴ is (not *virtue* but) *the meed of virtue, glory*, as Thucyd. i. 33 φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετήν.——οὗτοι· "Aeschines and his party," which it would be hardly necessary to remark, if Markland had not erroneously conjectured οὐκ ἀπέδοντο.——ἀντιθῶμεν δή] Ulpian: ταῦτά ἐστιν ἃ λέγει ὁ Αἰσχίνης κακοήθη ἀντίθετα εἶναι

πρέσβεσι τοῖς τῶν Ἀθηναίων, καὶ θεωρεῖτε εἰ παρα-
143 πλήσια τῇ πόλει καὶ τούτοις αὐτοῖς. τῇ πόλει μὲν 156
τοίνυν ἀφεστηκέναι μὲν ἁπάντων καὶ τῶν κτημάτων
καὶ τῶν συμμάχων, ὀμωμοκέναι δὲ Φιλίππῳ, κἂν
ἄλλος τις ἴῃ ποτ' ἐπ' αὐτὰ βουλόμενος σώζειν, ὑμᾶς
κωλύσειν καὶ τὸν μὲν ὑμῖν βουλόμενον παραδοῦναι
ἐχθρὸν ἡγήσεσθαι καὶ πολέμιον, τὸν δὲ ἀπεστερηκότα
144 σύμμαχον καὶ φίλον. ταῦτα γάρ ἐστιν ἃ συνεῖπε 157
μὲν Αἰσχίνης οὑτοσί, ἔγραψε δ' ὁ τούτου συνεργὸς
Φιλοκράτης· καὶ κρατοῦντος ἐμοῦ τὴν προτέραν
ἡμέραν, καὶ πεπεικότος ὑμᾶς τὸ τῶν συμμάχων δόγμα
κυρῶσαι καὶ καλέσαι τοὺς πρέσβεις τοὺς τοῦ Φι-
λίππου, ἐκκρουσας οὗτος εἰς τὴν ὑστεραίαν τὴν
Φιλοκράτους γνώμην ἔπεισεν ἑλέσθαι, ἐν ᾗ καὶ
ταῦτα καὶ πολλὰ ἄλλ' ἔτι τούτων δεινότερά ἐστι 158
145 386 γεγραμμένα. τῇ μὲν δὴ πόλει ταῦτα | ἐκ τῆς εἰρήνης
γέγονεν, ὧν οὐδ' εὑρεῖν αἰσχίω ῥᾴδιον, τοῖς δὲ πρέσ-
βεσι τί τοῖς ταῦτα πράξασιν; τὰ μὲν ἄλλα σιωπῶ
πάνθ', ὅσα ἑωράκαθ' ὑμεῖς, οἰκίας, ξύλα, πυρούς· ἀλλ'
ἐν τῇ τῶν ἀπολωλότων συμμάχων χώρᾳ κτήματα

§ 156. *κωλύειν* Y. r. et *γρ.* Q. Mox *ἡμῖν* F. S. Y. Q. k. r. s. A[1]. B.——*ἡγήσασθαι* Q. O. k. r. s. t. u. v. A[1]. *ἡγήσ[ε]ασθαι* F.

§ 157. *ἐστιν ἃ* S. ["et omnes Codices" Voem.] Hodie cum Editoribus reposui. Olim dedi *ἐσθ' ἃ*. *οἷς συνεῖπε* Dobr. propter *ᾗ συνεῖπεν* § 164. Sed recte se habet vulg.——*καὶ μὴ καλέσαι* Markl. *καὶ κελεῦσαι* Schaef. frustra uterque.

§ 158. *πρεσβεῦσι* O. Vid. ad § 155.——*πυρούς, ἀλλ'* Bekk. [*πυρούς· ἀλλ'* Bekk. st.] Dind. Voem.

ἐν τῷ ἰδίῳ λόγῳ § 4 p. 28 St. = 190 R.

§ 156. *τῇ πόλει μὲν τοίνυν*] sc. *γέγονεν*. "To the city *then* ..." See on § 10. Comp. § 154 followed in § 155 by *τοῖς μὲν δὴ Θηβ...τοῖς δε πρέσβεσι*...as here § 158 *τῇ μὲν δὴ πόλει...τοῖς δὲ πρέσβεσι*......

§ 157. *τὸ τῶν συμμ. δόγμα*] See § 16.——*καλέσαι τοὺς πρέσβεις*] "to summon Philip's ambassadors" to hear the decision to which you had come. So Reiske rightly understands the words. For *ἐκκρούσας* see § 26.

386. § 158. *ὅσα ἑωράκαθ' ὑμεῖς*] e. g. Philocrates displaying his Macedonian gold and changing it openly at the banks. See

καὶ γεωργίαι παμπληθεῖς, Φιλοκράτει μὲν τάλαντον ἔχουσαι πρόσοδον, τούτῳ δ' Αἰσχίνῃ τριάκοντα μνᾶς.
159 καίτοι πῶς οὐ δεινὸν ὦ ἄνδρες Ἀθηναῖοι καὶ σχέτλιον 146
τὰς τῶν ὑμετέρων συμμάχων συμφορὰς προσόδους τοῖς πρέσβεσι τοῖς ὑμετέροις γεγενῆσθαι, καὶ τὴν αὐτὴν εἰρήνην τῇ μὲν ἐκπεμψάσῃ πόλει τῶν μὲν συμμάχων ὄλεθρον, τῶν δὲ κτημάτων ἀπόστασιν, ἀντὶ δὲ δόξης αἰσχύνην γεγενῆσθαι, τῶν δὲ πρέσβεων τοῖς κατὰ τῆς πόλεως ταῦτα πράξασι προσόδους εὐπορίας κτήματα πλοῦτον ἀντὶ τῶν ἐσχάτων ἀποριῶν εἰργάσθαι; ἀλλὰ μὴν ὅτι ταῦτ' ἀληθῆ λέγω κάλει μοι τοὺς Ὀλυνθίους μάρτυρας.

§ 159. τῶν συμμάχων Ed. Turic. Voem. μὲν enim om. S. Vid. not. Mox τῶν δὲ πρέσβεων solus S. Ceteri τοῖς δὲ πρέσβεσι. ΜΑΡΤΥΡΕΣ om. S. sed spatio vacuo relicto.

§ 124. —— γεωργίαι "farms." Schaefer compares Pausan. IV. 7. 1. He might have cited I. Onet. p. 872 § 29, and § 30 ἡ δὲ γεωργία ἐξεσκευάσθη μετὰ τὴν δίκην πλὴν τῶν ἐγγείων (*the farm was stripped of all its stock after the trial, except the fixtures*). So *arationes* in Latin, e.g. Cicer. II. Ver. III. 11. (27). In de Cor. p. 239 § 41 Aeschines is mentioned as κτήματ' ἔχων ἐν τῇ Βοιωτίᾳ καὶ γεωργῶν τὰ ἐκείνων (those of the Phocians and Thebans before mentioned).

§ 159. τὴν αὐτὴν εἰρήνην κ.τ.λ.] Observe τῇ μὲν...τῶν μὲν...τῶν δὲ...τῶν δέ: where the intermediate words τῶν μὲν...τῶν δὲ correspond, as also the extreme words τῇ μὲν ... τῶν δέ. This sentence might rather come under Aristotle's censure μήτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀναγκαίου (III. Rhet. 5, 2) than Thucyd. I. 32, especially as there πρῶτον, μάλιστα μὲν contain nothing offensive to the ear, and μάλιστα μέν, εἰ δὲ μὴ so naturally correspond. I think μὲν can hardly be omitted before συμμάχων without the omission also of δὲ...δὲ (in which case the former part of the clause would exactly balance the latter; but for that reason would naturally be avoided by a Greek author) and I am sure it ought not to be omitted on the authority of one MS.—— τοὺς Ὀλυνθίους] Critics have wondered why the Olynthians particularly are summoned as witnesses: and not the Phocians. Schaefer answers: "Phocensium quidem, *qui abessent*, testimonio uti non potuit." I am not sure that I understand his meaning: numerous bodies of the Phocians were present at Athens: as is evident from § 91 *foll.* Some Olynthians, whose road to Athens lay through Phocis, might have recently passed through the country, and would be independent witnesses.

ΜΑΡΤΥΡΕΣ.

147 Οὐ τοίνυν θαυμάσαιμ᾽ ἂν εἰ καὶ τοιοῦτό τι τολ- 160
μήσει λέγειν, ὡς οὐκ ἦν καλὴ οὐδ᾽ οἵαν ἠξίουν ἐγὼ τὴν
εἰρήνην ποιήσασθαι κακῶς τῷ πολέμῳ τῶν στρατηγῶν
κεχρημένων. ἂν δὴ ταῦτα λέγῃ, πρὸς θεῶν ἐρωτήσατ᾽
αὐτὸν μεμνημένοι, πότερον ἐξ ἑτέρας τινὸς ᾤχετο
πρεσβεύων πόλεως ἢ ταύτης αὐτῆς. εἰ μὲν γὰρ ἐξ
ἑτέρας, ἣν κεκρατηκέναι τε τῷ πολέμῳ φήσει καὶ χρη-
στοὺς ἔχειν τοὺς στρατηγούς, εἰκότως χρήματ᾽ εἴληφεν·
εἰ δ᾽ ἐκ ταύτης αὐτῆς, τίνος ἕνεκα, ἐφ᾽ οἷς ἡ πέμψασα 161
πόλις τῶν ἑαυτῆς ἀπέστη, ἐπὶ τούτοις οὗτος δῶρα
387 προσλαβὼν φαίνεται; | τῶν γὰρ αὐτῶν ἔδει τήν τε

§ 160. οὐκ ἦν καλὴ F. S. Y. Q. t. u. et pr. O. v. et vett. Edd. Hodie revocavi. Idem fecit Voem. Vid. not.——ταύτης τῆς αὐτῆς S. Y. O. t. u. v. Ed. Turic. Vid. § 161. Mox τοὺς (ante στρατηγοὺς) om. S. Y. Q. k. r. s. A¹. Ed. Turic. Dind. εἴληφεν ἂν Markl. contra linguam et invito sensu. Vid. not. Obiter noto de Coron. p. 251 § 79 ubi omnes libri γέγραφε aliquot abhinc annis γ᾽ ἔγραφεν emendavi. Nunc edidit Voem.

§ 161. τῆς αὐτῆς S. Y. et γρ. F. Ed. Turic. Voem. Utrobique et hic et § 160 paene reposueram τῆς αὐτῆς. Ibi ταύτης τῆς αὐτῆς vix opinor scripturum fuisse Oratorem. Vid. § 279. Mox τῶν αὐτῆς S. Dind. Voem. Bekk. st. —— δωρεὰς S. k. s. δ^{m}. A¹.

§ 160. ὡς οὐκ ἦν καλὴ κ.τ.λ.] "That there was no honourable peace for us to make, nor on such terms as I required us to make the peace, seeing that the generals had so shamefully conducted the war," i.e. οὐκ ἦν καλὴ εἰρήνη ποιήσασθαι· as Thucyd. iv. 21 τὰς μὲν σπονδὰς ...ἤδη σφίσιν ἐνόμιζον ἑτοίμους εἶναι ὁπόταν βούλωνται ποιεῖσθαι (for I do not think ἑτοίμους an obstacle), vi. 22 πολλὴ γὰρ οὖσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, vii. 71 ἦν...πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμός, βοή, κ.τ.λ. Our idiom "*a house to let*," and the like, holds in Greek also. Besides καλὴ would naturally be corrupted into καλήν, not however καλὴν into καλή. —— εἰκότως χρήματ᾽ εἴληφεν] "With good and sufficient reason he has received Philip's money." Had Philip been conquered, he would naturally have purchased the protection of an Orator who would have the opportunity of interposing between him and his fellow-citizens. Markland's conjecture εἴληφεν ἂν involves not only a solecism, but a wrong sense. For "he would have received the money" (εἰλήφει ἂν) implies "but he has not received the money." But Demosthenes states broadly that Aeschines *has* received it.

πέμψασαν πόλιν τυγχάνειν καὶ τοὺς ἐκ ταύτης πρέσ-
162 βεις, εἴπερ τι τῶν δικαίων ἐγίγνετο. ἔτι τοίνυν κἀκεῖνο 148
σκέψασθε, ὦ ἄνδρες Ἀθηναῖοι. πότερ' οἴεσθε πλέον Φωκέας Θηβαίων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πολέμῳ; ἐγὼ μὲν γὰρ εὖ οἶδ' ὅτι Φωκεῖς Θηβαίων. εἶχόν γε Ὀρχομενὸν καὶ Κορώνειαν καὶ τὸ Τιλφωσσαῖον, καὶ τοὺς ἐν Νέωσιν ἀπειλήφεσαν αὐτῶν, καὶ

Ed. Turic. Dind. Voem. Bekk. st. Sed δῶρα a m. sec. habet margo S. et verissime (me quidem judice) Buttm. Ind. Mid. δωρεὰ "honorificum semper vocabulum." Post ἐγίγνετο addunt νῦν δὲ ἡ μὲν πόλις τῶν αὐτῆς ἀφέστηκεν, οὗτος δὲ χρήματα εἴληφεν A^1. k. r. s. Reisk. Jam Ulpianus legerat: ἐν τινὶ βίβλῳ γέγραπται ταῦτα μετὰ τὸ ἐγίγνετο. νῦν δὲ......εἴληφεν. ἀλλ' οὐχ ἡγοῦμαι γνήσια εἶναι Δημοσθένους. om. S. Y. O. t. u. v. Editores. "Haud facilis optio (ait Schaef.). Ut enim versum, si absit, nemo quisquam requirat, tamen Orator quae imprimis urget elocutionis schemata varians iterare solet."

§ 162. δικασταὶ (pro Ἀθηναῖοι) S. Y. et γρ. F. Ed. Turic. Dind. Voem. Bekk. st.——εἶχον μὲν γὰρ F. A^2. μέν γε k. r. A^1. γὰρ Y. Q. O. t. u. v. et vulg. ante Reisk. (qui μὲν γάρ). γε S.——Τιλφώσαιον F. S. Q. B. Τιλφωσαῖον k. r. s. A^1. Τιλφίσαιον A^2. Eadem diversitas supr. § 154.——ἐννεωσίνας r. ἐννεώσινας k. ϵ^m. η^m. ἐννεωσιν (sic) B. εννεωσινας εἰλήφεσαν pr. A^1. Ceterum Νέων et Νέωνες aeque usurpantur quemadmodum Πλάταια et Πλαταιαί. Herod. viii. 32 κατὰ Νέωνα πόλιν, et 33. Paus. x. 2, 4, x. 32, 9, bis singularem formam praebet Νεῶνα (sic Bekk.) at idem x. 3, 2 Νεῶνας. Harpocr. Νεῶσι (sic): Δημοσθένης κατ' Αἰσχίνου. πόλις ἐστιν ἐν τῇ Φωκίδι, ἣν Ἡρόδοτος μὲν ἐν ὀγδόῃ Νεῶνα (sic) ὀνομάζει, Ἀνδροτίων [discipulus Isocratis, contra quem extat Nostri Oratio, uti diserte ostendit Auct. Vit. Isocrat. p. xi. 8 Dind.] δ' ἐν ἕκτῃ Ἀτθίδος Νεῶνας. Eadem fere Suidas et Photius (Phot. Νέωσι, Νεώνα, sed Νεῶνας). Νέων Steph. Byz. Νεῶνα Strab. ix. 670 C.

387. § 162. τοὺς ἐν Νέωσιν...] Reiske gives two translations, according as αὐτῶν or αὑτῶν is the reading: "Phocenses partem copiarum Thebanarum (αὐτῶν) apud Neonas interceperant, absciderant, circumvallaverant:" or "Phocenses juvenes suos (αὑτῶν) recuperaverant, quos Thebani apud Neonas interceperant." It is strange that he prefers the latter. I cannot believe that ἀπειλήφεσαν in such a context could have the sense of *recuperaverant*. Transl. "And that body of the Thebans at Neon they had shut within the walls." Harpocrat. Τιλφώσσαιον (sic): Δημοσθένης κατ' Αἰσχίνου· ὄρος ἐστὶ μικρὸν ἀπέχον τῆς λίμνης τῆς Κωπαΐδος ὡς Θεόπομπος ἐν τοῖς Φιλιππικοῖς. Steph. Byz. Τιλφωσσαῖον (sic): χωρίον Θετταλίας. Pausan. ix. 33. 1 τὸ ὄρος τὸ Τιλφούσιον (sic) and Strab. ix. p. 630 A calls the *town*

ἑβδομήκοντα καὶ διακοσίους ἀπεκτόνεσαν ἐπὶ τῷ Ἡδυλείῳ, καὶ τρόπαιον εἱστήκει, καὶ ἱπποκράτουν,
149 καὶ κακῶν Ἰλιὰς περιειστήκει Θηβαίους. ὑμῖν δὲ 163
τοιοῦτο μὲν οὐδὲν οὔτ᾽ ἦν μήτε γένοιτο τοῦ λοιποῦ, τοῦτο δ᾽ ἦν τὸ δεινοτατον τοῦ πρὸς Φίλιππον πολέμου· οὐκ ἐδύνασθε κακῶς ἡλίκα ἐβούλεσθε ποιεῖν ἐκεῖνον. τοῦ δὲ μὴ πάσχειν αὐτοὶ πᾶσαν ἄδειαν ἤγετε. τί ποτ᾽ οὖν ἐκ τῆς αὐτῆς εἰρήνης τοῖς μὲν Θηβαίοις, τοῖς τοσοῦτο κρατουμένοις τῷ πολέμῳ, καὶ τὰ ἑαυτῶν κομίσασθαι καὶ τὰ τῶν ἐχθρῶν προσλαβεῖν γέγονε, τοῖς δ᾽ Ἀθηναίοις ὑμῖν, καὶ ἃ τῷ πολέμῳ διεσώζετο, ταῦτ᾽ ἐπὶ τῆς εἰρήνης ἀπολωλεκέναι; ὅτι τἀκείνων μὲν οὐκ ἀπέ-

§ 163. ὑμῖν δὲ......τοῦ λοιποῦ cit. An. Bekk. p. 147, 18. τοιοῦτον Q. k. r. s. et An. Be. μηδὲ An. Be. ἐδύνασθε et ἡλίκα S. Hodie utrumque recepi. Vid. Cobet. Var. Lect. p. 284. ἡλίκ᾽ Voem. Pauci ἐγγέγονε. Dobr. frustra ἐκγέγονε. Mox (ante Ἀθηναίοις) δ᾽ a m. quarta habet S.——Verba uncinis inclusa habent omnes libri et Ulpian. qui "mire aestuat (ait Taylor.) in sordibus hujus κακοῦ κόμματος expurgandis." Delent Ed. Turic. Dind. Bekk. st. qui olim uncinis incluserat. Lacunae signa post πολέμῳ ponit Voem. Nisi spuria sunt, aliquid excidit: nam sequitur nihil

Τιλφούσιον, p. 630 B the *mountain* Τιλφώσσιον.——καὶ τρόπαιον εἱστήκει· "and a trophy had been erected and was there standing." Observe the sudden change from, and as sudden return to, the leading subject.——κακῶν Ἰλιάς] "An Iliad of woes." Probably Demosthenes first used this proverb. Bekk. Anecd. 43, 31 Ἰλιὰς κακῶν: ἐπὶ μεγάλων συμφορῶν ὁ λόγος τίθεται. Zenob. Cent. iv. 43 Ἰλιὰς κακῶν: ἀπὸ παροιμίας τοῦτο ἐλέγετο ἐπὶ τῶν μεγάλων κακῶν· παρόσον ἐν Ἰλίῳ μυρία κακὰ συνέβη γενέσθαι. See Schott. who cites Plut. de Conj. Praec. T. ii. p. 140 F φιλόπλουτος ἡ Ἑλένη, φιλήδονος ὁ Πάρις· φρόνιμος ὁ Ὀδυσσεύς, σώφρων ἡ Πηνελόπη· διὰ τοῦτο μακάριος ὁ γάμος ὁ τούτων καὶ ζηλωτός· ὁ δὲ ἐκείνων, Ἰλιάδα κακῶν Ἕλλησι καὶ βαρβάροις ἐποίησεν· and Cicer. viii. ad Attic. 11 Tanta malorum impendet Ἰλιάς. Add Ovid. ii. Epist. ex Pont. vii. 34 *Ilias* est fatis longa futura meis. Ulpian: φησὶ δὲ ὁ Γενέθλιος ὅτι ἐνήλλακται ἡ πτῶσις· ἔδει γὰρ εἰπεῖν Ἰλιάδος κακά. Genethlius (who lived at the end of the 3rd century) ought to have known better.

§ 163. οὔτ᾽ ἦν μήτε γένοιτο] "You had not, and God forbid you should have." Comp. de Cherson. p. 106 § 68 οὔτ᾽ εἰμὶ μήτε γενοίμην, Soph. Antig. 686 οὔτ᾽ ἂν δυναίμην μήτ᾽ ἐπισταίμην λέγειν, and Trachin. 582, 3.——τῷ πολέμῳ......ἐπὶ τῆς εἰρήνης] Comp. § 107.

δονθ' οἱ πρέσβεις, τὰ δ' ὑμέτερα οὗτοι πεπράκασιν.
[ἀλλὰ νὴ Δία τοὺς συμμάχους ἀπειρηκέναι φησὶ τῷ
πολέμῳ.] ὅτι γὰρ ταῦθ' οὕτω πέπρακται, καὶ ἐκ τῶν
ἐπιλοίπων ἔτι μᾶλλον εἴσεσθε.

164 Ἐπειδὴ γὰρ ἡ μὲν εἰρήνη τέλος εἶχεν αὕτη ἡ τοῦ 150
Φιλοκράτους, ᾗ συνεῖπεν οὗτος, οἱ δὲ πρέσβεις ἀπήρ-
κεσαν οἱ τοῦ Φιλίππου | λαβόντες τοὺς ὅρκους (καὶ 388
μέχρι τούτου γε οὐδὲν ἀνήκεστον ἦν τῶν πεπραγμένων,
ἀλλ' αἰσχρὰ μὲν ἡ εἰρήνη καὶ ἀναξία τῆς πόλεως, ἀντὶ
δὲ τούτων δὴ τὰ θαυμάσια ἀγαθὰ ἡμῖν ἔμελλεν ἔσε-
165 σθαι), ἠξίουν ὑμᾶς ἐγὼ καὶ τούτοις ἔλεγον πλεῖν τὴν
ταχίστην ἐφ' Ἑλλησπόντου καὶ μὴ προέσθαι μηδ'
ἐᾶσαι κατασχεῖν Φίλιππον μηδὲν ἐν τῷ μεταξὺ χρόνῳ
τῶν ἐκεῖ χωρίων. ᾔδειν γὰρ ἀκριβῶς ὅτι πάνθ', ὅσ' ἂν 151

quod objectionem refutet.——φησὶ F. Q. O. k. t. u. v. A^1. A^2. et corr. s. φησὶ (φήσει) B. φήσει Bekk. Voem. Vid. ad § 130.

§ 164. ἀπήρκεσαν Bekk. [et st.] Dind.——ἔμελλεν S. Editores.

§ 165. ἡμᾶς Q. Ed. Turic. τὴν ἐφ' Ἑλλ. F. Q. quae Herodotea non Attica locutio.——τῶν ἐκεῖ τι F. Y. Q. O. r. t. u. v. "Jure delevit Bekker. Tanta enim intercapedine τι a μηδὲν nusquam

§ 164. ἡ εἰρήνη τέλος εἶχεν] "The peace was concluded: the negotiations respecting the peace were ended." τέλος εἶχε in a somewhat different application (*came to an end*) § 137.

388, § 164. ἀντὶ δὲ τούτων κ.τ.λ.] "But as a set-off to this (*in lieu of this:* ἀντί· see § 102) forsooth those wonderful advantages were to accrue to us."

§ 165. ἠξίουν ὑμᾶς ἐγώ] "I called upon you (and told them) to sail as soon as possible." ἠξίουν ὑμᾶς πλεῖν is very natural (i.e. by your ambassadors), and would have caused no difficulty if it were not for the parenthetical insertion of καὶ τούτοις ἔλεγον. But ἠξίουν ἡμᾶς πλεῖν, καὶ τούτοις ἔλεγον πλεῖν, is certainly "constructio scabra," as Schaefer rightly calls it.——κατασχεῖν] "to establish himself in the possession of." The *tense* implies "to *get* possession," the *word* "to *retain* possession." For κατέχειν (*obtinere*) opposed to κρατεῖν, or κατεργάζεσθαι (*occupare*), see Thucyd. VI. 11 καίτοι τοὺς μὲν κατεργασάμενοι κἂν κατάσχοιμεν· τῶν δὲ εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε καὶ πολλῶν ὄντων χαλεπῶς ἂν ἄρχειν (*to retain our sway over them*) δυναίμεθα· ἀνόητον δ' ἐπὶ τοιούτους ἰέναι, ὧν κρατήσας τε μὴ κατασχήσει τις κ.τ.λ. Cp. 9 οὔτε ῥᾴδιά ἐστι κατασχεῖν ἐφ' ἃ

ἐκ πολέμου γιγνομένης εἰρήνης προεθῇ, ταῦτα τοῖς ἀμελήσασιν ἀπόλλυται· οὐδεὶς γὰρ πώποθ' ὑπὲρ τῶν ὅλων πεισθεὶς εἰρήνην ἄγειν ὑπὲρ τῶν ἐγκαταλειφθέντων ἐξ ἀρχῆς ἠθέλησε πολεμεῖν, ἀλλὰ ταῦθ' οἱ προλαβόντες ἔχουσιν. χωρὶς δὲ τούτων δυοῖν χρησίμοιν οὐ 166
διαμαρτήσεσθαι τὴν πόλιν ἡγούμην πλευσάντων ἡμῶν· ἢ γὰρ παρόντων καὶ κατὰ τὸ ψήφισμ' αὐτὸν ἐξορκωσάντων, ἃ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἢ μὴ ποιοῦντος ταῦτα ἀπαγγελεῖν
152 ἡμᾶς εὐθέως δεῦρο, ὥστ' ἐν ἐκείνοις τοῖς πόρρω καὶ ἐλάττοσι τὴν πλεονεξίαν καὶ τὴν ἀπιστίαν ἰδόντας

dirimitur" SCHAEF. De quo tamen nonnihil dubito.——μελλήσασιν k. r. s. A[1]. A[2]. Harl. Edidit REISK.

§ 166. ἀπαγγέλλειν omnes libri. ἀπαγγελεῖν Marg. Lutet. et "MSS." ait TAYLOR. Primus reposuit REISK. et post eum omnes praeter Voem.——εἰδότας (pro ἰδόντας) F. Q. O. t. u. v. Cf. § 151.

ὥρμησθε, 39 ἀδύνατα...κατασχεῖν (*to get and keep*).——οὐδεὶς γὰρ πώποθ' κ.τ.λ.] "For no one up to this day having been induced to enter into peace for the general interests ever was willing to go to war afresh upon matters which had been neglected." ἐγκαταλειφθέντων nearly equivalent to προεθέντων.

§ 166. Compare Thucyd. I. 33 μηδὲ δυοῖν φθάσαι ἁμάρτωσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, where Goeller compares Soph. Electr. 1312 [1320] οὐκ ἂν δυοῖν ἥμαρτον· ἢ γὰρ ἂν καλῶς | ἔσωσ' ἐμαυτήν, ἢ καλῶς ἀπωλόμην, and (after Dindorf) Andocid. de Myster. § 20 p. 4 St. = 11 R. ἐν ᾧ δυοῖν τοῖν μεγίστοιν κακοῖν οὐκ ἦν αὐτῷ ἁμαρτεῖν· ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μηνῦσαι κατ' ἐκείνου ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτεῖναι. Dindorf (Praef. Dem. p. VIII.) adds from Isocrat. Busir. p. 229 D καίτοι κατὰ τὸν σὸν λόγον δυοῖν τοῖν αἰσχίστοιν οὐ διαμαρτάνουσιν· εἰ μὲν γὰρ μηδὲν δέονται χρηστοὺς αὐτοὺς εἶναι, χείρους εἰσὶ τῶν ἀνθρώπων τὴν διάνοιαν, εἰ δὲ βούλονται μέν, ἀποροῦσι δ' ὅπως ποιήσωσιν, ἐλάττω τῶν σοφιστῶν τὴν δύναμιν ἔχουσιν. In all these passages earlier scholars wished to insert ἑνὸς or θατέρου (even Bekk. in the passage from Andocides), but the veteran Hermann, de Ellips. et Pleon. p. 141, saw the right explanation, and the Interpreters on Thucydides have made it fully clear. In an *affirmative* sentence we must say "to fail in one of two things," but in a *negative* "not to fail in both things" obviously implies "*to succeed in one or the other.*" Hermann (on Electr. *ubi supr.*) was over hasty in saying "Addidit θάτερον Andocides de Redit. § 7 p. 20 St. = 78 R." θάτερον could not be omitted there, the

ὑμᾶς περὶ τῶνδε τῶν ἐγγὺς καὶ μειζόνων, λέγω δὲ
167 Φωκέων καὶ Πυλῶν, οὐ προήσεσθαι· μὴ προλαβόντος
δ' ἐκείνου ταῦτα μηδ' ὑμῶν ἐξαπατηθέντων ἅπαντ' ἐν
ἀσφαλεῖ τὰ πράγμαθ' ὑμῖν ἔσεσθαι, καὶ παρ' ἑκόντος
ὑπάρξειν αὐτοῦ τὰ δίκαια. καὶ ταῦτ' εἰκότως οὕτως 153
ὑπελάμβανον ἕξειν. εἰ γὰρ ἦσαν, ὡς ἦσαν τότε,
Φωκεῖς σῷοι καὶ Πύλας εἶχον, ἐκεῖνος μὲν οὐδὲν
ἂν | ὑμῖν εἶχεν ἀνατείνασθαι φοβερόν, δι' ὃ τῶν δι- 389
168 καίων ἄν τι παρείδετε· οὔτε γὰρ κατὰ γῆν παρελθὼν
οὔτε ναυσὶ κρατήσας εἰς τὴν Ἀττικὴν ἥξειν ἔμελλεν,
ὑμεῖς δ' ἐκείνου παραχρῆμα, εἰ μὴ τὰ δίκαια ποιοίη,
κλείσειν τὰ ἐμπόρια, καὶ χρημάτων τ' ἐν σπάνει καὶ
τῶν ἄλλων ἐν πολιορκίᾳ πάλιν αὐτὸν καταστήσειν,
ὥστ' ἐκεῖνος ὁ δουλεύσων ἔμελλεν ἔσεσθαι τοῖς ἀπὸ

Mox καὶ τῶν μειζόνων F. Q. C. r. u. v. Sed τῶν ἐγγὺς καὶ μειζόνων respondentia ad τοῖς πόρρω καὶ ἐλάττοσι, ad eadem pertinent.

§ 167. ἐπανατείνασθαι γρ. F. S. Q.

§ 168. πδιοι sine accentu pr. S. η antiq. add. ποιοῖ Ed. Turic. Bekk. st.——δουλεύων A[1]. k. s. Dind.——ἔσεσθαι ἔμελλεν Q. O. t. u. v. ἔμελλεν om. pr. S. Ed. Turic. Voem. Sane potuit suppleri e praegressis, nam si ὥστε ἔσεσθαι jungas, syntaxis postulat ἐκεῖνον τὸν δουλεύσαντα, quod Voemelium monitum volo.

sentence being *affirmative*.——ὥστ'......οὐ προήσεσθαι] "So that you in those remote and less-important places observing Philip's over-reaching spirit and faithlessness [*and drawing inferences from it*] respecting those which were near and of more vital interest ...... would not neglect them." In the *direct. orat.* the Orator would have said ὥστε οὐ προήσεσθε. See App. B.

389. § 167. ἀνατείνασθαι] The metaphor is probably from *brandishing armour in a menacing manner*, as in Thucyd. v. 17 παρασκευὴ προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων. Cp. iv. 126 ἡ διὰ κενῆς ἐπανάσεισις τῶν ὅπλων, and perhaps also vi. 86 οὐκ ἄλλον τινὰ προσείοντες φόβον (though some on that passage have adopted Ruhnken's view: "*alluring us* [*leading us on*] by no other fear." See his most elegant note on Timaei Lexic. under θαλλός).

§ 168. καὶ χρημάτων......καταστήσειν] "And would again reduce him to a dearth of money, and touching all other points to a perfect blockade." See the passages quoted below, § 362, and compare the condition of Russia when shut within the Baltic and Black Sea during the Crimean war.

154 τῆς εἰρήνης λυσιτελοῦσιν, οὐχ ὑμεῖς. καὶ ταῦθ' ὅτι 169
οὐκ ἐπὶ τοῖς συμβεβηκόσι νυνὶ πλάττομαι καὶ προσ-
ποιοῦμαι, ἀλλὰ τότ' εὐθὺς ἐγνώκειν καὶ προεωρώμην
ὑπὲρ ὑμῶν καὶ τούτοις ἔλεγον, ἐκεῖθεν εἴσεσθε. ἐπειδὴ
γὰρ ἐκκλησία μὲν οὐκέτ' ἦν ὑπόλοιπος οὐδεμία διὰ τὸ
προκατακεχρῆσθαι, οὗτοι δ' οὐκ ἀπῄεσαν ἀλλ' αὐτοῦ 170
διέτριβον, γράφω ψήφισμα βουλεύων, τὴν βουλὴν
ποιήσαντος τοῦ δήμου κυρίαν, ἀπιέναι τοὺς πρέσβεις
τὴν ταχίστην, τὸν δὲ στρατηγὸν Πρόξενον κομίζειν
αὐτοὺς ἐπὶ τοὺς τόπους ἐν οἷς ἂν ὄντα Φίλιππον πυν-
θάνηται, γράψας ὥσπερ νῦν λέγω τοῖς ῥήμασιν οὕτως
ἄντικρυς. Καί μοι λέγε τοῦτο τὸ ψήφισμα λαβών.

ΨΗΦΙΣΜΑ.

155 Ἐνθένδε μὲν τοίνυν αὐτοὺς ἐξήγαγον οὕτως ἄκον- 171
τας, ὡς καθαρῶς οἷς μετὰ ταῦτ' ἐποίουν εἴσεσθε· ἐπειδὴ

§ 169. *νῦν* (pro *νυνὶ*) S. Y. r. Ed. Turic. Dind. Voem. Bekk. st. Mox *οὐκέτι ὑπόλοιπος* S. Ed. Turic. ["*ἦν* non omisit hic Codex trium testium fide," ait Voem.]——Infr. *οἷσπερ......τοῖς ῥήμασιν αὐτοῖς* Lamb. in var. lect. p. 794. "Malim, *ὥσπερ νῦν λέγω αὐτοῖς ῥήμασιν, ἀν. οὐ.*" Dobr. Nollem edita: nam *αὐτοῖς ῥήμασιν* nihil aliud significat quam *una cum verbis*, quod et ipse Vir Doctissimus pulchre noverat [Vid. Aristophanic. p. (60) et (123)] et h. l. satis inepte dicitur.

§ 171. *ἀκούοντος* pauci libri, sollenni confusione. Vid. e.g. Soph. Oed. Col. 172. Mox *ἐπειδὴ γὰρ* Schaef. Sed quid habebit

§ 169. *προσποιοῦμαι*] "lay claim to, arrogate to myself any credit for my foresight," see § 51.——*διὰ τὸ προκατακεχρῆσθαι*] "because you had previously *used them all up*," a translation more literal than elegant. It is immaterial whether *προκατακεχρῆσθαι* is *passive* (as *κατακεχρῆσθαι* Isocr. Panegyr. p. 55 d) or *middle*.

§ 170. *γράψας ...... ἄντικρυς*] "Having written it down, as I now state it, expressly in the words." For *οὕτως ἄντικρυς* see § 40.

§ 171. *οὕτως ἄκοντας*] "Full sore against their will" Taylor. See § 170, and on § 40. What advantage we gain in the punctuation of Bekk. st. and Voem. (*οὕτως, ἄκοντας*) I do not see. —— *καθαρῶς*] "clearly." § 298, Zenoth. p. 888 § 21, Eubul. p. 1320 § 67, [Philip.] Epistol. § 1 *δηλῶσαι καθαρῶς*. (So Reisk. edited in de Coron. p. 271 § 131, but the preponder-

δὲ ἀφικόμεθ' εἰς Ὠρεὸν καὶ συνεμίξαμεν τῷ Προξένῳ, ἀμελήσαντες οὗτοι τοῦ πλεῖν καὶ τὰ προστεταγμένα πράττειν ἐπορεύοντο κύκλῳ, καὶ πρὶν εἰς Μακεδονίαν ἐλθεῖν τρεῖς καὶ εἴκοσιν ἡμέρας ἀνηλώσαμεν, τὰς δὲ ἄλλας πάσας καθήμεθ' ἐν | Πέλλῃ, πρὶν Φίλιππον 390
ἐλθεῖν, σὺν αἷς ἐπορεύθημεν ὁμοῦ πεντήκονθ' ὅλας.
172 ἐν δὲ τούτῳ Δορίσκον, Θρᾴκην, τὰ ἐπὶ Τειχῶν, Ἱερὸν 156
ὄρος, πάντα τὰ πράγματα ἐν εἰρήνῃ καὶ σπονδαῖς ᾕρει καὶ διῳκεῖθ' ὁ Φίλιππος, πολλὰ λέγοντος ἐμοῦ καὶ

μὲν quod sibi respondeat? Infr. συνεμείξαμεν pr. S.——ἀνηλώσαμεν (α supra) F. t. u. ἀναλώσαμεν (η supra) O. πάσας S. k. s. A[1]. ἁπάσας vulgo.

ance of MSS. is in favour of φανερῶς.) Arist. I. Rhet. 2, 11 νῦν δὲ περὶ αὐτῶν τούτων μᾶλλον διορίσωμεν καθαρῶς. If the statement of Aeschines is to be depended upon, the Sacred Mountain was taken on Elapheb. 25th, and the embassy did not leave Athens till Munychion 3rd, several days after the fall of Cersobleptes, p. 40 St. = 267—269 R. He "admits the waste of time, but pleads that the order of the council did not direct them to go to Thrace [p. 41 St. = 272 R.]. This certainly looks like a paltry evasion: for they were ordered to seek Philip wherever he might be found [below, § 170 ἐπὶ τοὺς τόπους ἐν οἷς ἂν ὄντα Φίλιππον πυνθάνηται. De Coron. p. 233 § 25, p. 234 § 27] and the length of the interval seems to confirm the statement of Demosthenes as to the consequences of their neglect, or at least to render it probable that everything was not lost in Thrace before they set out from Athens." Thirlw. v. 358. See however Boehnecke Forschung. p. 401, n. 2.——τοῦ πλεῖν .... ἐπορεύοντο κύκλῳ] "They neglected to go by sea, but took a *circuitous* route by land," "took a tour *round-about*." The ordinary correlative to πλεῖν is βαδίζειν, e.g. p. 392 § 181. Thucyd. I. 107 similarly opposes περαιοῦσθαι to πορεύεσθαι. With πορεύεσθαι in this opposition, πεζῇ is usually inserted, as Thuc. I. 26.——καθήμεθ'] "We were loitering, dawdling, sitting down idly, doing nothing." καθήμενοι)(ἐπειγόμενοι p. 393 § 182.

390. § 171. σὺν αἷς...ὁμοῦ...] ὁμοῦ (which in Attic writers is found as a synonym of ἐγγύς. Soph. Antigon. 1180, Aristoph. Equit. 245, Pax 513, below, § 278) when joined with numerals has the sense of *circiter, about:* and is frequently so used in the Orators. Sophocl. Trachin. 761 τὰ πάνθ' ὁμοῦ | ἑκατὸν προσῆγε συμμιγῆ βοσκήματα· where this sense of ὁμοῦ, determined by ἑκατὸν and τὰ πάντα, has not been noticed.

§ 172. τὰ ἐπὶ Τειχῶν] A particular district in Thrace called below τὰ Τείχη p. 397 § 200.

θρυλοῦντος ἀεί, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπρακότας αὐτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλο-
157 *μένου. ὁ δὲ τούτοις ἀντιλέγων φανερῶς καὶ ἅπασιν* 173
ἐναντιούμενος οἷς ἔλεγον μὲν ἐγὼ ἐψήφιστο δὲ ὑφ' ὑμῶν, οὗτος ἦν. εἰ δὲ καὶ πᾶσιν ἤρεσκε ταῦτα τοῖς ἄλλοις πρέσβεσιν, αὐτίκα εἴσεσθε· ἐγὼ μὲν γὰρ οὐδέν πω λέγω περὶ οὐδενὸς οὐδ' αἰτιῶμαι, οὐδ' ἀναγκασθέντ

§ 172. *θρυλοῦντος* S. Y. Q. k. v. A[1]. *θρυλλοῦντος* vulgo. *ἂν* (ante *τοὺς πεπρακότας*) om. k. r. s. A[1]. A[2]. Omissum mavult SCHAEFER. Equidem malim cum MARKLANDO *ἂν* ante *ἀγνοοῦντας* (quod facile potuit excidere) additum. Vid. not.

§ 173. *τὰ* (ante *πεπραγμένα*) om. O. probante SCHAEFERO. Frustra.——Infr. *ἀυτὸ* nonnisi S. Vulg. ante BEKKER. *αὐτά*.

—— *διῳκεῖθ'*] "Settling and arranging matters for his own interests and according to his own will and pleasure." The word may possibly imply *a secret underhand mode of proceeding* and *collusion* with the Athenian envoys, as Leoch. p. 1092 § 38 *οὕτως ἀδίκους πλεονεξίας διοικούμενον*, and *ὁ δὲ μετὰ ταῦτα διοικεῖται*, § 40 and Auct. Theocrin. p. 1327 § 19 *διοικησαμένου πρὸς Κτησικλέα*.——*θρυλοῦντος*] "Constantly talking about it." SCHAEF.: "Indicat hoc vocabulum Demosthenes de re identidem fabulatum esse." —— *τὸ μὲν πρῶτον κ.τ.λ.*] "in the first instance *as one would do* (*ὡς ἂν*) when delivering one's opinion as a mere ordinary topic of conversation, then *as one would do* when instructing persons that were ignorant, lastly, *as one would do* to men that had sold themselves, &c." Schaefer thinks *ἂν* should not be added to the second clause, and should be omitted in the third. His note is: "Primum enim Demosthenes simulabat se *εἰς κοινὸν γνώμην ἀποφαίνεσθαι*, quamvis probe nosset collegarum fraudem: quapropter recte ponitur *ὡς ἂν......ἀποφαινομένου*. Postea, cum nihil proficeret, serio (?) *ὡς ἀγνοοῦντας ἐδίδασκεν*: ut inepte addatur *ἄν*. Postremo increpabat ut proditores: ut in hoc membro, libris non nolentibus, deleri oporteat *ἄν*." But one can hardly conceive that Demosthenes really thought his colleagues were acting from ignorance: and however that may be, that *ἂν* is not added *inepte* in any one of these clauses is clearly shewn from Mid. p. 519 § 14 *καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποιήσατε*. See Buttm. Ind. in *ὡς*.——For *ὑποστελλομένου* see note p. 450 § 390.

§ 173. *οὐδ' ἀναγκασθέντ'......*] "Nor need any one appear to be an honest man to-day under compulsion, but of his own free will and owing to his having had

αὐτῶν οὐδένα δεῖ δοκεῖν χρηστὸν εἶναι τήμερον, ἀλλὰ δι' αὐτὸν καὶ τὸ μὴ κεκοινωνηκέναι τῶν ἀδικημάτων. ὅτι μὲν γὰρ αἰσχρὰ καὶ δεινὰ καὶ οὐ προῖκα τὰ πεπραγμένα, πάντες ὑμεῖς ἑωράκατε· οἵτινες δ' οἱ τούτων μετεσχηκότες, αὐτὰ δηλώσει.

174 'Αλλὰ νὴ Δί' ἐν τούτῳ τῷ χρόνῳ τοὺς ὅρκους 158
ἔλαβον παρὰ τῶν συμμάχων, ἢ τἄλλ' ἃ προσῆκεν ἐποίησαν. πολλοῦ γε καὶ δεῖ, ἀλλὰ τρεῖς μῆνας ὅλους ἀποδημήσαντες καὶ χιλίας λαβόντες δραχμὰς ἐφόδιον

Sic § 67 αὐτὸ συμβαίνει. "Nusquam, quod meminerim, nisi in locis corruptis dicitur αὐτὰ δηλώσει: ubique αὐτὸ δηλώσει. Quod sicubi pluralem repereris, additum leges τὰ πράγματα aut simile quid. Sic τὰ ἔργα καὶ τὰ πεπραγμένα αὐτὰ δηλώσει p. 393, 21." Schaefer. Plat. Prot. 329 B ὡς αὐτὰ δηλοῖ ("αὐτὸ E, recte, opinor" Bekk.) In Arist. Vesp. 463 αὐτὰ δῆλα in αὐτόδηλα mutat Dindorf. speciose sane. Crates Θηρίοις ap. Athen. vi. 268 A αὐτὰ πάμπαλιν corrupte libri. τἄμπαλιν Casaub. "quod verum videtur. Usitatius tamen fuerit αὐτὸ τοὔμπαλιν" Meinek. T. ii. p. 239 laudato Bekk. Anecd. p. 4, 16 αὐτὸ τοὔμπαλιν λέγεις. Cf. δηλαδή, δῆλα γὰρ δή (Herod. i. 4) ἢ δῆλα δὴ ὅτι (Plat. passim). [Eur. Helen. 421 αὐτὰ δ' εἰκάσαι πάρεστι. Sed alii πάρεστι ναὸς ἐκβολ' οἷς ἀμπίσχομαι]. Equidem hodie dubito an Cod. S. librarius ex conjectura singularem intulerit. Itaque pluralem revocavi.

§ 174. καὶ τἄλλ' Dobr. Nullam rationem video mutandi. λαβόντες δραχμὰς S. Y. k. s. A[1]. δραχμὰς λαβόντες vulgo. Mox vulg. ante Bekk. ὅσα παρ' οὐδεμιᾶς ἄλλης πόλεως. ὅσα habent F. Q. O. r. t. u. v. δ[m]. η[m]. Alii opinor (nam tacet Lambinus) ὅσον A[1]. A[2]. k. s. (οὐδὲ παρὰ μιᾶς δ[m]. η[m].). ἄλλης habent k. r. s. δ[m]. η[m]. A[1]. A[2]. Sed sine dubio interpolantibus debetur varietas. Boeh-

no participation in these misdeeds." I accuse nobody but Aeschines: any of the ambassadors who is innocent will not defend his guilty colleague, but will prove that he has had no concern in these crimes by *voluntarily* standing forward and disavowing them.——ὅτι μὲν γάρ......] "For that the deeds done are disgraceful and monstrous and for money." I cannot but think that the omission of the article weakens the passage.

§ 174. ἀλλὰ νὴ Δί'] "But it will be said." The constant use of νὴ Δία in anticipating an adversary's objection (*at, at enim* in Latin).——τρεῖς μῆνας ὅλους] See § 64.——παρ' οὐδεμιᾶς πόλεως......] "From no city (i.e. of Philip's allies), neither on their journey thither, nor on their return thence home, did they take the oaths (for the ratification of the peace): but in a common inn, situate opposite to the temple of Castor and Pollux...in this place the

παρ' ὑμῶν, παρ' οὐδεμιᾶς πόλεως, οὔθ' ὅτε ἐκεῖσε ἐπο- 175
ρεύοντο οὔθ' ὅτ' ἐκεῖθεν δεῦρο, τοὺς ὅρκους ἔλαβον,
ἀλλ' ἐν τῷ πανδοκείῳ τῷ πρὸ τοῦ Διοσκουρείου (εἴ τις
ὑμῶν εἰς Φερὰς ἀφῖκται, οἶδεν ὃ λέγω), ἐνταῦθ' ἐγίγνοντο
οἱ ὅρκοι, ὅτε δεῦρ' ἤδη τὸ στράτευμ' ἄγων ἐβάδιζε Φί-
391 λιππος, αἰσχρῶς ὦ ἄνδρες | Ἀθηναῖοι καὶ ἀναξίως
159 ὑμῶν. καίτοι τοῦτο Φίλιππος ἁπάντων ἂν ἐτιμήσατο
πλείστου τοῦτον τὸν τρόπον πραχθῆναι. · τήν τε γὰρ 176
εἰρήνην οὐχὶ δυνηθέντων ὡς ἐπεχείρησαν οὗτοι τὸ
πρῶτον πλὴν Ἁλέων καὶ Φωκέων γράψαι, ἀλλ'
ἀναγκασθέντος ὑφ' ὑμῶν τοῦ Φιλοκράτους ταῦτα μὲν
ἀπαλεῖψαι γράψαι δ' ἄντικρυς Ἀθηναίους καὶ τοὺς

neck. Forsch. p. 397 n. 3 "Plane adsentior Bekkero et Schaefero, qui vocabula ὅσα et ἄλλης delent, ut jungantur παρ' οὐδεμιᾶς πόλεως τοὺς ὅρκους ἔλαβον, sc. legati ad Philippum missi. nam in psephismate jussum erat τοὺς ἄρχοντας ὁρκοῦν τοὺς ἐν ταῖς πόλεσιν· legati autem οὓς Φίλιππος αὐτοῖς προσέπεμψε, τούτους ὥρκισαν. Dem. p. 430. [§ 317]." Ceterum si plures libri haberent, οὐδὲ παρὰ μιᾶς haud displicet.

§ 175. τῷ (ante πανδοκείῳ) om. k. s. A¹. "Omissum non requiram" Schaef. Mox Διοσκορείου k. r. t. pr. B. διοσκορίου s. A¹. A². Διοσκουρίου rec. B. "Διοσκορείου praeferam. V. Lobeck. ad Phrynich. p. 235." Schaef. Receperunt Dind. Voem. Infr. τοῦτο S. Y. k. r. s. A¹. τοῦθ' ὁ vulgo.

§ 176. τήν τε γὰρ εἰρήνην. τε nihil habet ad quod referas. Nam quod ait Taylor. "additur in MStorum nonnullis καὶ τὴν συμμαχίαν," videtur erravisse, quoniam nihil adnotaverunt alii. Itaque quoniam nihil *anacoluthi* hic perspicio, assentior Schaefero "τε γὰρ absolute intelligi oportet, ut valeat i. q. καὶ γάρ, *etenim*." [Citat Aristotel. vii. Polit. 13, 4 (=iv. 14, 6) τόν τε γὰρ μέλλοντα καλῶς ἄρχειν ἀρχθῆναί φασι δεῖν πρῶτον. Add. Herod. iv. 167 πολλά τε γὰρ καὶ κακὰ πάσχειν ὑπ' αὐτοῦ, Soph. Trach. 1019 (1015 *Herm.* qui "nempe ut Latini *namque* dicunt. τε illud non copulat, sed lenius affirmat quam τοί, unde natum [?] est."), Arist. iii. Rhet. 7. 11, Arist. Pac. 402 (Cod. Ven. nam versum om. Cod. Rav.), Plat. Prot. 314 E (sed ibi γάρ τοι pauciorum librorum lectio praestat). Negat Saupp. ad Lycurg. p. 96.] Sic, ut τε γὰρ valet i.q. *namque*, οὔτε γὰρ i. q. *neque enim* paullo lenius quam οὐδὲ γάρ. Herod. i. 3 οὔτε γὰρ ἐκείνους διδόναι. Xen. Memor. i. 2, 31, Apolog. 24, ad utrumque locum vid. Bornem. Sed quod

oaths were administered." παρ' ἐμοῦ λαμβάνειν ὅρκους Isae. Menecl. § 48 (39).

391. § 176. γράψαι δ' ἄντικρυς] "To write down in express terms Athenians and Athenian

'Αθηναίων συμμάχους, οὐκ ἐβούλετο τοῦτον ὀμωμοκέ-
ναι τὸν ὅρκον οὐδένα τῶν αὐτοῦ συμμάχων (οὐ γὰρ
αὐτῷ συστρατεύσειν ἐφ' ἃ νῦν ἔχει τῶν ὑμετέρων
177 ἔμελλον ἀλλ' ἕξειν πρόφασιν τοῖς ὅρκους), οὐδὲ μάρ- 160
τυρας γενέσθαι τῶν ὑποσχέσεων ἐφ' αἷς εὑρίσκετο τὴν
εἰρήνην, οὐδὲ τοῦτο δειχθῆναι πᾶσιν, ὅτι οὐκ ἄρ' ἡ

idem Schaeferus protulit ex Herodot. v. 121 Καλλίης τε γὰρ μοῦνος 'Αθηναίων ἁπάντων ἐτόλμα κ.τ.λ. nollem factum: diserte καὶ οἱ 'Αλκμαιωνίδαι c. 123 respondet. Neque vero in Xenoph. Memorab. II. 6, 19 (quod citat Vir Doctissimus ad Dion. H. de Comp. Verb. p 409) dubito quin post οὔτε γὰρ τοὺς πονηροὺς ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι, primitus *apodosin* scriptor voluerit sic effingere: οὔτε τοῖς χρηστοῖς τοὺς πονηροὺς συναρμόττοντας εἰς φιλίαν. Sed propter inserta πῶς γὰρ ἂν......γενέσθαι, primum verba iteravit: οἱ μὲν οὖν πονηροὶ......πεφυκέναι· deinde necessario secutum est ἀλλὰ μὴν......οὐδ' ἂν......συναρμόσειαν· plane ut in gemello loco Thucyd. VI. 44 καὶ πρός τε τοὺς 'Ρηγίνους λόγους ἐποιήσαντο......οἱ δὲ οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις 'Ιταλιώταις ξυνδοκῇ τοῦτο ποιήσειν· οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν κ.τ.λ. ubi πρός τε τοὺς 'P., πρός τε (s. καὶ πρὸς) τὰ ἐν τῇ Σ. scripturus fuit Thucydides, nisi *parenthesis* intercessisset. In Plat. Protag. 317 D, Phaedon. 63 C, Gorg. 524 B eadem causa prohibuit quominus τε......καὶ inter se examussim responderent.——τὸ πρῶτον om. S. Ed. Turic. Dind.——μὲν (ante ἀπαλεῖψαι) om. S. Ed. Turic.——'Αθηναίοις s. A[1]. Harl. 'Αθηναίοις (ους) k. Mox τοῖς...συμμάχοις Q. r. s. A[1]. Harl. τοῖς (οὺς)... συμμάχοις (ους) k. Praefert Schaefer. "Sunt enim haec verba sumta e formula pacis pariter ut illa, πλὴν 'Αλέων καὶ Φωκέων. Jam vero illa in formula fuisse dativum, non accusativum, non dubitabis, si contuleris p. 358, 26. 368, 22. 440, 25." *In formula fuisse dativum* constat. Sed omnino vid. Dobr. qui de hoc loco optime meritus est ita ut nihil fere alii reliquerit.——ἔμελλον S.

§ 177. οὔτε (ante μάρτυρας) omnes libri, quod non video quomodo constare possit, nisi supra οὐκ ἐβούλετο οὔτε rescribas. Servant Ed. Turic. Voem. [qui mira quadam ratione vult οὔτε

allies," not "to write down in express terms *the words* 'for Athenians and their allies'." Among other instances quoted by Dobree, is the very striking passage from Timocrat. p. 726 § 82 γράψας ἀντὶ μὲν τοῦ τιμήματος τὸ ἀργύριον, ἀντὶ δὲ τοῦ "τὸ γιγνόμενον" ὃ ὦφλεν· where, had the Orator not been led by the love of change of construction so sought after by Greek authors, he would have written ἀντὶ μὲν τοῦ "τὸ τίμημα."

§ 177. ὅτι οὐκ ἄρ'...ἥττητο] "That *it seems it was not the case* (*though we had expected*

πόλις ἡ τῶν Ἀθηναίων ἥττητο τῷ πολέμῳ, ἀλλὰ Φίλιππός ἐστιν ὁ τῆς εἰρήνης ἐπιθυμῶν καὶ ὁ πολλὰ ὑπισχνούμενος τοῖς Ἀθηναίοις, ἂν τύχῃ τῆς εἰρήνης. ἵνα δὴ μὴ γένοιτο ταῦθ' ἃ λέγω φανερά, διὰ ταῦτα
οὐδαμόσε ᾤετο δεῖν τούτους βαδίζειν. οὗτοι δ' ἐχαρί- 178
ζοντο πάντ' ἐνδεικνύμενοι καὶ ὑπερκολακεύοντες ἐκεῖ-
161 νον. καίτοι ταῦθ' ὅταν ἐξελέγχωνται πάντα, τοὺς
χρόνους ἀνηλωκότες, τὰ ἐν Θρᾴκῃ προειμένοι, μηδὲν

"respondere superiori (§ 176) τε ante γὰρ liberius collocato, quod pertineret arctius ad τοῦτον." Itane? τε (tanta intercapedine diremptum, et οὐχὶ interjecto) οὐκ ἐβούλετο τοῦτον idemne valet quod ἐβούλετο οὔτε τοῦτον?] Mox γενέσθαι a m. antiqua et fortasse prima additum habet S. Infr. mirare Schaeferum: "Vellem libri darent ἥττηται." Vid not. ἂν τύχῃ S. Y. k. s. A[1]. et γρ. F. ὥστε τυχεῖν vulgo.——δὲ (post ἵνα) F. Q. r. A[2]. B. et pr. S. γένοιτο S. k. s. A[1]. γένηται vulgo.——ὃ λέγω S. quominus Ed. Turic. reciperent, credo obstitisse ταῦθ' praeced. Infr. ᾤετο δεῖν αὐτοὺς μηδαμόσε F. Q. O. t. u. v. Ita οὐδαμόσε nullo pacto scribere potuit, nedum scripserit Demosthenes. At posito ante ᾤετο δεῖν, quidnam causae erat quod Schaeferus haesitaret? Et hic et supr. (vid. ad ἥττητο) dormitavit Vir Doctissimus. Nam virum κριτικώτατον et eximia doctrina abundantem inscitiae arguere omnino nefas.

§ 178. προέμενοι vulg. ante Bekk. προϊέμενοι k. r. s. A[1]. A[2].

it) that Athens had had the worst in the war." It surprises me that this idiom, so frequent in Greek, should have been forgotten here by Schaefer, and by Elmsley on Eur. Heraclid. 283, who alters Iph. Aul. 404 αἰαῖ, φίλους ἄρ' οὐχὶ κεκτήμην τάλας (*after all then it seems I had no friends*) into ἂν......κεκτήμην. [Cobet Nov. Lect. p. 234 remarks "rarius ἄρα praecedit verbum." But see on Thuc. I. 69, 8.] I will cite one more instance, for it is not perhaps obvious to every one: Eur. Troad. 1161—5 οὐδὲν ἦτ' ἄρα, | ὅθ' Ἕκτορος μὲν εὐτυχοῦντος εἰς δόρυ | διωλλύμεσθα, μυρίας τ' ἄλλης χερός· | πόλεως δ' ἁλούσης καὶ Φρυγῶν ἐφθαρμένων, | βρέφος τοσόνδ' ἐδείσατ'; the sense whereof is: "If *whereas* (μὲν) in Hector's palmy days of success Troy was falling, *yet* (δὲ) after its capture you were afraid of so small a babe (Astyanax), you were (*however incredible it may seem*) a poor and sorry race." (Comp. 1158 ὦ μείζον' ὄγκον δορὸς ἔχοντες ἢ φρενῶν).—— οὐδαμόσε ᾤετο δεῖν...] "He did not think proper that they should go anywhere," which here is quite as natural in our own idiom as "He thought proper that they should go nowhere" (ᾤετο δεῖν μηδ. β.). How was it that Schaefer forgot οὔ φημι, οὐ βούλομαι, and the like, where modern languages *require* the negative to *follow* the verb? See *Annot. Crit.*

§ 178. ἐνδεικνύμενοι] "Shew-

ὧν ἐψηφίσασθε πεποιηκότες μηδ᾽ ὧν συμφέρον ἦν, τὰ ψευδῆ δεῦρ᾽ ἀπηγγελκότες, πῶς ἔνεστι παρ᾽ εὖ φρονοῦσι δικασταῖς καὶ βουλομένοις εὐορκεῖν τούτοις σώζεσθαι; Ἀλλὰ μὴν ὅτι ταῦτ᾽ ἀληθῆ λέγω, λέγε πρῶτον μὲν τὸ ψήφισμα, ὡς ὁρκοῦν προσῆκεν ἡμῖν, εἶτα τὴν ἐπιστολὴν τὴν τοῦ Φιλίππου, εἶτα τὸ Φιλοκράτους ψήφισμα καὶ τὸ τοῦ δήμου.

| ΨΗΦΙΣΜΑ. ΕΠΙΣΤΟΛΗ. ΨΗΦΙΣΜΑΤΑ. 392

179 Καὶ μὴν ὅτι τὸν Φίλιππον ἐν Ἑλλησπόντῳ κατελάβομεν ἄν, εἴ τις ἐπείθετό μοι καὶ τὰ προστεταγμένα ὑφ᾽ ὑμῶν ἐποίει κατὰ τὰ ψηφίσματα, κάλει τοὺς ἐκεῖ παρόντας μάρτυρας. 162

ΜΑΡΤΥΡΕΣ.

Λέγε δὴ καὶ τὴν ἑτέραν μαρτυρίαν, ἃ πρὸς Εὐκλείδην ὕστερον ἐλθόντα τουτονὶ ἀπεκρίνατο Φίλιππος.

(i. e. προειμένοι. De qua confusione vid. ad § 80). προειρημένοι (sic) S. (sc. ρη deleta voluit). Eadem mutatio librorum in Apatur. p. 894 § 7. προειμένοι inter tot *perfecta* unice verum.—τούτωι S. Y. τούτοις (ωι superscr.) v. τοῦτον k. r. s. A[1]. Itaque τούτῳ Ed. Turic. Dind. Voem. Bekk. st. Ψ. Ε. Ψ. Lemmata hic et paullo post om. S. spatio vacuo.

§ 179. τὴν ὑμετέραν ηm. sc. post την ημ irrepsit.

ing themselves off to Philip:" "making a display of their studious desire to please Philip." Dobree compares Aesch. Ctesiph. p. 84, 42 [§ 216, p. 610 R.], 85, 15 [§ 219, 613 R.] (προενεδεικνύμην) and ἔνδειξις 85, 12 [219, 612 R.] ——μηδ᾽ ὧν συμφέρον ἦν] i. e. "τούτων ἃ ποιεῖν [πεποιηκέναι] συμφέρον ἦν" Schaef. See *Annot. Crit.* on § 113.——τὸ Φ. ψήφισμα] The original psephism in which had been inserted πλὴν Ἀλέων καὶ Φωκέων.——τὸ τοῦ δήμου] The amended psephism containing the clause Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμάχοις.

392. § 179. Demosthenes tells us elsewhere that the voyage across from Oreus would have occupied only three or four days, de Coron. p. 235 § 30.——τοὺς ἐκεῖ παρόντας] "Homines de comitatu nostro, qui nobiscum illuc ierunt atque redierunt, vel etiam mercatores qui tum temporis in Macedonia agebant." Reiske. The latter is more probable. See § 185.——Εὐ-

ΜΑΡΤΥΡΙΑ.

163 Ὅτι τοίνυν οὐδ' ἄρνησίς ἐστιν αὐτοῖς τὸ μὴ ταῦθ' 180 ὑπὲρ Φιλίππου πράττειν, ἀκούσατέ μου. ὅτε γὰρ τὴν προτέραν ἀπῄρομεν πρεσβείαν τὴν περὶ τῆς εἰρήνης, κήρυκα ὑμεῖς προαπεστείλατε ὅστις ἡμῖν σπείσεται. τότε μὲν τοίνυν, ὡς τάχιστα εἰς Ὠρεὸν ἦλθον, οὐκ ἀνέμειναν τὸν κήρυκα οὐδ' ἐποίησαν χρόνον οὐδένα, Ἅλου δὲ πολιορκουμένου διέπλευσαν εἰς τοῦτον καὶ πάλιν ἐντεῦθεν πρὸς Παρμενίωνα τὸν πολιορκοῦντα ἐξελθόντες ἀπῆραν διὰ τοῦ πολεμίου στρατεύματος εἰς

§ 180. ἀπήραμεν Bekk. (*Oxon.* non *Berolin.*) Dind. (Sic § 164 ἀπήρκεσαν.) ἀπηρόμην (sic) pr. S. Y. ἀπή[a]ιρομεν F. B. ἀπήρομεν O. t. u. ἀπήρομεν post Ed. Turic. [Voem. Bekk. st.] recepi. Mox ὑμῖν F. S. Y. Q. O. k. r. s. u. A[1]. ὑ[η]μῖν t. σπείσηται O. (vid. ad § 235.) οὐδένα post χρόνον om. pr. S. ["in fine lineae, add. antiq." Voem.] Ed. Turic.——ἀλλ' οὐδὲ (pro Ἅλου δέ) F. Y. O. k. r. t. u. v. A[2]. B. et rec. S. οὐδὲ Q. Cf. § 385. Sic μάλα et μάλλὰ confusa. Pors. Aristoph. Ind. p. (164). Ἅλου δὲ Bekk. (*Oxon.* non *Berolin.*) Dind. Ἅλου Bekk. st.——ἐνεποίησαν vult Dobr. Vid. not.——λαρισης

κλείδην] Ulpian: ἀκούσασα ἡ πόλις ἀπολωλέναι τὸν Κερσοβλέπτην, ἀπέστειλαν ὕστερον Εὐκλείδην αἰτιασόμενον Φίλιππον διὰ τὰ ἐν Θρᾴκῃ γενόμενα. ὁ δὲ ἀπεκρίνατο μηδὲν ἡμαρτηκέναι. ὄψε γάρ ποτε συντυχεῖν τοῖς πρέσβεσι, καὶ πρὸ τῶν ὅρκων λαβεῖν αὐτά. This Euclides is, I think, not mentioned elsewhere.

§ 180. τὸ μὴ πράττειν] "Est accusativus pendens a nomine ἄρνησις." Schaef. Cons. not. on § 92. Yet ἄρνησις may here govern τὸ πράττειν as a *verbal*.——ὅτε...ἀπήρομεν] "When we *were setting out*." See *Annot. Crit.*——Dobree's conjecture ἐνεποίησαν I am now almost inclined to adopt with Dind. Vol. v. p. 538. ποιεῖν χρόνον (or ποιεῖν simply) appears to belong to later Greek, e.g. Act. Apost. [See Schleusneri Lexicon, by whom I was formerly inadvertently led to quote a similar use of *facere* from Cicer. Attic. v. 20. But there join *quod idem fecimus*, if indeed the passage is not corrupt.] I do not think Plat. Phileb. p. 50 D μέσας ποιήσεις νύκτας (comp. ἐπειδὴ μέσας νύκτας γενέσθαι Rep. x. p. 621 B and by way of illustration Dem. Conon p. 1265 § 26 ἐποίησαν ἔξω μέσων νυκτῶν τὴν ὥραν) helps ποιεῖν χρόνον. If the text is to stand, we may perhaps translate: "caused no *delay*" and comp. χρόνου γιγνομένου I. Steph. p. 1102 § 4, where ἐγγιγνομένου (Thucyd. IV. 111) would seem more appropriate.——εἰς τοῦτον] "Scilicet τὸν Ἅλον. Ergo pa-

Παγασάς, καὶ προϊόντες ἀπήντων ἐν Λαρίσῃ τῷ κήρυκι·
181 τοσαύτῃ σπουδῇ καὶ προθυμίᾳ τότ' ἐχώρουν. ἐπειδὴ 164
δὲ εἰρήνη μὲν ἦν, ἅπασα δὲ ἀσφάλεια ἰέναι καὶ πρόσταγμα παρ' ὑμῶν σπεύδειν, τηνικαῦτα οὔτ' ἐπείγεσθαι βαδίζουσιν οὔτε πλεῖν αὐτοῖς ἐπῄει. τί δή ποτε; ὅτι τότε μὲν τὸ τὴν εἰρήνην ὡς τάχιστα γενέσθαι, τοῦτ' ἦν ὑπὲρ Φιλίππου, νῦν δὲ τὸ ὡς πλεῖστον
τὸν μεταξὺ | χρόνον διατριφθῆναι τοῦ τοὺς ὅρκους ἀπο- 393

(sic) S. [λαρίσῃ test. Dind. Voem.]. Λαρίσῃ A¹. B. Ed. Turic. Dind. Voem. de qua scriptura vid. Poppo Prolegom. Thucyd. I. i. p. 210. Reponendum duxi. Λαρίσσῃ Bekk. [Λαρίσῃ st.] qui Λάρισσαν dedit in Thucyd. VIII. 101 ed. 2. Sed in II. 22, et in Nostr. de Coron. p. 241 § 48 Λαρισαῖοι.

§ 181. "διατριφθῆναι omnes" Bekk. (διατριβῆναι Ed. Lutet.). Desideret forsitan aliquis *leniorem* formam aoristi ut *in recentiore Graecitate*. *Veteribus Graecis* hanc formam abjudicavit Valckenaer. ad Phoen. 986. Sed vid. Poppo ad Thucyd. I. 141. πρὸ (ante τοῦ τοὺς ὅρκους) om. S. k. r. s. A¹. A². Ed. Turic. Dind. Voem. πρὸς (omisso τοῦ) O. πρὸ servat Bekk. [et st.]. Praepositionem credo librariis deberi quos genitivum posse cum μεταξὺ concordare fefellerit. Itaque omisi propter loc. simillimum de Coron. p. 233 § 26 ubi πρὸ nullus Cod. addidit. Vid. not.

tebat urbs a Parmenione obsessa a parte maris." Reiske.——Harpocrat. Παγασαί· Δημοσθένης ἐν Φιλιππικοῖς [i.e. *Olynthiacs*. See Reiske, Praef. ad. sua Demosthenica Tom. IV. p. 22= App. Crit. Schaef. Tom. I. p. 116] ἐπίνειόν ἐστι Φεραίων αἱ Παγασαί, ὡς Θεόπομπος ἐν τῇ πέμπτῃ τῶν Φιλιππικῶν δηλοῖ. I. Olynth. p. 11 § 9, p. 15 § 22.

§ 181. ἅπασα ... ἀσφάλεια] "Perfect, entire security." See *Annot. Crit.* on § 86.——οὔτ' ἐπείγεσθαι βαδίζουσιν οὔτε πλεῖν] "Neither *to make haste by land* nor *to go by sea*." See on § 171. ἐπειγ. βαδ. forms one notion.—τὸν μεταξὺ χρόνου...τοῦ] "That the intermediate time consumed between (*their setting out and*) their exacting the oaths might be as long as possible." Comp. de Cor. p. 233 § 26 Φιλίππῳ μὲν ἦν συμφέρον ὡς πλεῖστον τὸν μεταξὺ χρόνον γενέσθαι τῶν ὅρκων. Aesch. Choëph. 63 ἐν μεταιχμίῳ σκότου [comp. our own *twilight*, i.e. *betwixt* (*darkness and*) *light*], where Schwenck. compares Arist. Av. 187 ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς ("suppl. καὶ οὐρανοῦ"). Add Arist. Acharn. 433, 4 κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν | μεταξὺ τῶν Ἰνοῦς, where the last words are to be translated not "*amongst* those of Ino," but "*between* (*the rags of Thyestes and*) those of Ino." So Thucyd. III. 51 ἐς τὸ μεταξὺ (*Nisaea and*) τῆς νήσου. Arist. Rhet. III. 5, 2 ἂν δὲ πολὺ τὸ μεταξὺ γένηται τοῦ ἐπορευόμην (*and the word* ἐγὼ) ἀσαφές. Compare also Nic. Ethic. IV. 13=7, 1 ἡ τῆς ἀλαζονείας (*and* εἰρωνείας) μεσότης. Eurip. Hecub. 436 μέτεστι δ' οὐδὲν πλὴν ὅσον

165 λαβεῖν. Ἀλλὰ μὴν ὅτι καὶ ταῦτ' ἀληθῆ λέγω, λαβέ 182
μοι καὶ ταύτην τὴν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

Ἔστιν οὖν ὅπως ἂν μᾶλλον ἄνθρωποι πάνθ' ὑπὲρ Φιλίππου πράττοντες ἐξελεγχθεῖεν, ἢ τὴν αὐτὴν ὁδὸν ἡνίκα μὲν σπεύδειν ὑπὲρ ὑμῶν ἔδει καθήμενοι, ὅτε δ' οὐδὲ βαδίζειν προσῆκε πρὶν ἐλθεῖν τὸν κήρυκα ἐπειγόμενοι;

166 Ὃν τοίνυν χρόνον ἦμεν ἐκεῖ καὶ καθήμεθ' ἐν Πέλλῃ, 183
σκέψασθε τί πράττειν ἕκαστος ἡμῶν προείλετο. ἐγὼ μὲν τοίνυν τοὺς αἰχμαλώτους ἀνασώζειν καὶ ζητεῖν, καὶ παρ' ἐμαυτοῦ τε χρήματ' ἀναλίσκειν καὶ Φίλιππον

§ 182. ἄνθρωποι e conj. Schaeferi Voem. ὅτου (pro ὅτε) pr. S. Fort. voluit ὅπου.

§ 183. Post ἐμαυτοῦ, τε add. nonnisi S.——τὸ κοινῇ χρήμαθ' ἡμῖν τὸν Φίλιππον S. Y. Ed. Turic. Dind. Voem. Bekk. st. Nunc reposui. Vulg. τὸ κοινῇ τὸν Φ. χρήμαθ' ἡμῖν.

χρόνον ξίφους | βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως (between *the present and* my sacrifice at the pyre).

393. § 182. "Is there a way in which *men* (ἄνθρωποι, not ἀνθρωποι) can be more clearly convicted of doing every thing on Philip's behalf, than *on the same road*, when it was their duty to rapidly perform it (*by sea* § 181) for your interests, by then loitering, but when they ought not to have gone even by land (so *less rapidly*) till the herald had come, hurrying?" Schaefer joins ὁδὸν with καθήμενοι and adds: "Notabilis locutio:" but surely it is *grammatically* governed of σπεύδειν and βαδίζειν, though in sense equally appertaining to καθήμενοι and ἐπειγόμενοι.

§ 183. τί...προείλετο] "What was the policy which each of us deliberately espoused?" ἕκαστος (*each*) for ἑκάτερος (*either*) Herod. IV. 36 ἐν ὀλίγοισι γὰρ ἐγὼ δηλώσω μέγαθός τε ἑκάστης αὐτέων, καὶ οἵη τίς ἐστι ἐς γραφὴν ἑκάστη (*Asia* and *Europe*). So οὐδὲν (*none*) is used for οὐδέτερον (*neither*) Lept. p. 488 § 104 ὧν οὐδὲν ἐκείνοις προσῆκεν (where F. A. Wolf was right, and Schaefer wrong). I. Aphob. p. 832 § 61 τούτων μὲν οὐδὲν ἐποίησαν ["they *neither* left the estate as it was at the time of my father's decease (ἐῶντας ὥσπερ εἶχε κατὰ χώραν): nor did they take the other course open to them of farming it out (μισθοῦν τὸν οἶκον)." I am sorry I cannot here agree with C. Kennedy: whose translation of, and valuable notes appended to the Guardian Speeches, deserve all

ἀξιοῦν, ὧν ἡμῖν ἐδίδου ξενίων, τούτους λύσασθαι· οὗτος δὲ αὐτίκα ἀκούσεσθε τί ποιῶν διετέλεσεν. τί οὖν ἦν τοῦτο; τὸ κοινῇ χρήμαθ' ἡμῖν τὸν Φίλιππον διδόναι.
184 ἵνα [γὰρ] μηδὲ τοῦτ' ἀγνοῆτε, ἐκεῖνος ἡμᾶς διεκωδώ- 167
νιζεν ἅπαντας τίνα τρόπον; ἑκάστῳ προσπέμπων ἰδίᾳ, καὶ πολύ γε ὦ ἄνδρες Ἀθηναῖοι διδοὺς χρυσίον. ὡς δ' ἀπετύγχανεν ὁτουδήποτε (οὐ γὰρ ἐμὲ γ' εἰπεῖν ἐμαυτὸν

§ 184. γὰρ post ἵνα om. Bekkeriani omnes. A[1]. B. Ed. Turic. Voem. ἵνα δὲ A. Dind. γὰρ (aut δὲ) necessarium videtur. ἵνα [γὰρ] Bekk. ἵνα γὰρ st.——διεκωδώνισεν Bekk. διεκωδώνησεν F. pr. B. διεκωδώνιζεν S. Y. Dind. Ed. Turic. Voem. Bekk. st. *Imperfect.* praestat, quanquam διεκωδώνισεν Harpocr. Anecd. Bekk. p. 238, 4. [Grammaticus hunc loc. non citat quidem sed opinor respicit. Neque enim alibi quod sciam in vett. Script. vocabulum occurrit: quanquam διακωδωνισθέντες ex Lysia citat Et. M. p. 267, 36. Usurpat semel atque iterum S. Chrysost. Vid. Suicer. Thesaur. in voc.] Utrum Ulpian. legerit parum liquet. Describam verba uti praebet Ed. Lutet. διεκωδώνιζεν, ἅπαντας ἐδοκίμασεν, ἐπείρασεν, ἀπὸ μεταφ·ρᾶς τοῦ κώδωνος, οὗ περιάγουσι νύκτωρ οἱ φύλακες [Thucyd. IV. 135, Arist. Av. 842, 1160]. ἀποπειρώμενοι εἰ ἐγρηγόρασιν οἱ περὶ τὰς πύλας φυλάττοντες. [Citat Kuster. ad Suid. T. I. p. 576 n. 4 ἐδοκίμαζεν, ἐπείραζεν. Obiter moneo recte se habere οὗ, pro quo idem Kuster. μεθ' οὗ legit, notissima attractione.] Mox τινα τρόπον vulg. ante Bekk. quod Reisk. vertit *veluti, quodammodo, si fas est ita loqui:* contra linguam, et recte Schaef.: "Reiskii ratio loci vim prorsus frangit." Sed quod idem ait: "Post ἅπαντας plene interpungam," vereor ne id ipsum "vim loci *aliqua tenus* frangat." [Schaeferi interpunctionem sequitur Voem.] Similis

praise].——ὧν... ξενίων... λύσασθαι] i.e. τούτων, ἃ ἡμῖν ἐδίδου ξένια, τούτους λύσασθαι, "to *procure their ransom* by spending that which he was offering us as presents." For λύσασθαι see note on § 44.

§ 184. διεκωδώνιζεν] "kept exploring and sounding us." There is some doubt whether the metaphor is *from the bell which was passed on by the sentinel in taking his rounds to his comrade* (see Ulpian in *Annot. Crit.*, or Interpreters on Thucyd. IV. 135), or from *ringing money* or *pottery ware*. See Aristoph. Ran. 723 καὶ μόνοις ὀρθῶς κοπεῖσι καὶ κεκωδωνισμένοις [νομίσμασιν] (for which Plato uses διακρούειν, Theaet. 179 D where the Schol. ἐκ μεταφορᾶς τῶν διακωδωνούντων [a word not yet introduced into Lexicons] τὰ κεράμια, εἰ ἀκέραιά εἰσιν, and in Phileb. 55 C περικρούειν). It may also be derived from *proving horses by attaching bells to their trappings, whether they are startled by the sound:* so Etym. Magn. (see *Annot. Crit.*) and others. The simple verb κωδωνίζειν occurs Arist. Ran. 79, Anaxandrid. in Hercul. ap. Athen. XIV. 638 D, and ἀκωδώνιστος Ar. Lysistr. 485.——οὐ γὰρ......ἐμαυτὸν δεῖ]

δεῖ, ἀλλὰ τὰ ἔργα καὶ τὰ πεπραγμένα αὐτὰ δηλώσει), τὰ κοινῇ δοθέντα πάντας ἡγεῖτο εὐήθως λήψεσθαι· ἀσφάλειαν οὖν ἔσεσθαι τοῖς ἰδίᾳ πεπρακόσιν αὐτούς, εἰ καὶ κατὰ μικρὸν τοῦ λαβεῖν κοινῇ πάντες μετάσχοιμεν·
168 διὰ ταῦτ' ἐδίδοτο, ξένια δὴ πρόφασιν. ἐπειδὴ δ' ἐκώ- 185
λυσα ἐγώ, πάλιν προσδιενείμαντο τοῦθ' οὗτοι. τῷ Φιλίππῳ δ', ἐπειδὴ ταῦτ' εἰς τοὺς αἰχμαλώτους ἠξίουν αὐτὸν ἀναλίσκειν ἐγώ, οὔτε κατειπεῖν τούτων εἶχε
394 καλῶς οὐδ' εἰπεῖν ὅτι "ἀλλ' ἔχουσιν ὁ δεῖνα | καὶ ὁ δεῖνα," οὔτε φυγεῖν τὸ ἀνάλωμα· ὡμολόγησε μὲν δή, διεκρούσατο δὲ εἰς τὰ Παναθήναια φήσας ἀποπέμψειν.

olim error § 30.——πάντας (post δοθέντα) S. Y. k. r. s. A[1]. ἅπαντας vulgo. εὐήθως (εὐθέως) F: Q. εὐθέως O. γρ. B. εὐθέως εὐήθως Y. t. v. Mox λήψεσθε...ἔσεσθε S.——Pro ἰδίᾳ πεπρ., διαπεπρακόσιν k. r. s. δ[m]. A[1]. [Obiter moneo in Oracul. ap. Nostr. Mid. p. 531 § 52 legendum fortasse πάσαισι διας i.e. δεξιάς. Cum πάσαις ἰδίας librarii dedissent, additum est δεξιάς.]——λαβεῖν κοινῇ S. Y. k. r. s. A[1]. κοινῇ λαβεῖν vulgo.——ξένια δ' ἦν [ἡ] πρόφασις Bekk. ἡ om. k. r. s. A[1]. A[2]. ξένια δὴ πρόφασιν pr. S. Dobr. Aristophanic. p. 39 (Vid. *Advers.*). Schaefer. (ad p. 192, 5). Dind. Ed. Turic. Voem. Bekk. st.

§ 185. τοῦθ' accessit nonnisi ex S. sed videtur necessarium, et facile inter το et ουτ excidere potuit.——οὐδ' εἰπεῖν F. Q. O. t. u. v. B. "quod melius" Dobr. Nempe ut οὔτε κατειπεῖν, οὔτε φυγεῖν inter se respondeant. οὔτ' Bekk. Dind. Voem. οὐδ' Ed. Tur. Bekk. st. ——φήσας om. r. nec quisquam desideret. Infr. λέγε om. S. Dind. Voem. Bekk. st. ΜΑΡΤΥΡΙΑΙ. O. Ed. Turic. Voem. Bekk. st. Om. S. spatio vacuo. Ego hodie reposui.

Schaef. "τὸ ἑξῆς· οὐ γὰρ δεῖ ἐμαυτὸν εἰπεῖν ἐμέ." I doubt: "It is not right for me at least (another might) to say that it was myself."——εὐήθως] It is a mere matter of taste whether εὐήθως belongs to λήψεσθαι or ἡγεῖτο. Reiske joins it with the latter: *Philippus pro ea qua erat stultitia existimabat.* I am not sure whether it is not better with Ulpian to adopt the former: "He thought we should all be simple enough to take what was given to all in common." For at first sight this would not appear like a bribe but a bona fide present: so he thought we should be silly enough to fall into this trap, and then I should be precluded from telling of my colleagues, who would naturally turn round (as they actually did, see § 232) and have a handle for fastening upon me the same charge in case I should bring it against them.

§ 185. "When I prevented this (by not falling into the trap laid for me), again they shared

Λέγε τὴν μαρτυρίαν τὴν Ἀπολλοφάνους, εἶτα τὴν τῶν ἄλλων τῶν παρόντων. Λέγε.

ΜΑΡΤΥΡΙΑΙ.

186 Φέρε δὴ καὶ ὅσους αὐτὸς ἐλυσάμην τῶν αἰχμαλώ- 169
των, εἴπω πρὸς ὑμᾶς. ἐν ὅσῳ γὰρ οὐχὶ παρόντος πω Φιλίππου διετρίβομεν ἐν Πέλλῃ, ἔνιοι τῶν ἑαλωκότων, ὅσοιπερ ἦσαν ἐξηγγυημένοι, ἀπιστοῦντες, ὡς ἐμοὶ δοκεῖ, μὴ δυνήσεσθαι μετὰ ταῦτα πεῖσαι τὸν Φίλιππον, ἑαυτοὺς ἔφασαν βούλεσθαι λύσασθαι καὶ μηδεμίαν τούτου χάριν ἔχειν τῷ Φιλίππῳ, καὶ ἐδανείζοντο ὁ μὲν τρεῖς μνᾶς, ὁ δὲ πέντε, ὁ δὲ ὅπως συνέβαινεν ἑκάστῳ τὰ
187 λύτρα. ἐπειδὴ τοίνυν ὡμολόγησεν ὁ Φίλιππος τοὺς 170
λοιποὺς λύσεσθαι, συγκαλέσας ἐγὼ τούτους οἷς αὐτὸς

§ 186. Pro μετά, με γρ. F. et (teste Dind.) γρ. B. Probat SCHAEFER. Edidit VOEM. ἐμὲ DIND. Sed ἑαυτοὺς)(τῷ Φιλίππῳ. ——Pro πεῖσαι, σπεῖσαι $δ^{m}$. (Contrario errore πείσασθαι t. supr. § 68.) Mox τῷ additum ex S. Y.

§ 187. λύσεσθαι S. Y. k. λύσασθαι vulgo. ἐχρήσατο ἀργύριον h.

amongst themselves this money *also*" (πρός· *in addition to what they had before taken* ἰδίᾳ).

394. § 185. διεκρούσατο] "He *pushed* it off, *drove* it off, *put* it off." See § 37. Buttm. *Ind. Mid.* Nothing is known respecting Apollophanes. A different Apollophanes is mentioned § 214 *foll.*

§ 186. ἐν ὅσῳ γὰρ οὐχὶ παρόντος κ.τ.λ.] See note on § 189. ——ὅσοιπερ ἦσαν ἐξηγγυημένοι] "All who were out on bail." Thucyd. III. 70 ὀκτακοσίων ταλάντων τοῖς προξένοις διηγγυημένοι.——ἑαυτοὺς......λύσασθαι] "to *effect* their own *ransom*." This is not a *pleonastic* use of the *reflex. pronoun* after the *middle verb:* neither do I believe the *accusative* is ever so added. In the *solitary* instance which Poppo cites (Prolegom. I. i. 189) Thucyd. I. 33 ἢ σφᾶς αὐτοὺς βεβαιώσασθαι he is wrong: comp. VI. 34 καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα, which satisfies us that βεβαιοῦσθαι = βεβαιοῦν ἐμαυτῷ and therefore σφᾶς is necessary to make up the sense. In Xenoph. Anab. I. 9, 29 (where the common reading is ἑαυτόν), οἱ δέ (φασιν) αὐτὸν ἐπισφάξασθαι (i. e. αὐτὸν ἑαυτὸν ἐπισφάξαι, *ipsum se interfecisse*) appears to me necessary, to mark the contrast to the preceding words: καὶ οἱ μὲν βασιλέα φασὶ κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ. Translate the next words: "to be under no obligation to Philip for this." The same construction we have had § 110.

§ 187. ἔχρησα] "I advanced

ἔχρησα τἀργύριον, καὶ τὰ πεπραγμένα ὑπομνήσας, ἵνα μὴ δοκοῖεν ἔλαττον ἔχειν ἐπειχθέντες μηδ' ἐκ τῶν ἰδίων λελυτρῶσθαι πένητες ἄνθρωποι, τῶν ἄλλων ὑπὸ τοῦ Φιλίππου προσδοκωμένων ἀφεθήσεσθαι, ἔδωκα δωρεὰν τὰ λύτρα. Καὶ ὅτι ταῦτ' ἀληθῆ λέγω, λέγε καὶ ταύτας τὰς μαρτυρίας.

ΜΑΡΤΥΡΙΑΙ.

171 Ὅσα μὲν τοίνυν ἀφῆκα χρήματα καὶ δωρεὰν ἔδωκα 188
τοῖς ἀτυχήσασι τῶν πολιτῶν, ταῦτ' ἐστίν. ὅταν δ' οὗτος αὐτίκα δὴ λέγῃ πρὸς ὑμᾶς "τι δήποτε, ὡς φῄς, ὦ Δημόσθενες, ἀπὸ τοῦ συνειπεῖν ἐμὲ Φιλοκράτει

[i. e. ἔχρησα τὸ ἀ.]. ἐχρήσατ' ἀργύριον r. [i. e. ἔχρησα τἀρ.]. ἐχρήσατο ἀργύρια F. Y. O. t. u. v. B. ἔχρησε τὸ ἀρ. ζ^m. η^m. τὸ ἀργύριον S.——καὶ ταύτας F. Q. O. k. r. s. t. u. v. A¹. A². B. Delent καὶ Bekk. [et st.] Ed. Turic. Dind. Voem.

§ 188. αὐτίκα δή. Vid. ad. § 18.——συνεπρεσβεύσω Q. συνεπρέσβευσας (ω supra) F.

as a friendly loan," without expecting interest for my money, κίχρημι (or χράω, the generally received reading in Theophr. Char. x. and xxi. though Buttm. *Irr. Verbs* p. 268, *Transl.* says "a present χράω never occurs in this sense") is frequently thus found: Dem. Nicostr. p. 1250 § 12 τῶν δὲ κτημάτων σοι τῶν ἐμῶν κίχρημι ὅ τι βούλει...... ἐνιαυτὸν ἀτόκῳ χρῆσθαι τῷ ἀργυρίῳ. (It is obvious δανείζω could not have been used here.) So Auct. Timoth. p. 1191 § 23 ἐφ' ἅ τ' ἦλθον ἔχρησε (i.e. στρώματα καὶ ἱμάτια καὶ φιάλας, which the other had sent his slave αἰτήσασθαι) καὶ τὴν μνᾶν τοῦ ἀργυρίου ἣν ἐδανείζετο, ἐδάνεισεν. Yet χρήστης (*a debtor* in the Orators, *a creditor* in Arist. Nub.) is used in the same sense as δανειστής.——ἔλαττον ἔχειν ἐπειχθέντες] "to come off worse because they were hurried for time." Notice προσδοκωμένων *passive*, "when it was expected that the others would be......" Lys. xix. § 48 p. 156 St. = 651 R. προσεδοκᾶτο (Κλεοφῶν) πάνυ πολλὰ ἐκ τῆς ἀρχῆς ἔχειν. "Melancthon is also looked for to be here shortly," Thirlby in Tytler's England under the Reigns of Edward VI. and Mary, Vol. i. p. 85.——καὶ ταύτας τὰς μ.] "Read *likewise* these depositions." So many μαρτυρίαι had recently been read, that I see no reason for omitting καί.

§188. ἀφῆκα] "I parted with," explained immediately by δωρεὰν ἔδωκα. So Nicostr. p. 1249 § 8 ἀφείην, § 9 ἔδωκα δωρεὰν (*I gave it as a free gift*). Comp. p. 1250 § 13 ὅπως μὴ εἰσπράττοιμι αὐτὸν τἀργύριον, ἀλλ' ἀφείην αὐτῷ.

γνοὺς οὐδὲν ἡμᾶς ὑγιὲς πράττοντας, τὴν μετὰ ταῦτα πρεσβείαν τὴν ἐπὶ τοὺς ὅρκους συνεπρέσβευσας πάλιν
189 | *καὶ οὐκ ἐξωμόσω;" ταῦτα μέμνησθε, ὅτι τούτοις* 395
ὡμολογήκειν ἥξειν οὓς ἐλυσάμην καὶ κομιεῖν τὰ λύτρα
καὶ σώσειν εἰς δύναμιν. δεινὸν οὖν ἦν ψεύσασθαι 172
καὶ προέσθαι δυστυχοῦντας ἀνθρώπους πολίτας. ἰδίᾳ δ' ἐξομοσάμενον οὐ πάνυ καλὸν οὐδ' ἀσφαλὲς ἦν

§ 189. *ἥξειν* om. S. Ed. Turic. Dind. Voem. Bekk. st.——*τὰ* (ante *λύτρα*) om. S. Q. k. r. s. ϵ^m. A[1]. A[2]. Ed. Turic. Dind. Voem. ——*σώζειν* ζ^m. η^m. *δώσειν* s. Vid. infr. ad § 242.——*ἦν* ante *ψεύσασθαι* om. F. S. Y. Q. O. t. u. v. a^m. [Nihil ex s. annot. Bekk.] B. Ed. Turic. Voem. Bekk. st. Aegre caremus (nam quod ait Voemel. "facile quisque [*quivis* voluit] supplet *ἐστιν* imprimis in sententia communi," equidem h. l. *communem sententiam* non agnosco) et potuit post *οὖν* excidere.——*καὶ προέσθαι* om. k. r. s. A[1]. Certe glossema sapiunt.——*οὔτ' αὖ καλὸν οὔτ'* k. r. s. A[2]. *οὔτ' αὐκαλὸν* (sic) A[1]. [tacet Dind.]. Vellem plures Codd. haberent.

395. § 189. Thirlw. v. 356 n. 3: "The account he gives of this transaction [the procuring the release of the Athenian prisoners] is extremely perplexing. From F. L. § 189 it would seem that on the first embassy he had promised some of the prisoners to return with their ransom. Yet the narrative in § 186, which appears to be meant as an explanation of the engagement, must be referred to the second embassy, which was the only occasion on which he could say: *ἐν ὅσῳ οὐχὶ παρόντος πω Φιλίππου διετρίβομεν ἐν Πέλλῃ*. Voemel (Proleg. in Orat. de Pace p. 250) supposes him in these words to be speaking of the first embassy, but has not noticed the extreme difficulty of reconciling the supposition with the context, in which the orator has clearly been describing the occurrences of the second embassy. Nor is there the slightest reason to imagine that Philip was away from Pella, when the first embassy arrived there." But surely the words in § 186 do not imply that then for the first time Demosthenes spoke to the captives respecting their ransom: rather one may infer from them that Demosthenes then fulfilled his promise, and they were only afraid that Philip would not equally discharge his. Besides from § 187 it is manifest that Demosthenes had already advanced his money before Philip had entered into any promise, probably as soon as he came on the second embassy. Moreover *ὅσοιπερ ἦσαν ἐξηγγυημένοι* (§ 186) are evidently persons who on the strength of a *former* promise (or at least expectation) had procured sureties. Obviously the *second embassy* is alluded to in these sections.——*ἰδίᾳ.........πλανᾶσθαι*] "to be wandering about, *touring*, having no public duty after refusal of the post."

ἐκεῖσε πλανᾶσθαι· ἐπεὶ εἰ μὴ διὰ τὸ τούτους βούλεσθαι 190
σῶσαι, ἐξώλης ἀπολοίμην καὶ προώλης, εἰ προσλαβών γ' ἂν ἀργύριον πάνυ πολὺ μετὰ τούτων ἐπρέσβευσα· σημεῖον δέ· ἐπὶ γὰρ τὴν τρίτην πρεσβείαν δίς με χειροτονησάντων ὑμῶν δὶς ἐξωμοσάμην· καὶ παρὰ ταύτην τὴν ἀποδημίαν πάντα τἀναντία ἔπραττον τούτοις.

173 *Ὧν μὲν τοίνυν αὐτοκράτωρ ἦν ἐγὼ κατὰ τὴν πρεσ-* 191
βείαν, τοῦτον ἔσχε τὸν τρόπον ὑμῖν· ἃ δ' οὗτοι πλείους ὄντες ἐνίκων, ἅπαντ' ἀπόλωλεν. καίτοι καὶ τἄλλ' ἂν

§ 190. *προσλαβὼν ἂν* k. r. A[1]. "*γ'* si omittatur, vix requiram" Schaefer. Mihi quidem particula suo munere fungi videtur. *γ' ἂν* om. A[2]. Et sane soloeci quiddam habere videatur *εἰ ἂν ἐπρέσβευσα*. Sed vid. not.——Post *ἐξωμοσάμην* hypostigm. pon. editores.—*τούτοις* om. S. k. r. s. A[1]. A[2]. Ed. Turic. Dind. Voem. Bekk. st. Sed *τούτοις* (si quid video))(*ὑμῖν* § 191.

§ 191. Pro *δ'* (post *ἃ*) "*καὶ* pr. S." Dind. *ἀπόλωλεν* vulg. ante Bekk. quanquam *ἀπολώλεκεν* nonnisi *γρ.* F. ["*γρ.* B. F." Dind.].

§ 190. *ἐξώλης*] "*Utterly* destroyed:" *προώλης*· "destroyed *before my time.*" Ulpian: *ἐξώλης λέγεται ὁ ἀπολούμενος ἐκ τῆς πατρίδος. προώλης δὲ ὁ πρὸς* [*πρὸ* Dorvill. ad Chariton. p. 277] *εἱμαρμένης τελευτῶν.*——*εἰ...ἂν...ἐπρέσβευσα*] *ἂν* does not belong to *προσλαβών*, as some might think, misled by Matth. Gr. § 598 I. *b.* extr., but to the verb. *εἰ ἐπρέσβευσα* would have signified: "if I *went* on the embassy" (implying, *but I did not:* in other words, it would have only denied *ἐπρέσβευσα*), but *εἰ ἂν ἐπρέσβευσα* signifies: "if *I would have gone* (i.e. *on the condition* of receiving a very large sum of money, *προσλαβὼν* being resolvable into *εἰ προσέλαβον*) on the embassy" (implying *I would not else have gone*, or in other words it denies *ἐπρέσβευσα ἄν*). Comp. Polycl. p. 1227 § 67 *ἆρ' οὐκ ἂν ὠργίζεσθέ μοι* (i.e. *εἰ μὴ ἐπετριηράρχησα, if I had not continued at my post as trierarch till my successor arrived*) *καὶ ἡγεῖσθε ἂν ἀδικεῖν με; εἰ τοίνυν ἂν ἐμοὶ τότε ὠργίζεσθε κ.τ.λ.* Apatur. p. 903 § 34 *εἰ δικαιότερον ἂν φαίνοιτο.* Yet in de Coron. p. 260 § 101 where some MSS. (amongst the rest Cod. S. which perhaps the Zurich Editors did not observe) give *ἐπεχείρησ' ἂν* as it was edited by Reiske and by Dindorf, the particle is correctly omitted by Bekker [and Dindorf in his Oxf. Edition].——*ἐπὶ τὴν τρίτην.* See § 133.——*παρὰ ταύτην τὴν ἀποδημίαν*] "During *this* absence," i.e. on the *second* embassy. The preceding words from *σημεῖον δὲ* to *ἐξωμοσάμην* are in a half-parenthesis.

§ 191. *ὧν μὲν τοίνυν...ἀπόλωλεν*] "All then over which I had full power as to the em-

ἅπαντ' ἀκολούθως τούτοις ἐπέπρακτο, εἴ τις ἐπείθετό μοι. οὐ γὰρ ἔγωγ' οὕτως ἦν ἄθλιος οὐδ' ἄφρων ὥστε χρήματα μὲν διδόναι, λαμβάνοντας ὁρῶν ἑτέρους, ὑπὲρ τῆς πρὸς ὑμᾶς φιλοτιμίας· ἃ δ' ἄνευ μὲν δαπάνης οἷά τ' ἦν πραχθῆναι, πολλῷ δὲ μείζονας εἶχεν ὠφελείας πάσῃ πόλει, ταῦτ' οὐκ ἐβουλόμην γίγνεσθαι. καὶ σφόδρα γε, ὦ ἄνδρες Ἀθηναῖοι· ἀλλ', οἶμαι, περιῆσαν οὗτοί μου.

192 Φέρε δή, τί τούτῳ πέπρακται παρὰ ταῦτα καὶ τί 174

Equidem dubitavi propter tantulam auctoritatem vulg. mutare. Mox ἅπαντ' S. Y. Q. k. r. s. A[1]. πάντα vulg. Infr. ἦν (post οὕτως) om. S. Y. Ed. Turic. Vid. ad § 189.——ἐβουλόμην S. et vulg. ante Reisk. qui ἠβουλόμην ex A[1]. sequente Bekk. [ἐβουλ. st. cum ceteris Editoribus]. Ceterum quod ait Reisk. "deflexit a recta dicendi ratione quae postulabat οὐ ["immo μή" Schaef.] βούλεσθαι," recte se habere vix credo: quanquam arridet Schaefero, qui post γίγνεσθαι signum interrog. poni jubet; quod, ut praetermittam alia, μὲν (post χρήματα) non patitur. Vid. not.——περιῆσαν ἂν Markland. contra sensum.

bassy, turned out in this way for your good (i. e. *was all saved*): but wherein they being the majority outvoted me, all has been utterly ruined." There is no objection to ἀπολώλεκεν, if it stood on any authority: but in the teeth of the MSS. (see *Annot. Crit.*) I see no ground for alteration. The sense is not materially altered whichever of the two readings is adopted.——οὐ γὰρ ἔγωγ' οὕτως ...ἐβουλόμην γίγνεσθαι] "For I was not such a poor wretch, nor so foolish as on the one hand to be giving money when I was seeing others receiving it, in behalf of my public spirit (see § 44) towards you: and yet on the other, what was possible to be effected without expense, and obtained far greater benefits to the whole of our nation, that I was unwilling for this to be brought to pass." I have endeavoured to express *literally* in translation the change from ὥστε with the *infinit.* to ὥστε with the *indicat.* which, at any time natural in a Greek author, is particularly so in so strong a climax as this passage contains. (For the difference between ὥστε with *indicat.* and ὥστε with *infinit.* see Append. B.)——καὶ σφόδρα γε] "Aye, it most certainly would have resulted in accordance with my plans." Supply ἂν ἐπέπρακτο, not ἐβουλόμην with Reiske and Schaefer and C. R. Kennedy. Why should Demosthenes lay such stress upon *the certainty of his wish*, and not rather *on the certainty of the result* (if the rest of the ambassadors had co-operated with his views)? [Voemel agrees with me "Imo certissime acta essent."]

§ 192. παρὰ ταῦτα] "Cohae-

τῷ Φιλοκράτει, θεάσασθε· παρ' ἄλληλα γὰρ ἔσται
φανερώτερα. πρῶτον μὲν τοίνυν Φωκέας ἐκσπόνδους
καὶ Ἀλέας ἀπέφηναν καὶ Κερσοβλέπτην παρὰ τὸ
ψήφισμα καὶ τὰ πρὸς ὑμᾶς εἰρημένα· εἶτα τὸ ψήφισμα
ἐπεχείρησαν κινεῖν καὶ μεταίρειν, ἐφ' ᾧ πρεσβεύοντες
ἥκομεν· εἶτα Καρδιανοὺς Φιλίππῳ συμμάχους | ἐνέ- 396
γραψαν. καὶ τὴν μὲν γραφεῖσαν ἐπιστολὴν ὑπ' ἐμοῦ
πρὸς ὑμᾶς ἀπεψηφίσαντο μὴ πέμπειν, αὐτοὶ δ' οὐδ'
175 ὁτιοῦν ὑγιὲς γράψαντες ἔπεμψαν. εἶθ' ὁ γενναῖος 193
οὑτοσὶ ἐμὲ μὲν τὸν δῆμον ἔφη τὸν ὑμέτερον καταλύσειν
ἐπηγγέλθαι Φιλίππῳ, ὅτι ταῦτ' ἐπέπληττον οὐ μόνον

§ 192. Φωκεῖς, Ἀλεῖς ut videtur omnes praeter u. qui ἄλεις. Sed Harpocration qui respexit aut h. l. aut p. 352 § 40 [ubi ἄλεις Y. ἄλεις k. u. B. et pr. O.] Ἀλέας· quod rescribi jubet Valcken. ad Herod. VII. 173. SCHAEFER. "Grammaticorum canon poscit Φωκέας. V. not. ad p. 387, 6. Φωκέας legitur p. 360, 28. 397, 21. 404, 25. 409, 13. 419, 15. 443, 7. 13. 25. 444, 13. 17. 445, 6. 448, 18." Vid. Matth. Gr. § 83. Obs. 6. Φωκέας, Ἀλέας, nunc reposui. Idem fecit VOEM.

ret cum θεάσασθε· spectate atque comparate meis hisce cum moribus mores Aeschinis atque Philocratis." REISKE. So also Dobree. Comp. παρ' ἄλληλα which immediately follows. Not however that παρὰ ταῦτα belongs to θεάσασθε, which the collocation does not allow, but rather to the sentence: "Come now, what has been done by Aeschines *in comparison with this*, and what by Philocrates, consider that: for placed in comparison with one another, they will be more evident."——τοίνυν] "then." See § 10.——ἐκσπόνδους κ.τ.λ.] See on § 49. Cardia (and Sestus) had not been ceded to Athens when the rest of the Chersonese was restored to them (see on § 89), and on the ratification of the peace their independence seems to have been declared: de Pace p. 63 § 25 καὶ Καρδιανοὺς ἐῶμεν ἔξω Χεῤῥονησιτῶν τῶν ἄλλων τετάχθαι. Philip subsequently seems to have offered to refer to arbitration his disputes with the Athenians respecting this and the Thracian towns. See Auct. Or. de Halonnes. p. 86, 87 § 39 *foll.* Thirlw. VI. 21, and 24.

396. § 192. τὴν ὑπ' ἐμοῦ γρ. ἐπ.] "He (Demosthenes) explains how he was prevented sending home information, unless he had chosen to convey it in a separate despatch. Why he should not have ventured to take that step, is a different question. We have already intimated that he was probably not yet aware of the object of Philip's expedition himself." Thirlw. V. 361 n. 1.

αἰσχρὰ νομίζων, ἀλλὰ καὶ δεδιὼς μὴ συμπαραπόλωμαι διὰ τούτους, αὐτὸς δὲ ἰδίᾳ πάντα τὸν χρόνον ἐντυγχάνων οὐδ' ὁτιοῦν ἐπαύσατο Φιλίππῳ. καὶ τὰ μὲν ἄλλα σιωπῶ, Δερκύλος δ' αὐτὸν ἐν Φεραῖς τὴν νύκτ' ἐφύλαττεν, οὐκ ἐγώ, τὸν παῖδα ἔχων τὸν ἐμὸν τουτονί, καὶ λαβὼν ἐξιόντα ἐκ τῆς Φιλίππου σκηνῆς ἐμοὶ τὸν παῖδα ἐκέλευσεν ἀπαγγέλλειν καὶ αὐτὸν μεμνῆσθαι, καὶ τὸ τελευταῖον ὁ βδελυρὸς καὶ ἀναιδὴς οὑτοσὶ νύκτα καὶ ἡμέραν ἀπιόντων ἡμῶν ἀπελείφθη παρὰ Φιλίππῳ.
194 καὶ ταῦθ' ὅτι ἀληθῆ λέγω, πρῶτον μὲν αὐτὸς ἐγὼ συγ- 176
γραψάμενος καὶ καταστήσας ἐμαυτὸν ὑπεύθυνον μαρ-

§ 193. Δέρκυλλος r. s. A². Sic § 67, et § 137 k. s. Vid. ad Arg. alt. n. 7.

§ 194. δυεῖν B.——ἂν δ' ἐξομνύωσιν S. Ed. Turic. Dind. Voem. Bekk. st.

§ 193. συμπαραπόλωμαι] "Lest I should *jointly along with* them be ruined." So παραπόλωλεν Mid. p. 543 § 91 is to be translated, "has become an *accessory* victim" (to Midias, whose *main* victim was Demosthenes), "per ignaviam et socordiam judicum" Buttm. *Ind.*, "velut per jocum (?) aut oscitantiam et secordiam judicum" Reisk. *Ind.* p. 382. Neither interpretation is correct. The passage quoted by Buttm. from Lucian Hermot. I. = Tom. I. 740 ἐν τῷ πολλῷ τῶν ἰδιωτῶν συρφετῷ παραπολόμενον justifies my translation and admirably illustrates the meaning of Aristoph. Vesp. 1228 παραπολεῖ βοώμενος.——Δερκύλος κ.τ.λ.] The charge, brought by this *too quick-sighted* colleague, appears to be satisfactorily refuted by Aeschines: who offers his domestics for torture on the point, and brings forward the evidence of the envoy of the allies Aglaocreon of Tenedos, and of his co-ambassador Iatrocles [by the way another of Demosthenes' witnesses: see § 218] with whom he messed, and from whom he was never absent one night: and asks triumphantly, in a strain of indignant irony beyond his usual powers, whether Leosthenes, or the Byzantian Pytho (both at Philip's court), or Philip himself, could not have indited the letter (for which purpose Demosthenes § 40 insinuates that he staid behind) or, in fine, whether the letter needed a learned clerk to sit up all night to compose. p. 44, 45 St. = 294—299 R.

§ 194. συγγραψάμενος] "Having committed it to writing myself." In I. Aphob. p. 850 § 20 συγγράψας ταῦτ' ἐκέλευον μαρτυρεῖν. But the *middle* is here used: as Demosthenes is his own witness. By the way, he does not call Dercylus to give evidence, but merely bears wit-

τυρήσω, εἶτα τῶν ἄλλων πρέσβεων ἕκαστον καλῶ, καὶ δυοῖν θάτερον, ἢ μαρτυρεῖν ἢ ἐξόμνυσθαι ἀναγκάσω. ἐὰν δ' ἐξομνύωσιν, ἐπιορκοῦντας ἐξελέγξω παρ' ὑμῖν φανερῶς.

ΜΑΡΤΥΡΙΑ. 195

177 Οἵοις μὲν τοίνυν κακοῖς καὶ πράγμασι τὴν ἀποδημίαν πᾶσαν συνειχόμην, ἑωράκατε. τί γὰρ αὐτοὺς οἴεσθ' ἐκεῖ ποιεῖν ἐγγὺς ὄντας τοῦ διδόντος, ὅθ' ὑμῶν ὁρώντων, τῶν καὶ τιμῆσαι κυρίων ὄντων καὶ τοὐναντίον κολάσαι, τοιαῦτα ποιοῦσιν;

Συλλογίσασθαι δὴ βούλομαι τὰ κατηγορημένα ἀπ' 196 ἀρχῆς, ἵν' ὅσα ὑμῖν ὑπεσχόμην ἀρχόμενος τοῦ λόγου, δείξω πεποιηκώς. ἐπέδειξα οὐδὲν ἀληθὲς ἀπηγγελ-

§ 195. κατὰ τὴν ἀποδ. F. Y. Q. O. t. u. v. et a m. sec. margo S. Vulg. ante Bekk. "Praepositio profecta a manu interpretantis" Schaef.——συνεσχόμην S. Y. t. v. Ed. Turic. Voem. Bekk. st. Displicet; non quo ἐσχόμην passivi vicem sustinere diffitear: cf. κατασχόμενος Pind. Pyth. I. 10, Plat. Phaedr. 244 extr., συσχόμενος Theaet. 165 B [ubi Bekk. tamen cum 3 Codd. συνεχόμενος], κατέσχετο Eur. Hipp. 27 [vid. ad Thuc. I. 76, 2], sed quia *imperfectum* propter πᾶσαν τὴν ἀποδημίαν et magis convenit, et plurium fide Codd. nititur.——ἑωράκατε F. "Qui sic tantum non ubique" ait Bekk. ἑοράκατε Y. Q. Dind. Voem. Vid. § 1, § 119.——τῶν (post ὁρώντων) om. S. Y. errore facili.

§ 196. πεποιηκότα δm. πεποιηκότα ἐμαυτόν γρ. S. Q. "Sunt interpretamenta illius idiomatis." Schaef. Mox (pro οὐδὲν) μη-

ness himself to the report of Dercylus, conveyed through another party, a slave: neither does it appear that any of his colleagues are ready μαρτυρεῖν (but rather ἐξομνύναι), though he makes a flourish of that too. See § 193.——καλῶ] is *future*, not *present*: as ἀναγκάσω shews. Observe ἐξόμνυσθαι but ἐξομνύωσιν. See on § 133, and comp. I. Steph. p. 1119 § 58. [ἐξομεῖσθαι § 61 proves nothing.] Eubul. p. 1317 § 59. See Poll. VIII. 55, 56.

§ 195. τιμῆσαι] "To confer rewards,")(κολάσαι, "to inflict punishment." So § 300. Arist. III. Ethic. Nic. 7=5, 7 κολάζουσι καὶ τιμωροῦνται τοὺς δρῶντας μοχθηρά, τοὺς δὲ τὰ καλὰ πράττοντας τιμῶσιν. Cp. III. init. πρός τε τὰς τιμὰς καὶ τὰς κολάσεις.

§ 196. ἀπ' ἀρχῆς] belongs to συλλογίσασθαι, and the expression is equivalent to τὸ ἐν κεφαλαίῳ ἕκαστα ὑπομνῆσαι ἐπὶ τελευτῆς τοὺς ἀκούοντας περὶ τῶν εἰρημένων, the definition

κότα ἀλλὰ φενακίσανθ' | ὑμᾶς, μάρτυσι τοῖς γεγενη- 397
μένοις αὐτοῖς, οὐ λόγοις χρώμενος. ἐπέδειξα αἴτιον 178
γεγενημένον τοῦ μὴ 'θέλειν ὑμᾶς ἀκούειν ἐμοῦ τἀληθῆ
ταῖς ὑποσχέσεσι καὶ τοῖς ἐπαγγέλμασι τοῖς τούτου
καταληφθέντας τότε, πάντα τἀναντία συμβουλεύ-
197 σαντα ἢ ἔδει, καὶ τῇ μὲν τῶν συμμάχων ἀντειπόντα
εἰρήνῃ, τῇ δὲ Φιλοκράτους συναγορεύσαντα, τοὺς χρό-
νους κατατρίψαντα, ἵνα μηδ' εἰ βούλοισθε δύναισθε
ἐξελθεῖν εἰς Φωκέας, καὶ ἄλλα ἐπὶ τῆς ἀποδημίας
πολλὰ καὶ δεινὰ εἰργασμένον, προδεδωκότα πάντα,

δὲν Q.——*αἰτίον* om. pr. S.——*'θέλειν* cum Ed. Turic. hodie reposui.

§ 197. Crede Cobetio, mutabis *συναγορεύσαντα* (*Graeculorum*) in *συνειπόντα* (*Graecorum*). (Vid. Var. Lect. p. 35—39, Nov. Lect. p. 778, 779, alibi.) Sane in *ἀγορεύω* (et *compositis*) Graeci veteres *ἐρῶ, εἶπον, εἴρηκα, εἴρημαι, εἰρήσομαι, ἐρρήθην, ῥηθήσομαι, ῥῆσις, ῥητός, ῥητέον*, *lubentius* dixerunt quam *ἀγορεύσω, ἠγόρευσα κ.τ.λ.* Plus largior; fateor in Nostr. de Coron. *ἀναγορεῦσαι* (e.g. p. 265 § 115), *ἀναγορεύσεως* (p. 253 § 84), nonnisi in suspectis Psephismatis locum obtinere; *ἀναρρήσεως* (p. 244 § 58), *ἀναρρηθέντος* (p. 253 § 83), *ἀναρρηθῇ* (p. 267 § 120), veram Oratoris linguam praebere. Num continuo quas formas *uberrime* usurpant "Graeculi," "Graeci" *nunquam* usurpaverunt? *Scioli*, *Magistelli*, *Ludimagistri*, formas suas saltem in *Poëtas* non inculcaverunt. Quid facias Aeschyleo *προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ* (Prom. V. 834)? Exempla collegi rarioris formae ex *Atticis* amplius sedecim. Sed lectori parco. Quicquid hujusmodi in *pedestri oratione* legitur, videlicet *Sciolis* debetur. Equidem Cobetium jamdudum suspicio maximisque effero laudibus. Neminem enim sermonis Graeci proprietatis peritiorem qui hodie vivit judico. Sed ad viri doctissimi *κακόηθες* glossas emblemata odorandi, aut siquid *parcius* Graeci veteres scripserunt illud librariis *semper* imputandi, fateor me quidem non accedere.——*βούλεσθε* k. r. s. A[1]. A[2]. *ἐβούλεσθε* η^m.——*δύνησθε* k. r. s. A[1]. A[2].——Infr. "Si faverent MSS. legerem, *οὐκοῦν ἃ ὑπεσχόμην ἐν ἀρχῇ, πάντ' ἐπ*
ἀπεδ." Dobr. Sed nullus Cod. favet, et fortior lect. vulgat. "Equidem mihi ipsum Demosthenem audire videbor ubi scriptum erit *ἅτθ' ὑπεσχόμην ἐν ἀρχῇ ταῦτ' ἐπέδειξα.*" Cobet. Nov. Lect.

given by Plat. Phaedr. 267 D of *ἐπάνοδος* (or *ἀνακεφαλαίωσις*), *recapitulation*.——*ὑποσχέσεσι... ἐπαγγέλμασι*] See Saupp. on I. Philipp. p. 14.

397. § 197. *τῇ...τῶν συμμάχων...εἰρήνῃ*] "The peace which the allies wished to be made." Not, with Schaefer: "formulae pactionis quae socios nostros complecteretur." See on § 16.——*ἵνα μηδ' εἰ...*] Comp. § 371.

πεπρακότα, δῶρα ἔχοντα, οὐδὲν ἐλλελοιπότα μοχθηρίας. οὐκοῦν ταῦθ' ὑπεσχόμην ἐν ἀρχῇ, ταῦτ' ἐπέ-
179 δειξα. ὁρᾶτε τοίνυν τὰ μετὰ ταῦτα· ἁπλοῦς γάρ ἐσθ' 198
ὁ μέλλων λόγος οὑτοσὶ πρὸς ὑμᾶς ἤδη. ὀμωμόκατε ψηφιεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τὰ τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακοσίων· φαίνεται δ' οὗτος πάντα τἀναντία τοῖς νόμοις, τοῖς ψηφίσμασι, τοῖς δικαίοις πεπρεσβευκώς· οὐκοῦν ἡλωκέναι προσήκει παρά γε νοῦν ἔχουσι δικασταῖς. εἰ γὰρ ἄλλο 199
μηδὲν ἠδίκει, δύο τῶν πεπραγμένων ἐσθ' ἱκανὰ αὐτὸν ἀποκτεῖναι· οὐ γὰρ μόνον Φωκέας ἀλλὰ καὶ Θρᾴκην
180 προδέδωκε Φιλίππῳ. καίτοι δύο χρησιμωτέρους τόπους τῆς οἰκουμένης οὐδ' ἂν εἷς ἐπιδείξαι τῇ πόλει, κατὰ μὲν γῆν Πυλῶν, ἐκ θαλάττης δὲ τοῦ Ἑλλησπόν-

p. 280. Astipulatur mihi Voem. "Multo magis oratorie conformata est repetitio."

§ 198. Cobet. ad Hyper. Funebr. p. 72 jubet h. l. reponi ὁ μέλλων ῥηθήσεσθαι λόγος, et in Leptin. p. 479, 7 τὸ μέλλον ῥηθήσεσθαι ἀκούσῃ. "Quid sit ὁ μέλλων χρόνος novimus et τὸ μέλλον φοβεῖσθαι et similia omnia, sed ὁ μέλλων λόγος et ἀκούειν τὸ μέλλον neque dici solet neque intelligi potest." Voemel. citat Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους. Addo Aristot. Rhet. III. 17, 15 δεῖ οὖν χώραν ποιεῖν ἐν τῷ ἀκροατῇ τῷ μέλλοντι λόγῳ. Appellemus iterum *poëtam*. Eur. Med. 566 τοῖσι μέλλουσιν τέκνοις, Electr. 626 πρὸ μέλλοντος τόκου, Iph. A. 998 τοῖσι μέλλουσιν γάμοις, 1355 τὴν ἐμὴν μέλλουσαν εὐνήν, 1380 τάς τε μελλούσας γυναῖκας. Si in his nihil Graece scientium aures respuerint, quidni ὁ μέλλων λόγος (*the coming part of my speech*) accepturae erant?——τὰ (post ψηφίσματα) carent omnes libri praeter S. Add. Bekk. [et st.] Ed. Turic. Dind. Voem. Sane facile excidere potuit post -ματα. Sed bis omittitur in Jurejurando quod citatur Timocr. p. 746 § 149. [Hodie recepi quod Jusjurandum illud suspectum est.]——ἡλωκέναι S. Y. k. r. s. A[1]. ἑαλωκέναι vulgo et a m. sec. S. Augmento Soph. Eurip. non utuntur. ἑάλωκεν (ᾰ) Aeschyl. Agam. 30. Sed cum Aristoph. Vesp. 355 ὅτε Νάξος ἑάλω (ᾱ) praebeat, puto Aesch. restituendum ἥλωκεν, ut ratio metrica constet. ἥλω Hom. Od. XXII. 230.

——οὐκοῦν......ἐπέδειξα] "This then I engaged to prove at the outset (did I not?), this I proved."

§ 198. ἁπλοῦς......ἤδη] "For straightforward is my future statement here laid before you from this point."

§ 199. ἀποκτεῖναι] The same bold figure is employed above § 144. —— Πυλῶν: Ἑλλησπόντου] "*Than* Thermopylae by

του· ἃ συναμφότερα οὗτοι πεπράκασιν αἰσχρῶς καὶ
200 καθ' ὑμῶν ἐγκεχειρίκασι Φιλίππῳ. τοῦτο τοίνυν αὐτὸ ἄνευ τῶν ἄλλων ἡλίκον ἐστ' ἀδίκημα, τὸ Θρᾴκην καὶ τὰ Τείχη προέσθαι, μυρί' ἂν εἴη λέγειν, καὶ ὅσοι διὰ ταῦτ' ἀπολώλασι παρ' ὑμῖν | οἱ δὲ χρήματα πάμπολλ' 398
ὠφλήκασιν, οὐ χαλεπὸν δεῖξαι, Ἐργόφιλος, Κηφισόδοτος, Τιμόμαχος, τὸ παλαιόν ποτε Ἐργοκλῆς, Διονύσιος, ἄλλοι, οὓς ὀλίγου δέω σύμπαντας εἰπεῖν ἐλάττω

§ 199. ἐγκεχειρήκασι Q. pr. A[1]. et a m. sec. S. Vid. § 63.
§ 200. μωρία (pro μυρί') REISK. infelicissime. —— τότε (pro ποτε) k. r. s. A[1]. A[2].

land, and the Hellespont by sea." The genitives depend upon χρησιμωτέρους.

§ 200. τὰ Τείχη] "The chain of Forts." Called τὰ ἐπὶ Τειχῶν § 172.——ἀπολώλασι κ.τ.λ.] Supply οἱ μέν· an ellipse more frequent in Plato than in other writers. See below p. 431 § 320, I. Aphob. p. 816 § 9 μαχαιροποιοὺς...ἀνὰ πέντε μνᾶς καὶ ἕξ, τοὺς δ' οὐκ ἐλάττονος ἢ τριῶν μνῶν ἀξίους [where from one or two MSS. Reiske inserted τοὺς μὲν before ἀνά· an evident gloss, and justly omitted by Bekker]. See various readings Auct. IV. Phil. p. 132 § 3, de Coron. p. 268 § 121. Of Ergophilus Harpocration records that he was στρατηγὸς Ἀθηναίων. A man of this name is mentioned Aristocrat. p. 635 § 104 as commander in Thrace at the time of the revolt of Miltocythes from Cotys (see on § 89), superseded by Autocles. Aristot. II. Rhet. 3, 13 also speaks of one Ergophilus, who was acquitted because the fury of the people had been appeased by the condemnation of a victim on the former day, Callisthenes. Κηφισόδοτος: Αἰσχίνης ἐν τῷ κατὰ Κτησιφῶντος [§ 51 p. 60 St. = 440 R.] Ἀνδροτίων ἐν πέμπτῃ Ἀτθίδος ἱστορεῖ ὡς Ἀλωπεκόννησον [so it is written in Demosth. Aristocr.] πολιορκῶν ἀπεχειροτονήθη καὶ κριθεὶς ἑάλω καὶ ἀπέτισε πέντε τάλαντα. Harpocr. See Dem. Aristocr. p. 670 § 153, p. 674 § 163 *foll.* Whether he is the same with Cephisodotus of Ceramicus, the Orator mentioned in Leptin. p. 501 § 146, and p. 502 § 150, as inferior to none in eloquence, is not ascertained. Timomachus appears also to have served in Thrace. See Aristocr. p. 658 § 115. See also Polycl. p. 1210 § 14 *foll.* He was accused by Apollodorus, the son of Pasion. Pro Phorm. p. 960 § 53. Ergocles mentioned by Harpocr. as στρατηγὸς Ἀθηναίων. Valesius [to whom I am indebted for some of the above references] says: "Is videtur esse Ergocles contra quem Lysias orationem scripsit [Orat. XXVIII.] quemque ob peculatum ab Atheniensibus damnatum esse dicit in orat. c. Philocratem [Orat. XXIX.]." Of Dionysius I can give no account. —— ἐλάττω] "in *fewer* in-

181 τὴν πόλιν βεβλαφέναι τούτου. ἀλλ' ἔτι γὰρ τότε ὦ
ἄνδρες Ἀθηναῖοι ἐκ λογισμοῦ τὰ δεινὰ ἐφυλάττεσθ'
ὑμεῖς καὶ προεωρᾶσθε. νῦν δ' ὅ τι ἂν μὴ καθ' ἡμέραν 201
ὑμᾶς ἐνοχλῇ καὶ παρὸν λυπῇ, παροράτε, εἶτα τὴν
ἄλλως ἐνταῦθα ψηφίζεσθε, ἀποδοῦναι δὲ καὶ Κερσο-
βλέπτῃ Φίλιππον τοὺς ὅρκους, μὴ μετέχειν δὲ τῶν ἐν
Ἀμφικτύοσιν, ἐπανορθώσασθαι δὲ τὴν εἰρήνην. καί-
τοι τούτων οὐδενὸς ἂν τῶν ψηφισμάτων ἔδει, εἰ πλεῖν
οὗτος ἤθελε καὶ τὰ προσήκοντα ποιεῖν· νῦν δ' ἃ μὲν
ἦν πλεύσασι σῶσαι, βαδίζειν κελεύων ἀπολώλεκεν, ἃ
δ' εἰποῦσι τἀληθῆ, ψευδόμενος.

182 Ἀγανακτήσει τοίνυν αὐτίκα δὴ μάλα, ὡς ἐγὼ πυν- 202
θάνομαι, εἰ μόνος τῶν ἐν τῷ δήμῳ λεγόντων λόγων
εὐθύνας ὑφέξει. ἐγὼ δ', ὅτι μὲν πάντες ἂν εἰκότως ὧν
λέγουσι δίκην ὑπέχοιεν, εἴπερ ἐπ' ἀργυρίῳ τι λέγοιεν,
παραλείψω. ἀλλ' ἐκεῖνο λέγω· εἰ μὲν Αἰσχίνης ἰδιώ-
της ὢν ἀπελήρησέ τι καὶ διήμαρτε, μὴ σφόδρα ἀκρι-
βολογήσησθε, ἀλλ' ἐάσατε, συγγνώμην ἔχετε· εἰ δὲ

§ 201. ἀμφικτυόσιν O. k. r. s. u. "Eandem accentus diversitatem enotavit [Bekker.] ad p. 276, 18 [ubi ἀμφικτυόσιν r.], 347, 12 [ubi ἀμφικτυόσι O. k. r. s. t. v.]. V. Sylburgius Ind. ad Etymol. M. s. v." SCHAEFER.

§ 202. ἀκριβῶς λογίσησθε S. Y. k. r. s. [ex α^{m}. Lamb. enotavit

stances." See Plat. Gorg. 512 B οὐδενὸς ἐλάττω ἐνίοτε δύναται σώζειν, Crit. 53 A, III. Republ. 396 D ἐλάττω δὲ καὶ ἧττον (μιμούμενος), where Stallb. rightly defends the MS. reading, and compares Gorg. and III. Republ. 417 B πολὺ πλείω καὶ μᾶλλον δεδιότες. In Thuc. I. 122 οὐκ ἐλάσσω πταίει (which Arnold says "is the same as μᾶλλον," and Poppo renders, "haud paullum, non leviter") translate, "*more frequently* fails." So also III. 42 καὶ πλεῖστ' ἂν ὀρθοῖτο ...... ἐλάχιστα γὰρ ἂν πεισθείησαν ἁμαρτάνειν, v. 69, πλείω σώζουσαν.

§ 201. τὴν ἄλλως] "Then you come here and vote at random." (τὴν ἄλλως ὁδόν. For ἄλλως *idly*, see on § 27.) DOBR. "Ol. III. 34, 12. Phil. II. 73, 21. Infra 449, 13. Plato Theaet. 161 E. οὐδέποτε τηνάλλως ἀλλ' ἀεὶ τὴν περὶ αὑτοῦ· i. e. τὴν ἄλλως." [So Bekker. The passage is 172 E.]——ἀποδοῦναι δέ] See *Ann. Crit.* § 54.——ἐπανορθώσασθαι] Dobr. refers to Auct. Halonn. p. 81 § 18.——πλεῦσαι)(βαδίζειν. See on § 171.

§ 202. λόγων εὐθύνας] "Render accounts for what he says,"

πρεσβευτὴς ὢν ἐπὶ χρήμασιν ἐπίτηδες ἐξηπάτηκεν
ὑμᾶς, μὴ ἀφῆτε, μηδ' ἀνάσχησθε ὡς οὐ δεῖ δίκην ὧν
203 εἶπεν ὑποσχεῖν. τίνος γὰρ ἄλλου δεῖ δίκην παρὰ 183
πρέσβεων ἢ λόγων λαμβάνειν; εἰσὶ γὰρ οἱ πρέσβεις
οὐ τριήρων οὐδὲ τόπων οὐδὲ ὁπλιτῶν οὐδ' ἀκροπόλεων
κύριοι (οὐδεὶς γὰρ πρέσβεσι ταῦτ' ἐγχειρίζει) ἀλλὰ
λόγων καὶ χρόνων. τοὺς μὲν τοίνυν χρόνους εἰ μὲν μὴ
προανεῖλε | τῆς πόλεως, οὐκ ἀδικεῖ, εἰ δ' ἀνεῖλεν, ἠδί- 399
κηκεν· τοὺς δὲ λόγους εἰ μὲν ἀληθεῖς ἀπήγγελκεν ἢ
συμφέροντας, ἀποφευγέτω, εἰ δὲ καὶ ψευδεῖς καὶ μισθοῦ
204 καὶ ἀσυμφόρους, ἁλισκέσθω. οὐδὲν γάρ ἐσθ' ὅ τι 184
μεῖζον ἂν ὑμᾶς ἀδικήσειέ τις, ἢ ψευδῆ λέγων. οἷς γάρ

λογίσασθε] A[1]. Ed. Turic. Dind. Voem. Sed interpretantium est. Mox ἀλλ' om. S. k. r. s. A[1]. A[2]. Ed. Turic. Dind. Voem. Bekk. st. Satis speciose, cum oratio sit paullo abruptior. Sed post *negativum* (sive mavis *prohibitivum*) vix omittitur ἀλλά. ἀλλ' ἐάσαντες συγγ. Dobr. Sed longe fortior est vulgata lectio. Infr. ἐπίτηδες S. k. r. s. A[1]. ἐξεπίτηδες vulgo.

§ 203. τριηρῶν Y. O. u. Sine acc. S. Mox ἀπήγγελκεν καὶ ex conj. Dobraei Dind. frustra. Vid. § 135.——τοὺς μὲν τοίνυν S. k. r. s. δ[m]. A[1]. A[2]. quod recepi post Dind. Ed. Turic. Nam οὖν vulg. et Bekk.

§ 204. ἂν ὑμᾶς om. S. Y. Itaque ὑμᾶς om. Ed. Turic. Voem. At certe id non vult Demosthenes absolute dicere, *neminem posse*

i.e. *for his reports and speeches.* Comp. Aeschin. § 178 p. 52 St. = 342 R. καὶ τὸν τῶν λόγων κύριον τὰς τῶν ἔργων προσδοκίας ἀπαιτοῦσι· where Bremi and Orelli p. xxx. wish to add μηδὲ before τῶν λόγων, which H. Wolf had already conjectured: but Demosthenes expressly calls ambassadors κύριοι λόγων § 203, and to this passage Aeschines obviously alludes. Comp. also Dem. de Coron. p. 308 § 245, where Demosthenes makes precisely the same defence.——ἰδιώτης ὢν] "Being invested with no public office, not having been appointed ambassador."——ἀπελήρησε] "*talked at random.*" So παραληρεῖν Arist. Ran. 594 εἰ δὲ παραληρῶν ἁλώσει, καὶ βαλεῖς τι μαλθακόν. —— ἀνάσχησθε] "Put up with it, 'that he is not to undergo trial for what he reported.'" Dobr. refers to Nausim. p. 990 § 21 ὅτι τοίνυν οὐδ' ἀνάσχοισθ' ἂν αὐτῶν εἰκότως οὐδὲν περὶ τῆς ἐπιτροπῆς. See § 84.

399. § 203. οὐκ ἀδικεῖ...... ἠδίκηκε] He is not guilty...*he has committed wrong.* Comp. Arist. II. Rhetor. 23, 3 εἰ γὰρ δικαίως ἔπαθέ τι, δικαίως πέπονθεν.

§ 204. οἷς γάρ ἐστ' ἐν λόγοις

ἐστ᾽ ἐν λόγοις ἡ πολιτεία, πῶς, ἂν οὗτοι μὴ ἀληθεῖς ὦσιν, ἀσφαλῶς ἔστι πολιτεύεσθαι; ἐὰν δὲ δὴ καὶ πρὸς ἃ τοῖς ἐχθροῖς συμφέρει δῶρά τις λαμβάνων λέγῃ, πῶς οὐχὶ καὶ κινδυνεύσετε; οὐδέ γε τοὺς χρόνους ἴσον ἐστ᾽ ἀδίκημα ὀλιγαρχίας ἢ τυράννου παρελέσθαι καὶ ὑμῶν· οὐδ᾽ ὀλίγου γε δεῖ. ἐν ἐκείναις μὲν γάρ, 205
οἶμαι, ταῖς πολιτείαις πάντ᾽ ἐξ ἐπιτάγματος ὀξέως γίγνεται· ὑμῖν δὲ πρῶτον μὲν τὴν βουλὴν ἀκοῦσαι περὶ πάντων καὶ προβουλεῦσαι δεῖ, καὶ τοῦθ᾽ ὅταν ᾖ κήρυξι καὶ πρεσβείαις προγεγραμμένον, οὐκ ἀεί, εἶτ᾽

plus injuriae inferre, sed *neminem...inferre vobis*, sc. οἷς ἐστ᾽ ἐν λόγοις πολιτεία.——Infr. ἂν (post πολιτεύεσθαι;) S. Ed. Turic. Dind.——συμφέρῃ Y.——κινδυνεύσεται A[1]. et ut videtur plurimi
ε αι
Codd. Bekkeriani. κινδυνεύσεται B. κινδυνεύσετε s. v. κινδυνεύσετε S. k. κινδυνεύσεται ita post stare, si *impersonaliter* accipitur ut διακινδυνεύεσθαι Thuc. iv. 19. De passivo κινδυνεύεσθαι optime meritus est Cobet. ad Hyperid. Funebr. p. 67 praeclare emendans Nost. i. Onetor. p. 868 § 16 ἵνα μὴ κινδυνεύοιθ᾽ ἡ προῖξ.——Post ὀλίγου, γε om. k. r. s. A[1]. A[2]. "Malim deletum" Schaef. Delevit Dind. Vid. not.

§ 205. μὲν (post ἐκείναις) additum ex S. (qui a pr. m. sed inter versus habet) k. r. s. A[1].

πολ.] "For they whose government is based upon speaking." In tyrannies οἱ τύραννοι μέγιστον δύνανται, in oligarchies οἱ δυνασταί, but in free states οἱ ῥήτορες. See particularly Plat. Gorg. p. 466 B. That λόγοις not only means the *reports* which ambassadors bring (§ 203 λόγους......ἀπήγγελκε) but the *speeches* made in the assembly, is clear from § 202 τῶν ἐν τῷ δήμῳ λεγόντων· and § 205 κρατῆσαι...τοὺς τὰ βέλτιστα λέγοντας τῶν ... ἀντιλεγόντων. Comp. p. 433 § 326 οἱ πολιτευόμενοι [i.e. οἱ λέγοντες ἐν τῷ δήμῳ] δι᾽ ὧν τὰ μέγιστα κινδυνεύεται τῇ πόλει· which at the same time may be adduced in defence of the old reading κινδυνεύσεται, as well as Thucyd. ii. 35 ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι. Translate: "How shall not your interests be perilled?"——οὐδ᾽ ὀλίγου γε δεῖ] "Far from it." I conceive the omission of γε would render the meaning doubtful (see however Timocr. p. 761 § 195 οὐ προῖκα, πόθεν; οὐδ᾽ ὀλίγου δεῖ τοῦτον ἔθηκας τὸν νόμον) from the analogy of οὐδὲ πολλοῦ δεῖ. See § 33. οὐδὲ (i.e. οὐ καί) ὀλίγου γε δεῖ is precisely equivalent to πολλοῦ γε καὶ δεῖ.

§ 205. "For in those constitutions, I take it, everything is done at bidding with haste: whereas with you first the Boule must hear about all matters and pass the previous leave

ἐκκλησίαν ποιῆσαι, καὶ ταύτην ὅταν ἐκ τῶν νόμων καθήκῃ. εἶτα κρατῆσαι καὶ περιγενέσθαι δεῖ τοὺς τὰ βέλτιστα λέγοντας τῶν ἢ δι' ἄγνοιαν ἢ διὰ μοχθηρίαν
206 ἀντιλεγόντων. ἐφ' ἅπασι δὲ τούτοις, ἐπειδὰν καὶ δε- 186
δογμένον ᾖ καὶ συμφέρον ἤδη φαίνηται, χρόνον δεῖ δοθῆναι τῇ τῶν πολλῶν ἀδυναμίᾳ, ἐν ᾧ καὶποριοῦνται ταῦθ' ὧν ἂν δέωνται, ὅπως τὰ δόξαντα καὶ δυνηθῶσι ποιῆσαι. ὁ δὴ τοὺς χρόνους τούτους ἀναιρῶν τῆς οἷα

§ 206. De ἀδυναμία vid. Lobeck. ad Phryn. p. 508 qui levi in re erravit. Neque enim Thom. M. (p. 30) τοῦ ἀδυνατία "auctorem fert Thucydidem," sed τοῦ ἀδυνασία.——δὲ (ante τοὺς χρόνους) F. Q. B. Sed δὴ longe melius. δὲ et δὴ confusa in Codd. Bekk. § 28 (δὲ r.) § 39 (δὴ r.) § 101 (δ^{η}ὲ F. r. s.) § 145 (δὴ t. u.) § 156 (δὴ Q. r.) § 177 (δὲ F. Q. r. et pr. S.) § 192 (δ^{η}ὲ F.) § 256 (δὴ Q.) § 269 (δὴ O.) § 367 (δὲ k. r. v.). τοὺς χρόνους [τούτους] Dobr. nulla causa.——οἷας F. Q. O. t. u. v. "Vide ne genuinum sit,

(that the matter may be debated in the Ecclesia), and that too when notice has been published (that the Ecclesia is to be held) for (reception of) heralds and (your own or foreign) embassies (Andoc. Myst. § 11 p. 2 St. = 6 R. ἦν γὰρ ἐκκλησία τοῖς στρατηγοῖς), not at all times, then you must convene an Ecclesia, and that too when it is a fitting time according to the laws." See § 35. πολιτεία, which generally signifies "*a free state*," is here used in its fullest sense "*constitution*" or "*form of government*." Leptin. p. 461 § 15 ᾧ μόνῳ μείζους εἰσὶν αἱ παρὰ τῶν δήμων (*democracies*) δωρεαὶ τῶν παρὰ τῶν ἄλλων πολιτειῶν διδομένων, p. 462 § 17 τῶν ἁπασῶν ἡσδήντινος πολιτείας. Aeschin. Timarch. § 4 p. 1 St. = 29 R. ὁμολογοῦνται γὰρ τρεῖς εἶναι πολιτεῖαι παρὰ πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ δημοκρατία. See also Aristotle *passim*, e.g. I. Rhetor. 8. 2, 3 κυρία μέν ἐστιν, ἡ τοῦ κυρίου ἀπόφασις· τὰ δὲ κύρια (see § 294) διῄρηται κατὰ τὰς πολιτείας· ὅσαι γὰρ αἱ πολιτεῖαι τοσαῦτα καὶ τὰ κύριά ἐστιν. εἰσὶ δὲ πολιτεῖαι τέτταρες, δημοκρατία, ὀλιγαρχία, ἀριστοκρατία, μοναρχία. For προγράφειν (*proscribere*) see Hemsterh. Lucian T. I. p. 482, Schoemann *de Comit.* Book I. Chap. IV.——εἶτα κρατῆσαι κ.τ.λ.] Dobree refers to Pro Rhod. p. 199 § 31.

§ 206. χρόνον δεῖ δοθῆναι...... ποιῆσαι] "Time must be given to the poverty of the mass of the people, during which they shall also provide themselves with what they may require, to the end that what has been voted they may also be enabled to put into execution."——ἀναιρῶν ......ἀνήρηκεν......ἀφῄρηται] The insinuation conveyed in the *middle voice* is worth noticing. Comp. Leptin. p. 462 § 17 ὁ

παρ' ἡμῖν ἐστι πολιτείας οὐ χρόνους ἀνῄρηκεν οὗτος, οὔ, ἀλλὰ τὰ πράγματα ἁπλῶς ἀφῄρηται.

187 Ἔστι τοίνυν τις πρόχειρος λόγος πᾶσι τοῖς ἐξαπα- 207
τᾶν ὑμᾶς βουλομένοις "οἱ ταράττοντες τὴν πόλιν, οἱ
διακωλύοντες Φίλιππον εὖ ποιῆσαι τὴν πόλιν." πρὸς
οὓς ἐγὼ λόγον μὲν οὐδένα ἐρῶ, τὰς δ' ἐπιστολὰς ὑμῖν
ἀναγνώσομαι τὰς τοῦ Φιλίππου, καὶ τοὺς καιροὺς ἐφ'
400 ὧν ἕκαστα ἐξηπάτησθε | ὑπομνήσω, ἵν' εἰδῆθ' ὅτι τὸ
ψυχρὸν τοῦτο ὄνομα, τὸ ἄχρι κόρου, παρελήλυθ' ἐκεῖνος
φενακίζων ὑμᾶς.

ita tamen, ut quod sequitur ἐστι deleas" Schaefer. De hoc ampliandum censeo, ut de ratione attractionis universa. Mox ἡμῶν S. F. Y. Q. et correctus u. ὑμῖν vulgo.

§ 207. τὸ (ante ἄχρι κόρου) om. Anecd. Bekk. 28, 19, et mox ἡμᾶς φενακίζων. κόρου· ρ in rasura hab. S.—— 'ΕΠΙΣΤΟΛΗ' S. Y. Q. O. t. u. v. "Et sic librarius Aug. primi quoque scripserat initio, sed deinde radendo correxit ad modum vulgatae." Reisk.

τοίνυν τὴν πίστιν ἀφαιρῶν...... τοῦτ' ἀφαιρεῖται. Translate: "has taken away with him" for his own interests and advantages. The *middle* is constantly used in the Speech against Leptines.

§ 207. οἱ ταράττοντες κ.τ.λ.] "The disturbers of the peace of their country, the thwarters of Philip's becoming a benefactor to the state." Dobree compares Auct. IV. Philipp. p. 140 § 33 "ὁ δὴ βάρβαρος καὶ ὁ κοινὸς ἁπάντων ἐχθρός."—τὰς ἐπιστολὰς... τὰς τοῦ Φ.] Ulpian: ἐν αἷς εὖ ποιεῖν ἐπαγγειλάμενος, οὐδὲν ἤγαγεν εἰς πέρας.

400. § 207. It were much to be wished that Philip's letters had been preserved. He appears to have boasted that he would render such services to the Athenians as to justly entitle him to the honourable name of Εὐεργέτης [respecting which cons. F. A. Wolf on Leptin. p. 475, 10]. This is tolerably clear from εὖ ποιῆσαι τὴν πόλιν. See also § 45, 46. τὸ ψυχρὸν τοῦτο ὄνομα refers to this title. Comp. especially Dem. ad Epist. Phil. p. 153 § 3 ἔπειθ' οἷς πρότερον ηὐξήθη φενακίζων ἀεί τινας καὶ μεγάλα ἐπαγγελλόμενος εὐεργετήσειν, ταῦτα πάντα διεξελήλυθεν ἤδη. Hence I agree with Reiske *Ind.* p. 386 *excidit merito honorificae hujus appellationis, culpa sua titulum illum Euergetae amisit.* Translate: "This frigid title, this title used usque ad nauseam, Philip has overshot [has passed by, and thereby lost it] in his trying to cajole you." See also de Coron. p. 240 § 43 φίλον, εὐεργέτην, σωτῆρα, τὸν Φίλιππον ἡγοῦντο. Dobree however understands τὸ ψυχρὸν...κόρου as

ΕΠΙΣΤΟΛΑΙ ΦΙΛΙΠΠΟΥ.

208 Οὕτω τοίνυν αἰσχρὰ καὶ πολλὰ καὶ πάντα καθ' 188
ὑμῶν πεπρεσβευκὼς περιιὼν λέγει, "τί δ' ἂν εἴποι τις
περὶ Δημοσθένους, ὃς τῶν συμπρέσβεων κατηγορεῖ;"
νὴ Δί', εἴτε βούλομαί γ' εἴτε μή, παρ' ὅλην μὲν τὴν
ἀποδημίαν ὑπὸ σοῦ τοιαῦτα ἐπιβεβουλευμένος, δυοῖν
δ' αἱρέσεως οὔσης μοι νυνί, ἢ τοιούτων ὄντων τῶν
209 πεπραγμένων δοκεῖν κοινωνεῖν ὑμῖν, ἢ κατηγορεῖν. ἐγὼ 189
δ' οὐδὲ συμπεπρεσβευκέναι φημὶ σοί, πρεσβεύειν μέν-

§ 208. *περιιὼν* (et § 209) pr. S. uti comici solent. Vid. Dobr. Aristophan. ad Vesp. 1020.——*εἴποις* (pro *εἴποι τις*) S. Y. r. s. A¹. A². *εἴπῃς* (sic) k. *εἴποις* Ed. Turic. Dind. Voem. Bekk. st. Praefert Schaefer. quoque. Memorabilem varietatem praebet Apsines p. 700 *οὕτω τοίνυν πολλὰ καὶ δεινὰ καὶ πάντα καθ' ὑμῶν πεπρεσβευκὼς περιϊὼν λέγει· τί δ' ἂν εἴποις περὶ Δημοσθένους, ὃς τῶν συμπρέσβεων κατηγορεῖς τῶν συμπρέσβεων. ναί. πολλὰ γὰρ καὶ δεινὰ ἐπρέσβευσαν.* Sed inter *συμπρέσβεων* et *κατηγορεῖς* e Paris. et Venet. inseruit Walzius: *κατηγορεῖ; ἔξεστι γάρ σοι ἀποστρέψαι τὴν εἰσαγωγὴν καὶ λύσιν ποιῆσαι.*——*δυεῖν* Reisk. ex B. "*δυοῖν* plerique omnes: vulg. [i.e. Reisk. Ed.] *δυεῖν*." Bekk. Mox *αἱρέσεως οὐσῶν* A¹.
ως ης
αἱρέσεων οὐσῶν F. *αἱρέσεων οὐσῶν* Q. O. r. s. t. u. et *γρ.* S. et vett. Edd. "Pluralis placet, *duabus conditionibus propositis.* Singularem si Demosthenes maluisset, erat, opinor, scripturus: *δυεῖν* (s. *δυοῖν*) *δὲ θατέρου αἱρέσεως οὔσης*" Schaefer. Sed primum *αἵρεσις* non valet i.q. *conditio:* utique ea significatione quam vocabulo Schaefer. tribuit. Deinde quidni *αἵρεσις* (*optio*) cum *genitivo* rerum, quarum optio praebetur, conjungi potest?

§ 209. *φημί σοι* Bekk. [et st.] Ed. Turic. Dind. Voem.

parenthetical: *ut frigido et ad nauseam inculcato verbo utar.* Ulpian: *τὸ ψυχρὸν τοῦτο ὄνομα· ἢ τὸ ἀλαζονείας γέμον· ψυχροὺς γὰρ τοὺς ἀλάζονας λέγουσιν· ἐν οἷς ἄνω καὶ κάτω βοᾷ εὐεργετῆσαι τοὺς Ἀθηναίους.* Markland's idea that *ἄχρι κόρου* was part of Philip's letter was very unhappy. He deserves commendation however for seeing that *ἐκεῖνος* is Philip, not Aeschines to whom it could not possibly belong, though Reiske was uncertain on the point.

§ 208. *αἰσχρὰ καὶ πολλά*] "Ne confundas cum pervulgatissimo illo, *πολλά καὶ αἰσχρά, tam turpia eaque et multa et omnia*" Schaefer, who is unquestionably right. For *καὶ* comp. § 101.——*νὴ Δί'......*] "*Hercle accuso, velim, nolim*" Schaef. See Aeschin. § 22 p. 31 St. = 208 R. *τοιαύτας ἐπιβουλὰς κατ' ἀνδρῶν συσσίτων καὶ συμπρέσβεων.*

§ 209. "But I deny that I was even your co-ambassador (*for my conduct and yours on*

τοι σὲ μὲν πολλὰ καὶ δεινά, ἐμαυτὸν δ' ὑπὲρ τουτωνὶ τὰ βέλτιστα. ἀλλὰ Φιλοκράτης σοὶ συμπεπρέσβευκε, κἀκείνῳ σύ, καὶ Φρύνων· ὑμεῖς γὰρ ταῦτ' ἐπράττετε, καὶ ταῦτα πᾶσιν ὑμῖν ἤρεσκεν. ποῦ δ' ἅλες; ποῦ τράπεζα; ποῦ σπονδαί; ταῦτα γὰρ τραγῳδεῖ περιιών, ὥσπερ οὐχὶ τοὺς ἀδικοῦντας τούτων ὄντας προδότας, ἀλλὰ τοὺς τὰ δίκαια ποιοῦντας. ἐγὼ δ' οἶδ' ὅτι πάντες 210 *οἱ πρυτάνεις θύουσιν ἑκάστοτε κοινῇ καὶ συνδειπνοῦσιν ἀλλήλοις καὶ συσπένδουσιν· καὶ οὐ διὰ ταῦθ' οἱ χρηστοὶ τοὺς πονηροὺς μιμοῦνται, ἀλλ' ἐὰν ἀδικοῦντά λάβωσί τινα αὐτῶν, τῇ βουλῇ καὶ τῷ δήμῳ δηλοῦσιν. ἡ βουλὴ ταὐτὰ ταῦτα, εἰσιτήρια ἔθυσε, συνειστιάθη·*

Idem mox *Φιλοκράτης σοι.*——*τούτων* S. Y. k. r. s. A². Ed. Turic. Voem. Bekk. st.——*τράπεζαι* vulg. ante Bekk. *τράπεζα* nonnisi S. Y. "Singularis in tali argumento solennis est." Schaef. Sed Antiph. *Τετραλ.* A. *α.* § 10 p. 116 St. = 629 R. *ἐπὶ τὰς αὐτὰς τραπέζας.*

§ 210. *συσπεύδουσιν* O. r.——*καὶ* (ante *ἡ βουλὴ*) add. F. Y. Q. O. t. u. v. *ἡ βουλὴ* (sine *καὶ* aut *δὲ*) A¹. A².——*εἰς εἰτήρια* A¹. *εἰσιτητήρια* A². "Magis id quidem ad analogiam grammaticam" Reisk. ——*συνιστιάθη* S. *συνεστιάθη* r. A¹. *συνεστιάθησαν* Suid. in *εἰσιτήρια·* [qui cetera hunc ad modum: *δὲ καὶ τῶν ἐκοινώνησαν οἱ στρατηγοί, καὶ σχεδὸν εἰπεῖν αἱ ἀρχαὶ πᾶσαι*]. *ἐκοινώνησαν* S. Y. Q. t. u. v.

the embassy were widely different)...but Philocrates was your co-ambassador, and you were his, and so was Phrynon."——*τραγῳδεῖ*] "For so he goes about *ranting* and declaiming." An obvious allusion to his adversary's sometime profession. See de Coron. p. 299, 13, and elsewhere. For a similar use of *tragoediae*, see Cicer. I. de Orat. 51 (219), II. 55 (225).——*ὥσπερ...ἀδικοῦντας*] Of this construction examples are given by Elmsl. on Eurip. Heracl. 693, Spalding (ap. Buttm.) on Dem. Mid. § 11 a = p. 526.

§ 210. *εἰσιτήρια*] Mid. p. 552 § 114 *εἴασε μέν με εἰσιτήρια ὑπὲρ τῆς βουλῆς ἱεροποιῆσαι καὶ θῦσαι καὶ κατάρξασθαι τῶν ἱερῶν ὑπὲρ ὑμῶν καὶ ὅλης τῆς πόλεως·* where Ulpian: *εἰσιτήρια ἐγίγνετο, μελλούσης εἰσιέναι τῆς βουλῆς εἰς τὸ βουλευτήριον, ὥστε κατὰ γνώμην ἀπαντῆσαι τῶν πραγμάτων τὴν σκέψιν.* He says on this passage: *προηγεῖται εἰσιούσης τῆς βουλῆς ὁ τὰς θυσίας ποιούμενος.* Respecting this and the similarly formed word *κατιτήριον*, see Pierson on Moeris, p. 222, 223. Suidas speaks of the *εἰσιτήρια* as a holy day: and adds *ταύτην τὴν ἡμέραν πρώτην τοῦ ἔτους Ἀθηναῖοι νενομίκασι.* This account is received by Schoemann *de Comit.* p. 306 (= 291 *Transl.*), who rejects that of Ulpian. The sacrifice was offered in the tem-

σπονδῶν, ἱερῶν ἐκοινώνησαν οἱ στρατηγοί, σχεδὸν ὡς εἰπεῖν αἱ ἀρχαὶ πᾶσαι. ἆρ᾽ οὖν διὰ ταῦτα τοῖς ἀδικοῦσιν ἑαυτῶν ἔδωκαν ἄδειαν; πολλοῦ γε καὶ δεῖ.
211 Λέων Τιμαγόρου κατηγόρει συμπεπρεσβευκὼς τέτταρα 191
ἔτη, Εὔβουλος | Θάρρηκος καὶ Σμικύθου συσσεσιτη- 401
κώς, Κόνων ὁ παλαιὸς ἐκεῖνος Ἀδειμάντου συστρατηγήσας. πότεροι οὖν τοὺς ἅλας παρέβαινον καὶ τὰς σπονδάς, Αἰσχίνη; οἱ προδιδόντες καὶ οἱ παραπρεσβεύοντες καὶ οἱ δωροδοκοῦντες ἢ οἱ κατηγοροῦντες; οἱ ἀδικοῦντες δηλονότι τὰς ὅλης γε τῆς πατρίδος σπονδάς, ὥσπερ σύ, οὐ μόνον τὰς ἰδίας.

alii opinor: nam ita vulgat. ante Reisk. nec Lambin. quidquam adnotavit: neque Reisk. nisi ex A[1]. cujus auctoritatem secutus ipse et Bekk. Dind. *συνεστιάθη, σπονδῶν, ἱερῶν ἐκοινώνησεν. οἱ στρατ. κ.τ.λ.* Equidem propter consensum tot Codd. cum Ed. Turic. Voem. Bekk. st. vulg. restitui.——Infr. Dobr. "Qu. v. l. {*σχεδὸν* / *ὡς εἰπεῖν*}." At in vulgat. quid displicet?

§ 211. *Σωκύθου* (μι) S.——*συσσεσιτικὼς* F. et pr. A[1]. solenni confusione. Vulg. ante Reisk. *συσσιτευκὼς* quod et nihil est [nam *σιτεύειν* est *saginare*, ut diu est quum intellexit H. Wolf.] et nulla fere librorum auctoritate nititur.——*Ἀδημάντου* S. *Ἀδιμάντου* A[1].

ple of *Ζεὺς βουλαῖος* and *Ἀθηνᾶ βουλαία*. See Antiph. de Choreut. § 45 p. 146 St. = 789 R.

§ 211. *Τιμαγόρου*] See on § 35.

401. § 211. Whether anything is known of Tharrhex and Smicythus, I have not been able to find. Xenoph. Hellen. I. 7, 1 speaks of Adimantus who (together with Philocles) was chosen as colleague to Conon upon the deposition of the other unfortunate generals who fought at Arginusae. After the defeat at Aegospotami, and Conon's flight to Cyprus, Philocles and Adimantus fell into Lysander's hands: the former was put to death on account of his having instigated the Athenians to cut off the right hand [or probably the thumb of the right hand: see Schneider's note] of certain captives: but Adimantus was spared, partly because he alone had opposed the barbarous proposal of his colleague, and partly because (as was suspected) he had betrayed the ships to Lysander. Xenoph. II. 1, 30—32. It was probably on this charge that he was brought to trial at a subsequent period by Conon.——*τὰς...τῆς πατρίδος σπονδάς*] See Aeschin. § 22 p. 31 St. = 208 R. *τοὺς γὰρ τῆς πόλεως ἅλας καὶ τὴν δημοσίαν τράπεζαν περὶ πλείστου δή φησι ποιεῖσθαι, οὐκ ὢν ἐπιχώριος, εἰρήσεται γάρ, οὐδ᾽ ἐγγενὴς ἡμῖν* (alluding to our Orator's

192 Ἵνα τοίνυν εἰδῆθ' ὅτι οὐ μόνον τῶν δημοσίᾳ πώ- 212
ποτ' ἐληλυθότων ὡς Φίλιππον ἀνθρώπων ἀλλὰ καὶ τῶν ἰδίᾳ καὶ πάντων οὗτοι φαυλότατοι καὶ πονηρότατοι γεγόνασι, μικρὸν ἀκούσατέ μου ἔξω τι τῆς πρεσβείας ταύτης. ἐπειδὴ γὰρ εἷλεν Ὄλυνθον Φίλιππος, Ὀλύμπια ἐποίει, εἰς δὲ τὴν θυσίαν ταύτην καὶ

Ἀδαμάντου A².——σπονδὰς (post πατρίδος) om. S. Ed. Turic. Voem. Bekk. st.

§ 212. ποτὲ (pro πώποτε) plerique Codd. Ed. Turic. Voem. (cui ποτὲ videtur idem valere quod τότε). Quod si omnes Codd. praeberent stare nullo pacto debet. πώποτε k. r. s. A¹. A².——Pro ὡς, πρὸς F. B. $\overset{\text{ὡς}}{\text{πρὸς}}$ Q. Marg. Lutet. εἰς ζ^m. ὡς πρὸς O. t. u. ——καὶ (ante πάντων) om. O. Omissum vult Schaef. Sed vid. not.——καὶ πονηρότατοι om. k. r. s. A¹. A².——τι (post ἔξω) om. F. Q. B.——ταύτης S. ceteri ταυτησί, quod h. l. aequo fortius videtur. Infr. τεχνήτας pr. S.

Scythian origin on his mother's side). See also (on a different occasion) Aeschin. de Coron. § 224 p. 85 St.=616 R. ἔφησθα γὰρ τοὺς τῆς πόλεως ἅλας περὶ πλείονος ποιήσασθαι τῆς ξενικῆς τραπέζης.

§ 212. καὶ πάντων] "*Aye even* all men." I have already alluded to the *epitatic* use of καὶ § 30. That the particle is so joined with πᾶς (or ἅπας) is shewn from Thucyd. III. 111 οἱ δὲ Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι, IV. 23 τῆς δὲ νυκτὸς καὶ ἅπασαι περιώρμουν, V. 71 τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο, and numberless passages.——ἔξω τι τῆς πρ.] See § 235, where Demosthenes deprecates any scurrilous story unconnected with the embassy, on the plea that he is not defendant, and he will not have a reply. He did not practise the forbearance which he there claims in his speech de Corona. ——εἷλεν Ὄλυνθον] The fall of Olynthus probably took place in December 348 B.C. and the Olympian festival was celebrated in the spring of 347 B.C. Ulpian: τὰ Ὀλύμπια πρῶτος Ἀρχέλαος ἐν Δίῳ τῆς Μακεδονίας κατέδειξεν. ἤγετο δ' ἐπ' ἐννέα ὥς φησιν [observe this usage of the *singular* in later Greek: the classical writers would have said φασίν] ἡμέρας, ἰσαρίθμους ταῖς Μούσαις.——τεχνίτας] "Actors." Ulpian: τοὺς ὑποκριτὰς οὕτω καλεῖ κωμικούς τε καὶ τραγικούς. Aristot. III. Rhet. 2, 10 (where he speaks of the *metaphor*, as useful either in exaggeration or depreciation) καὶ ὁ μὲν διονυσοκόλακας, αὐτοὶ δ' αὐτοὺς τεχνίτας καλοῦσι· ταῦτα δ' ἄμφω μεταφοραί· ἡ μὲν ῥυπαινόντων, ἡ δὲ τοὐναντίον (a pun on the *parasites of Dionysius*, and those of *Dionysus*, the patron God of theatricals). So *artifices*. Liv. VII. 2, 6 *vernaculis artificibus*...nomen histrionibus inditum, Cic. Muren. 13 (29) Ut aiunt in Graecis *artificibus*. More fully *scenicis artificibus* Arch. 5 (10).

213 τὴν πανήγυριν πάντας τοὺς τεχνίτας συνήγαγεν. ἑσ- 193
τιῶν δ' αὐτοὺς καὶ στεφανῶν τοὺς νενικηκότας ἤρετο Σάτυρον τουτονὶ τὸν κωμικὸν ὑποκριτήν, τί δὴ μόνος οὐδὲν ἐπαγγέλλεται, ἢ τίνα ἐν ἑαυτῷ μικροψυχίαν ἢ πρὸς αὐτὸν ἀηδίαν ἐνεωρακώς; εἰπεῖν δή φασι τὸν Σάτυρον ὅτι, ὧν μὲν οἱ ἄλλοι δέονται, οὐδενὸς ὧν ἐν χρείᾳ τυγχάνει, ἃ δ' ἂν αὐτὸς ἐπαγγείλαιτο ἡδέως, ῥᾷστα μέν ἐστι Φιλίππῳ δοῦναι καὶ χαρίσασθαι πάν-

§ 213. τί δή ποτε a^{m}. [nihil ex s. adn. Bekk.] probante SCHAEFERO. τουτονὶ non δεικτικῶς sed ἀναφορικῶς usurpatum. Ammon. de Diff. Voc. p. 106 ed. Valck. οὗτος καὶ οὑτοσὶ διαφέρει. τὸ μὲν γὰρ οὑτοσὶ δεικτικὸν μόνον. τὸ δὲ οὗτος, δεικτικὸν καὶ ἀναφορικόν......ὁ αὐτὸς λόγος καὶ ἐπὶ [τοῦ add. SCHAEF.] τοῦτον καὶ τουτονί. Itaque h. l. conjicias τοῦτον. Sed τουτονὶ constanter Codd. et Apoll. Dyscol. de Pronom. citat. ap. Bast. ad Greg. Corinth. p. 72 δεικτικώτεραι γινόμεναι (αἱ ἀντωνυμίαι) προσλαμβάνουσι το ῑ, οὑτοσί, ὁδί, ἐκεινοσί. σπανίως γὰρ ἐπ' ἀναφορᾶς, ὡς παρὰ Δημοσθένει· Σάτυρος οὑτοσί. Cf. § 84 τοὺς καταράτους Εὐβοέας τουτοσί. Infr. § 249 Πυθοκλέα τουτονί, § 253 Φίλιππον τουτονί, § 380 Ξενοκλείδην τουτονί, III. Philipp. p. 113, § 12 τοῖς ταλαιπώροις Ὠρείταις τουτοισί, Plat. Gorg. 503 C καὶ Περικλέα τουτονὶ τὸν νεωστὶ τετελευτηκότα. Vid. Dindorf. ad Arist. Nub. 83. Sic νυνὶ non semper χρονικῶς dicitur. Vid. Saupp. ad Lyc. p. 101.—— εαυτω S. ἑαυτῷ Y. Q. O. t. u. v. αὑτῷ s. αυτῶ A^{1}. αὐτῷ vulg. Mox αὐτὸν DIND. VOEM. ἐνεορακὼς Y. DIND. VOEM. ἑωρακὼς k. r. s. A^{1}. A^{2}. B. δ^{m}. Harl. ἑ$^{\omega}$ορακῶς F. ἑορακὼς Q. Mox vulg. ἐνεωρακὼς εἴη sed εἴη om. S. praeclare.——δεδοικέναι omnes praeter S. Y. qui δέδοικε. Receperunt ED. TURIC. DIND. VOEM. BEKK. st. Sed haud scio an δέδοικε debeatur librariis nescientibus in *orat. obliq.* perinde esse ὡς (s. ὅτι) cum *optat. cum indicat.*, an omissa particula *infinit.*, sequatur. Vid. Thucyd. II. 13 προηγόρευε......ὅτι......εἴη, οὐ μέντοι γένοιτο......ἀφίησιν......γίγνεσθαι [quanquam ibi Poppo ex ἀφίησιν, βούλεται s. κελεύει subintelligi jubet. Prol. I. i. 288]. c. 80 λέγοντες ὅτι......κρατήσουσιν......ἔσοιτο......ἐλπίδα δ' εἶναι, VIII. 51, ἐξάγγελος γίγνεται ὡς......μέλλουσιν......εἴη, καὶ χρῆναι· quae σμικρὰ ἀπὸ πολλῶν proferre satis sit. Hodie addo Dem. Nicostr. p. 1254 § 23 λέγων ὅτι......εἴη......δεῖν. Infr. § 324 ὡς οὐδέν ἐστ' ὄφελος......οὐδὲ......δεῖν.

§ 213. Satyrus (to whose estimable character so honourable testimony is here given) is well known as having pointed out to Demosthenes the principal faults in his style of speaking. Plutarch T. I. p. 849 A, B. ——ἐπαγγέλλεται] "Asks a favour." See § 46.——μικροψυχίαν] "Stinginess, meanness, illiberality." See note on § 153 μεγαλοψύχως.

194 των, δέδοικε δὲ μὴ διαμάρτῃ. κελεύσαντος δ᾽ ἐκείνου 214
λέγειν καί τι καὶ νεανιευσαμένου τοιοῦτον, ὡς οὐδὲν ὅ
τι οὐ ποιήσει, εἰπεῖν φασὶν αὐτὸν ὅτι ἦν αὐτῷ Ἀπολ-
λοφάνης ὁ Πυδναῖος ξένος καὶ φίλος, ἐπειδὴ δὲ δολο-
φονηθεὶς ἐτελεύτησεν ἐκεῖνος, φοβηθέντες οἱ συγγενεῖς
αὐτοῦ ὑπεξέθεντο τὰς θυγατέρας παιδία ὄντα εἰς
Ὄλυνθον. αὗται τοίνυν, ἔφη, τῆς πόλεως ἁλούσης 215
402 | αἰχμάλωτοι γεγόνασι καὶ εἰσὶ παρὰ σοὶ ἡλικίαν
195 ἔχουσαι γάμου. ταύτας, αἰτῶ σε καὶ δέομαι, δός μοι.
βούλομαι δέ σε ἀκοῦσαι καὶ μαθεῖν οἵαν μοι δώσεις
δωρεάν, ἐὰν ἄρα δῷς· ἀφ᾽ ἧς ἐγὼ κερδανῶ μὲν οὐδέν,
ἐὰν λάβω, προῖκα δὲ προσθεὶς ἐκδώσω, καὶ οὐ περι-

§ 214. Vulg. ante Bekk. *παιδία οὔσας*. *ὄντα* praebet solus S. "schemate syntactico satis pervulgato, quod interpretantes in vulgarem formam converterunt." Schaef.

§ 215. *τοίνυν* S. Y. t. u. et *γρ*. F. *νῦν* vulgo. *ἔφη* om. S. Ed.' Turic. Voem.——Pro *ἐὰν......ἐάν*, *ἂν......ἂν* S. Ed. Turic. Dind. Voem. Bekk. st.

§ 214. *νεανιευσαμένου*] Ulpian: *τὸ ἀλαζονικὸν αὐτοῦ καὶ αὔθαδες διαβάλλει*, "having made a boastful promise." Schaefer quotes Anecd. Bekker. p. 52, 17 *ὑψηλόν τι καὶ ἐλευθέριον φρονῆσαι*, and adds "Dicitur h. l. de pollicitatione magnifica." [His citation from Mid. p. 536, 26 is however not quite in point. There translate: "he did not shew his *mettle, his spirit:*" with some allusion to the other *νεανιεύματα* (*juveniles ferociae, petulant ebullitions of youthful blood*) so constant in that speech. Not that Midias was a "petulant *youth* of rank:" as Mitford vi. p. 341 calls him, probably misled by such passages: we learn from p. 564 § 154 that he was *about fifty years old*.] See below § 269.

402. § 215. *οἵαν......δωρεάν*] "*What a small*......boon."——*προῖκα προσθείς*] "Giving them a marriage portion." The usual word is *ἐπιδιδόναι*· but *προστιθέναι* is found Boeot. de Dote p. 1016 § 25 *οὔτε Μενέξενον καὶ Βάθυλλον εἰκός ἐστιν......Κλεομέδοντος τελευτήσαντος κομισαμένους τὴν προῖκα, ἀποστερῆσαι τὴν ἀδελφὴν τὴν αὑτῶν, ἀλλὰ προσθέντας αὐτοὺς ἐκδοῦναι τῷ ἡμετέρῳ πατρί, καθάπερ καὶ αὐτοὶ πρὸς ὑμᾶς, καὶ οἱ ἄλλοι οἰκεῖοι μεμαρτυρήκασι.* Here Reiske added *ἂν* to *προσθέντας*, with the approbation of Schaefer. But understand the word as equivalent to *ἐπιδόντας*, and compare p. 1009, 1010 § 6, 7 whence we learn that on her first marriage the portion given was *a talent*, on the second marriage she received *the talent:* and then you will find the addition of *ἂν* is contrary to the sense. Comp. also i. Steph. p. 1112 § 35 *προστιθεὶς προῖκα*. Hyperid. Lycophr.

ὄψομαι παθούσας οὐδὲν ἀνάξιον οὔθ' ἡμῶν οὔτε τοῦ
216 πατρός. ὡς δ' ἀκοῦσαι τοὺς παρόντας ἐν τῷ συμποσίῳ, τοσοῦτον κρότον καὶ θόρυβον καὶ ἔπαινον παρὰ πάντων γένεσθαι, ὥστε τὸν Φίλιππον παθεῖν τι καὶ δοῦναι. καίτοι τῶν ἀποκτεινάντων ἦν τὸν Ἀλέξανδρον τὸν ἀδελφὸν τὸν Φιλίππου οὗτος ὁ Ἀπολλοφάνης.
217 ἐξετάσωμεν δὴ πρὸς τὸ τοῦ Σατύρου τοῦτο συμπόσιον 196
ἕτερον συμπόσιον, τὸ τούτων ἐν Μακεδονίᾳ γενόμενον, καὶ θεάσασθε εἰ παραπλήσιον τούτῳ καὶ ὅμοιον. κληθέντες γὰρ οὗτοι πρὸς Ξενόφρονα τὸν υἱὸν τὸν Φαιδίμου τοῦ τῶν τριάκοντα ᾤχοντο· ἐγὼ δ' οὐκ ἐπορεύθην. ἐπειδὴ δὲ ἧκον εἰς τὸ πίνειν, εἰσάγει τινὰ

§ 216. *ἔπαινον καὶ θόρυβον* F. Q. O. t. u. v. "Vulgatus ordo praestat; nam *κρότος* et *θόρυβος* ut affinia melius junguntur. *θόρυβον καὶ κρότον τοιοῦτον, ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε* p. 519, 10." SCHAEF. *τὸν* (ante *Ἀλέξανδρον*) additum ex S. Y.

§ 217. *ἐξετάσομεν* r. A[1].——*ἕτερον συμπόσιον* in marg. a. m. antiqua S. om. ED. TURIC. VOEM. BEKK. st. *τὸ* (ante *τούτων*) om. S. Y. k. r. s. A[1]. A[2]. ED. TURIC. VOEM.——Post *θεάσασθε*, *ὡς* S. (*εἰ* superscr.) *εἰ* a m. sec. *ὡς* ED. TURIC. VOEM. BEKK. st.——*τοῦ φαιδίμου* Q. O. t. u. Poll. VI. 8. *Φαιδρίαν* inter *τοὺς τριάκοντα* memorat Xenoph. Hellen. II. 3. 2. *ἐλευθέριον* (s. *ἐλευθερίαν*) SCHAEF. quoniam fuerit mancipium. Sed Aeschines diserte vocat *ἐλευθέραν*

Col. 11, 18, Eurip. Hippol. 628 *προσθεὶς γὰρ ὁ σπείρας τε κἀκθρέψας πατὴρ | φερνὰς ἀπῴκισ'*...

§ 216. *ὡς δ' ἀκοῦσαι*...] "Now when (as the story went on to say) those present had heard." The *infinitive* governed of *φασίν*. See § 349, Thucyd. II. 102 with Goeller's note.——*παθεῖν τι*] "Was somewhat moved, affected." ULPIAN: *τὰς ἀνθρωπίνας ἠλέησε τύχας, καὶ πέπονθέ τι ἀνθρώπινον.* Dobree cites Plut. T. II. p. 737 A. Markland (on Eur. Suppl. 288 *κἀμὲ γὰρ διῆλθέ τι*) quotes Xen. Conviv. 1 § 9 *ἔπειτα τῶν ὁρώντων οὐδεὶς ὅστις οὐκ ἔπασχέ τι τὴν ψυχὴν ὑπ' ἐκείνου.* Macho ap. Athenae. VIII. 346 A *προσπεπονθέναι τι δεῖ | τὸν μὴ τὰ παρατεθέντα λυμαινούμενον.* Add Arist. Rhet. III. 7, 7 *πάσχουσι δέ τι οἱ ἀκροαταί·* and de Coron. p. 322 § 291 *οὐδ' ἔπαθε τοιοῦτον οὐδὲν τῇ ψυχῇ.*

§ 217. This story Aeschines indignantly denies at the outset of his reply, and appeals to his audience whether the whole past course of his life did not give the lie to his rival's statement. He refers to it also p. 48, 49 St. = 319, 320 R. and says that Demosthenes had attempted to bribe Aristophanes of Olynthus to swear to the statement, who

Ὀλυνθίαν γυναῖκα, εὐπρεπῆ μέν, ἐλευθέραν δὲ καὶ
197 σώφρονα, ὡς τὸ ἔργον ἐδήλωσεν. ταύτην τὸ μὲν πρῶ- 218
τον οὑτωσὶ πίνειν ἡσυχῇ καὶ τρώγειν ἠνάγκαζον οὗτοί
μοι δοκεῖν, ὡς διηγεῖτο Ἰατροκλῆς ἐμοὶ τῇ ὑστεραίᾳ·
ὡς δὲ προήει τὸ πρᾶγμα καὶ διεθερμαίνοντο, κατα-
κλίνεσθαι καί τι καὶ ᾄδειν ἐκέλευον. ἀδημονούσης δὲ
τῆς ἀνθρώπου καὶ οὔτε ἐθελούσης οὔτε ἐπισταμένης,
ὕβριν τὸ πρᾶγμα ἔφασαν οὑτοσὶ καὶ ὁ Φρύνων καὶ
οὐκ ἀνεκτὸν εἶναι, τῶν θεοῖς ἐχθρῶν τῶν ἀλιτηρίων
Ὀλυνθίων αἰχμάλωτον οὖσαν τρυφᾶν· καὶ "κάλει
παῖδα," καὶ "ἱμᾶντά τις φερέτω." ἧκεν οἰκέτης ἔχων 219
403 ῥυτῆρα, | καὶ πεπωκότων οἶμαι καὶ μικρῶν ὄντων τῶν
παροξυνόντων εἰπούσης τι καὶ δακρυσάσης ἐκείνης
περιῤῥήξας τὸν χιτωνίσκον ὁ οἰκέτης ξαίνει κατὰ τοῦ

§ 4 p. 28 St. = 190 R. *γυναῖκα ἐλευθέραν καὶ τὸ γένος Ὀλυνθίαν*, et § 5 p. 191 *μὴ μόνον εἰς ἐλεύθερον σῶμα.*

§ 218. *οὗτοι, μοι δοκεῖ* Bekk. *οὗτοί μοι δοκεῖ* Ed. Tubic. Voem. Bekk. st. *δοκεῖν* omnes praeter S., hodie revocavi.——*ἀλητηρίων* S. Mox *κάλει δή* F. Q. et a m. sec. S.——*ἱμᾶντα* hodie recepi. Joann. *τονικὰ παραγγέλματα* p. 8, l. 23 *ἱμάντος καὶ ἀνδριάντος ἅπερ παρ' ἀττικοῖς περισπᾶται.*

§ 219. *διακρουσάσης* k. r. s. η^{m}. A^{1}. Reisk. cui tamen *διακρουσαμένης* magis placeret. Sed *δακρυσάσης* praeter ceteros Codd. Demosthenicos praebet etiam Schol. Arist. Acharn. 319 (qui *χιτῶνα*), et "judicio sane quam velles (ut cum Schaefero ad p. 398,

though a poor man had rejected the offer.——*Ὀλυνθίαν γυναῖκα*] Wife of Aristophanes. Aeschin. *ubi supr.*

§ 218. "This woman in the first instance merely quietly to drink and *eat dessert* they tried to force, I should suppose." For *τρώγειν* (to eat *τραγήματα*) cp. Arist. Pax 1324 *σῦκα τρώγειν*, Herod. IV. 143 *ῥοιὰς τρώγειν*, I. 71 *σιτέονται* (dine upon) *οὐκ ὅσα ἐθέλουσι......οὐ σῦκα δὲ ἔχουσι τρώγειν.* This was *after dinner*, as is proved by § 217 *ἐπειδὴ δὲ ἧκον εἰς τὸ πίνειν.*——*ἀδημονούσης*] "Feeling herself *not at home*, not knowing how to act." See Buttm. *Lexilog.* 6, 13.——*ὕβριν......τρυφᾶν*] "It was *a shame* that...should *give herself airs.*"

§ 219. *ῥυτῆρα*] i. e. *ἱμᾶντα*. So Anecd. Bekk. p. 299, 28. *ῥυτήρ*, properly "that which draws:" applied by Sophocl. *to the rein:* Oed. Col. 900 *σπεύδειν ἀπὸ ῥυτῆρος* (*detractis frenis* Hermann). Aeschin. § 157 p. 49 St. = 322 R. *λαβὼν ῥυτῆρα μαστιγοῖμι τὴν αἰχμάλωτον γυναῖκα.*——*ξαίνει πολλάς*] i. e. *πληγάς.*

νώτου πολλάς. ἔξω δ' αὐτῆς οὖσα ὑπὸ τοῦ κακοῦ καὶ 198
τοῦ πράγματος ἡ γυνὴ ἀναπηδήσασα προσπίπτει πρὸς
τὰ γόνατα τῷ Ἰατροκλεῖ, καὶ τὴν τράπεζαν ἀνατρέπει.
220 καὶ εἰ μὴ ἐκεῖνος ἀφείλετο, ἀπώλετ' ἂν παροινουμένη·
καὶ γὰρ ἡ παροινία τοῦ καθάρματος τουτουὶ δεινή.
καὶ περὶ ταύτης τῆς ἀνθρώπου καὶ ἐν Ἀρκαδίᾳ λόγος
ἦν ἐν τοῖς μυρίοις, καὶ Διόφαντος ἐν ὑμῖν ἀπήγγειλεν
ἃ νῦν μαρτυρεῖν αὐτὸν ἀναγκάσω, καὶ κατὰ Θετταλίαν
πολὺς λόγος καὶ πανταχοῦ.

221 Καὶ τοιαῦτα συνειδὼς αὑτῷ πεπραγμένα ὁ ἀκά- 199
θαρτος οὑτοσὶ τολμήσει βλέπειν εἰς ὑμᾶς, καὶ τὸν
βεβιωμένον αὑτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ λαμπρᾷ
τῇ φωνῇ· ἐφ' οἷς ἔγωγε ἀποπνίγομαι. οὐκ ἴσασιν

10 loquar) paullo plus valuisse Reiskium."——*τραύματος* A². Reisk. infeliciter. "Passim autem duo haec substantiva confunduntur. Vid. not. ad Gregor. Corinth. p. 491." Schaefer.

§ 220. Post *ἀφείλετο*, add. *αὐτήν* k. r. s. *ε*^m. *η*^m. A¹. A². Reisk. ——*τούτου* k. r. s. A¹. A².——*ἀπήγγελλεν* S. Y. Anecd. Bekk. 157, 1. Ed. Turic. Dind. Voem. Bekk. st. *ἀπήγγειλλεν* vett. Edd. Vid. ad § 348.

§ 221. *οὗτος* S. Y. Ed. Turic. Dind. Voem. Bekk. st.——Pro *βλέπειν*, *λέγειν γρ.* S.——*αὐτῷ βίον* om. k. r. s. A¹. *ἀποπνείγομαι* pr. S. vid. § 171.

Thom. M. p. 638 *Δημοσθένης ἐν τῷ περὶ τοῦ Στεφάνου* [citing the passage from memory: he refers to the expression as being used by Demosthenes, p. 359]. *ξαίνει κατὰ τοῦ νώτου πολλάς*. *πληγὰς* is frequently omitted. See Schaef. ad Bos. Ellips. in *πληγή*.

§ 220. *παροινουμένη*] "The victim of his drunken frolic." Respecting this story Ulpian tells us: *ἰστέον δὲ ὅτι ἐν τούτῳ τῷ χωρίῳ ἀνέστησαν οἱ δικασταὶ καὶ εἴασαν* [*ἔπαυσαν* corrigunt] *ῥήτορα λέγοντα, τοῦ Εὐβούλου συμπράττοντος τῷ Αἰσχίνῃ μισοῦντος δὲ τὸν ῥήτορα εἰπόντος αὐτοῖς, τοιούτων αἰσχρῶν ἀνέχεσθε λέγοντος Δημοσθένους*; and we learn from Aeschines that the audience arose and hissed Demosthenes, de F. L. § 4 p. 28 St. = 190 R. § 153 p. 48 St. = 319 R. Whether the Orator deserved this mark of disapprobation from the facts of the case, I cannot pretend to say: for his eloquent pathos he certainly deserved the highest applause, as this will not shrink from comparison with the finest passages in this foremost Orator in all the world.

§ 221. *ἐρεῖ*] *Jactabit, he will brag about, he will talk of.* Herm. on Soph. Oed. Col. 1375, "Solet verbum *ἐρεῖν*, negatione praegressa, sic cum accusativo simpliciter conjungi ut sit *esse*

οὗτοι τὸ μὲν ἐξ ἀρχῆς τὰς βίβλους ἀναγιγνώσκοντά σε τῇ μητρὶ τελούσῃ, καὶ παῖδα ὄντα ἐν θιάσοις καὶ
200 μεθύουσιν ἀνθρώποις καλινδούμενον; μετὰ ταῦτα δὲ 222
ταῖς ἀρχαῖς ὑπογραμματεύοντα καὶ δυοῖν ἢ τριῶν δραχμῶν πονηρὸν ὄντα; τὰ τελευταῖα δ' ἔναγχος ἐν χορηγίοις ἀλλοτρίοις ἐπὶ τῷ τριταγωνιστεῖν ἀγαπητῶς παρατρεφόμενον; ποῖον οὖν ἐρεῖς βίον ὃν οὐ βεβίωκας,

§ 222. δυεῖν s. B. καὶ τριῶν S. k. r. η^{m}. A^1. A^2.——ὢν (post τοιοῦτος) om. S. Q. O. t. u. v. B. Ed. Turic. Dind. Voem. Bekk. st. ——ἀλλὰ μήπω ταῦτα om. k. r. s. A^1.

dicere, quod Latine per *jactare* exprimas. Aeschyl. Sept. ad Theb. 691 κακῶν δὲ καὶ αἰσχρῶν οὔτιν' εὔκλειαν ἐρεῖς. Idem Suppl. 913 θαρσεῖτ'· οὐκ ἐρεῖτ' ἀναρχίαν." But surely ἐρεῖν is equally so used *without a preceding negation*. Comp. Dem. Lept. p. 503 § 151, Mid. p. 563 § 151, pro Phorm. p. 957 § 41, Nausim. p. 991 § 25. [This note is not in Hermann's last Edition.]——ἀποπνίγομαι] "I am choked, suffocated."——τὰς βίβλους] "carmina initiationum." Schaefer. Cp. de Coron. p. 313 § 259 ἀνὴρ δὲ γενόμενος τῇ μητρὶ τελούσῃ τὰς βίβλους ἀνεγίγνωσκες. See also below § 272.——θιάσοις] de Coron. § 260 τοὺς καλοὺς θιάσους ἄγων διὰ τῶν ὁδῶν τοὺς ἐστεφανωμένους τῷ μαράθῳ καὶ τῇ λεύκῃ, τοὺς ὄφεις τοὺς παρείας θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰωρῶν, καὶ βοῶν εὐοῖ σαβοῖ, καὶ ἐπορχούμενος ὕης ἄττης ἄττης ὕης κ.τ.λ. Harpocration Θίασος· Δημοσθένης ἐν τῷ κατ' Αἰσχίνου. θίασός ἐστι τὸ ἀθροιζόμενον πλῆθος ἐπὶ τελετῇ καὶ τιμῇ τῶν θεῶν.

§ 222. ὑπογραμματεύοντα] "Under-clerk." "The office seems nearly to have resembled that of the clerks of the houses of Parliament with us, and to have been less creditable only because......it was so ill-paid." Mitford vi. 334 note. I hope I have satisfied the reader that the office was one held in contempt. See on § 109.——χορηγίοις ἀλλοτρίοις] "In green-rooms where others were choragi," *where he served for hire*. Schol. August. πρὸς ἑαυτὸν ἀντιδιαστέλλει τοῦτο, ὅτι αὐτὸς μὲν ἐκ τῶν ἰδίων ἐχορήγησεν [see de Coron. p. 315 § 265 (329 ed. Oxf.) ἐχόρευες, ἐγὼ δ' ἐχορήγουν, words omitted by Cod. S so rejected by modern editors, I think without cause] Αἰσχίνης δὲ ἐν ἀλλοτρίοις ἐν τῷ μισθοῦσθαι τραγῳδῶν.——ἀγαπητῶς παρατρεφόμενον] "Barely gaining as a lick-spittle a precarious subsistence." ἀγαπητῶς· (nearly a synonym of μόλις) *contentedly*, (ἀγαπᾶν, to be contented) *glad enough to get what one could*. See p. 409 § 241 τὴν εἰρήνην ἐποιήσασθε ἀγαπητῶς. Leptin. p. 491 § 112 ἀγαπητῶς ἐπιγράμματος ἐν τοῖς Ἑρμαῖς ἔτυχον. Aeschin. de F. L. § 77 p. 38 St.= 255 R.——παρατρεφόμενον.] See Schaef. *Ind.* Gregor. Cor. p. 1040, where he translates Xen. Oecon. v. 5 θηρία συμπαρατρέφουσα *feras tanquam parisitantes alit*. Menander Thrasyl. ap. Athen. vi. 248 B σιτόκουρος

ἐπεὶ ὅ γε βεβιωμένος σοι τοιοῦτος ὢν φαίνεται; ἀλλὰ δὴ τὰ τῆς ἐξουσίας· οὗτος ἄλλον ἔκρινε παρ' ὑμῖν ἐπὶ πορνείᾳ. Ἀλλὰ μήπω ταῦτα, ἀλλὰ τὰς μαρτυρίας μοι λέγε πρῶτον ταυτασί.

| ΜΑΡΤΥΡΙΑΙ. 404

223 Τοσούτων τοίνυν καὶ τοιούτων ὄντων, ὦ ἄνδρες 201
δικασταί, ὧν ἀδικῶν ὑμᾶς ἐξελήλεγκται· ἐν οἷς τί κακὸν οὐκ ἔνι; δωροδόκος, κόλαξ, ταῖς ἀραῖς ἔνοχος, ψεύστης, τῶν φίλων προδότης, πάντ' ἔνεστι τὰ δεινότατα· πρὸς ἓν οὐδ' ὁτιοῦν τούτων ἀπολογήσεται, οὐδ' ἕξει δικαίαν οὐδ' ἁπλῆν εἰπεῖν ἀπολογίαν οὐδεμίαν. ἃ δ' ἐγὼ πέπυσμαι μέλλειν αὐτὸν λέγειν, ἔστι μὲν ἐγγυτάτω μανίας, οὐ μὴν ἀλλ' ἴσως τῷ μηδὲν ἔχοντι
224 δίκαιον ἄλλ' εἰπεῖν ἀνάγκη πάντα μηχανᾶσθαι. ἀκούω 202

§ 223. τι (ante κακὸν) Bekk. "accentu (ait Schaef.) inter imprimendum eliso." τί Bekk. st.——κακῶν k. r. s. A[1]. κακων (ō a m. pr. superscripto) S.——ἐξελήλεγκται, ... δεινότατα· interpungit Bekk. [et st.] Dind.——ἔνεστι om. F. Q. B. probante Schaefero.

ὁμολογῶν παρατρέφεσθαι. Cp. παράσιτος, and παραμασήτης. Alex. Trophon. ap. Athen. VI. p. 242 C εἶθ' ὁ Μοσχίων | ὁ παραμασήτης ἐν βροτοῖς αὐδώμενος. Cp. p. 243 C (and B παρέτρεφε). See also Dobree.——ἀλλὰ δὴ τὰ τῆς ἐξουσίας] "But see (only think of) the impudence of the fellow! He brought another to trial (Timarchus) before you for unnatural crimes." It is proper to observe that this is only an insinuation: and the story of the banquet rests upon no evidence: as far as we observe, Aeschines was not unqualified for the office of *Censor Morum*. For ἐξ υσία, see p. 428 § 310.—— ἀλλὰ μήπω ταῦτα] Mid. p. 543 § 90, de Coron. p. 259 § 100 ἀλλ' οὔπω περὶ τούτων.

404. § 223. πρὸς ἓν οὐδ' ὁτιοῦν] "To not a single iota of this will he make a defence." The expression is to be compared with ἓν οὐδέν· or as with great probability (see various reading ἕν τε οὐδὲ ἓν Thucyd. II. 51) Schaefer writes it ἓν οὐδ' ἓν (*one—no not even one*, a far stronger negative than οὐδέν, *nothing*, which may always be taken with limitation). He refers to the same expression, Aristocr. 643 § 70 ἓν γὰρ οὐδ' ὁτιοῦν ἔνι τούτων ἐν τῷ ψηφίσματι τούτῳ.

§ 224. ἀκούω] (Though πέπυσμαι precedes). See on § 23. Aeschines on all occasions openly charges Demosthenes with

γὰρ αὐτὸν ἐρεῖν ὡς ἄρ' ἐγὼ πάντων ὧν κατηγορῶ
κοινωνὸς γέγονα, καὶ συνήρεσκε ταῦτά μοι, καὶ συνέ-
πραττον αὐτῷ, ἔπειτ' ἐξαίφνης μεταβέβλημαι καὶ
κατηγορῶ. ἔστι δ' ὑπὲρ μὲν τῶν πεπραγμένων οὔτε
δικαία οὔτε προσήκουσα ἡ τοιαύτη ἀπολογία, ἐμοῦ
μέντοι τις κατηγορία· ἐγὼ μὲν γάρ, εἰ ταῦτα πεποί-
ηκα, φαῦλός εἰμι ἄνθρωπος, τὰ δὲ πράγματα οὐδὲν
203 βελτίω διὰ τοῦτο, οὐδὲ πολλοῦ δεῖ. οὐ μὴν ἀλλ' 225
ἔγωγ' οἶμαί μοι προσήκειν ἀμφότερ' ὑμῖν ἐπιδεῖξαι,
καὶ ὅτι ψεύσεται ταῦτ' ἐὰν λέγῃ, καὶ τὴν δικαίαν ἥτις
ἐστὶν ἀπολογία. ἡ μὲν τοίνυν δικαία καὶ ἁπλῆ, ἢ
ὡς οὐ πέπρακται τὰ κατηγορημένα δεῖξαι, ἢ ὡς πε-
πραγμένα συμφέρει τῇ πόλει. τούτων δ' οὐδέτερον
204 δύναιτ' ἂν οὗτος ποιῆσαι. οὔτε γὰρ ὡς συμφέρει 226
δήπου Φωκέας ἀπολωλέναι καὶ Πύλας Φίλιππον ἔχειν
καὶ Θηβαίους ἰσχύειν καὶ ἐν Εὐβοίᾳ στρατιώτας εἶναι

§ 224. *ἡ ἀπολογία αὕτη* γρ. S. *αὕτη ἡ ἀπ.* Q.

§ 225. Post *οἶμαι*, *μοι* om. r. s. A^1. A^2. Facile excidit post *μαι*. ——Post *ἀπολογία* add. *φεύξεται* F. Y. Q. O. t. u. v. Uncis inclusit Reisk. Omisit primus Bekk. *ἀπολογίαν* mavult Dobr. omisso *φεύξεται*.——*δύναται εἰπεῖν* k. r. s. $δ^m$. A^1. Harl. probante Tayloro. *δύναται* A^2. "*εἰπεῖν* videtur interpretantis esse. Saepe ponitur *ποιεῖν*, ne antecedens verbum repeti oporteat." Schaef. Obiter moneo male intellectum a Stallb. Plat. Apolog. 30 A *ταῦτα νεωτέρῳ ποιήσω*, ubi *ταῦτα ποιήσω* valet i. q. *ὀνειδιῶ*· qua de ratione consul. Buttm. *Ind. Mid.* in *ποιεῖν*.

§ 226. *δήπου* om. k. s. A^1. A^2. "An *ἀνόνητον* vel *ἀνήνυτον*?"

being the *κοινωνὸς* of Philocrates, e.g. § 20 p. 30 St. = 204 R. *ἡ μὲν τοίνυν ἐξ ἀρχῆς ἔνστασις τῶν ὅλων πραγμάτων ἐγίγνετο οὐ δι' ἐμοῦ ἀλλὰ διὰ Δημοσθένους καὶ Φιλοκράτους*, § 56 p. 35 St. = 235 R. *τὴν μὲν τοίνυν κοινωνίαν τῶν ὑπὲρ τῆς εἰρήνης πράξεων, οὐκ ἐμὴν καὶ Φιλοκράτους ἀλλὰ Δημοσθένους καὶ Φιλοκράτους εὑρήσετε.*—*οὐδὲ πολλοῦ δεῖ.* See on § 33.

§ 225. *τὴν δικαίαν...ἀπολογία*] This idiom is rare: *τὴν δικαίαν ἀπολογίαν ἥτις ἐστίν*, or *ἥτις ἐστὶν ἡ δικαία ἀπολογία*, or *ἡ δικαία ἥτις ἐστὶν ἀπολογία*, would be more natural according to modern ideas. Of the license which Greek writers allowed themselves in such matters I will bring two examples: Eur. Ion, 1307 *τὴν σὴν ὅπου σοι μητέρ' ἐστὶ νουθέτει*· and Soph. Trach. 97 *καρύξει τὸν Ἀλκμήνας, πόθι μοι πόθι παῖς ναίει ποτ'.* The latter is very similar to our passage.

καὶ Μεγάροις ἐπιβουλεύειν καὶ ἀνώμοτον εἶναι τὴν
εἰρήνην, ἔνεστι λέγειν αὐτῷ, οἷς τότε τἀναντία | ἀπηγ- 405
γειλε πρὸς ὑμᾶς ὡς συμφέροντα καὶ γενησόμενα· οὔθ'
ὡς οὐ πέπρακται ταῦτα, δυνήσεται πεῖσαι τοὺς αὐτοὺς
227 ἑωρακότας ὑμᾶς καὶ εὖ εἰδότας. οὐκοῦν ὡς οὐ κεκοι- 205
νώνηκα τούτοις οὐδενός, λοιπόν μοι δεῖξαι. βούλεσθ'
οὖν ὑμῖν, πάντα τἄλλ' ἀφείς, ἃ παρ' ὑμῖν ἀντεῖπον, ἃ
ἐν τῇ ἀποδημίᾳ προσέκρουον, ὡς ἅπαντα τὸν χρόνον
ἠναντίωμαι, αὐτοὺς παράσχωμαι μάρτυρας τουτουσὶ
ὅτι πάντα τἀναντία ἐμοὶ καὶ τούτοις πέπρακται, καὶ
χρήματα οὗτοι μὲν ἔχουσιν ἐφ' ὑμῖν, ἐγὼ δ' οὐκ ἠθέ-
λησα λαβεῖν; θεάσασθε δή.

228 Τίνα τῶν ἐν τῇ πόλει φήσαιτ' ἂν βδελυρώτατον 206
εἶναι καὶ πλείστης ἀναιδείας καὶ ὀλιγωρίας μεστόν;

Dobr. Vid. not.——τότ' ἐναντία S. Y. Ed. Turic. Voem. Bekk. st. ——ἀπήγγελλε (ει) s.——ἑορακότας Voem.

§ 227. ἃ (post ἀντεῖπον) om. Y. et pr. S. τούτους S. k. r. s. A². Ed. Turic. Dind. Voem. Bekk. st. Mox ὅτι S. Y. k. r. s. A¹. ὡς vulgo.

§ 228. ἀναιδείας καὶ ὀλιγωρίας S. Y. ὀλιγωρίας καὶ ἀναιδείας vulg. ante Bekk. probante ut videtur Schaefero.——λαμπρᾷ (ante

§ 226. ἀνώμοτον] "Intelligi puto tempus, quo Philippi ἡ ὅρκωσις per fraudem τῶν παραπρεσβευόντων tantisper differebatur, dum summa rerum pessum iret." Schaef. Dobree says: "Quomodo ἀνώμοτος? An quod Aeschines et legati non ὥρκωσαν Philippi socios? Atqui loquitur nunc de iis, quae acciderunt post legationem obitam et renunciatam." There is great weight in the last words. Perhaps in addition to the non-swearing of many of Philip's allies, allusion may be made to the hollow nature of the peace, which the more violent of the anti-Macedonic party were so desirous of evading altogether. See § 201.

405. § 228. βδελυρὸς καὶ ἀναιδὴς p. 106 § 72.——ἀναιδείας καὶ ὀλιγωρίας] Aristotle's definition of ὀλιγωρία is this: ἡ ὀλιγωρία ἐστιν ἐνέργεια δόξης περὶ τὸ μηδενὸς ἄξιον φαινόμενον......τρία δ' ἐστὶν εἴδη ὀλιγωρίας, καταφρόνησίς τε, καὶ ἐπηρεασμός, καὶ ὕβρις II. Rhetor. 2, 3. Comp. II. 6, 2 ἡ δ' ἀναισχυντία ὀλιγωρία τις. Conon. p. 1269 § 39 τὴν δὲ τούτου πρὸς τὰ τοιαῦτ' ὀλιγωρίαν (§ 38 ἀναιδέστατον). I think therefore the collocation of the word after ἀναιδείας is quite correct: "that effrontery which shews itself in a reckless contempt for the opi-

οὐδεὶς οὐδ' ἂν ἁμαρτὼν ὑμῶν ἄλλον εὖ οἶδ' ὅτι φήσειεν ἢ Φιλοκράτην. τίνα δὲ φθέγγεσθαι μέγιστον ἁπάντων καὶ σαφέστατ' ἂν εἰπεῖν ὅ τι βούλοιτο τῇ φωνῇ; Αἰσχίνην οἶδ' ὅτι τουτονί. τίνα δ' οὗτοι μὲν ἄτολμον καὶ δειλὸν πρὸς τοὺς ὄχλους φασὶν εἶναι, ἐγὼ δ' εὐ-

τῇ φωνῇ) add. k. s. A[1]. Harl., in r. litura est. Habet etiam Ed. Lutet. Addi jubet TAYLOR. cum propter 403, 15 [§ 221] tum quod Aeschines alibi εὐφωνότατος fuisse dicatur. Addidit REISK. Sed hujus esse loci mihi quidem non persuasum est.——Pro ὄχλους, ὅρκους O. t. u.——ἐβιασάμην k. r. s. ε[m]. η[m]. A[1]. A[2]. "Hoc paullo magis congruit antecedenti ἠνώχλησα. Sed praestat βεβίασμαι ut reconditius. Sic v. 7 [§ 227. Sed nihil ad rem] ἠναντίωμαι sequitur post ἀντεῖπον. Nec putandum hoc modo misceri tempora diversa: quippe aoristus induit naturam perfecti." SCHAEF. Nimirum χρονικὰ ἐπιῤῥήματα *aoristo* conjungi solent: ἄρτι ἐποίησα, πολλάκις ἐθαύμασα, οὐ πώποτ' ἠρώτησα, similia: unde naturam perfecti quodam modo induere videtur. Sufficiat exemplo Plat. Theaet. 149 A εἶτα οὐκ ἀκήκοας...cui alter respondet ἤδη τοῦτό γε ἤκουσα, tum Socrates ἆρα καὶ...ἀκήκοας; Vid. doctus Grammaticus qui Scholia ad Dionys. Thrac. Grammatic. conscripsit: Anecd. Bekk. 889, 27 ὁ δὲ ἀόριστος οὐδὲν ὡρισμένου χρόνου ἐμφαίνει, ὡς οἱ ὑποκείμενοι,

nions and feelings of others." Besides here ὀλιγωρία is the main point of contrast to our Orator's mode of conducting himself towards assemblies: he never intrudes upon nor bothers them when unwilling to hear him. He is even called ἄτολμος καὶ δειλὸς πρὸς τοὺς ὄχλους. But Philocrates had no fear of encountering them; in the words of Aristotle (§ 4), if he had thought they would do him any harm ἐφοβεῖτο ἄν, καὶ οὐκ ὠλιγώρει.——οὐδ' ἂν ἁμαρτών] "*ne aberrante quidem lingua.* Philocratis foeditas et impudentia adeo est in ore vulgi, ut, si quaeras, quis sit omnium foedissimus et impudentissimus, lingua, vel si titubet, nomen ejus edere cogatur." SCHAEF. ὑμῶν of course is (with Schaefer) to be joined with οὐδείς, not (with Reiske) with ἄλλον.——ὄχλους] Schaefer rightly observes that this word is not used by Demosthenes, but quoted from the mouth of his adversaries. Dobree appositely compares Mid. p. 575 § 189 ὁ συμβουλεύων ὅ τι ἂν συμφέρειν ὑμῖν ἡγῆται, καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν, μηδὲ βιάζεσθαι.—οὐδὲν ......πώποτ'...ἠνώχλησα may be rendered indifferently "I *never* to this day *gave* annoyance," "I *have never given.*" It may not be impertinent to notice Greek and English usages in regard to the point touched upon in *Ann. Crit.* An English lecturer would, when simply reminding his hearers of previous remarks, use our *perfect.* "I have spoken to you on that point, I have told you that." So far Greek and English idioms agree. If he referred to the *definite time* of his remark, he would use our *indefinite preterite.* "I yesterday observed, I

λαβῇ; ἐμέ· οὐδὲν γὰρ πώποτ' οὔτ' ἠνώχλησα οὔτε
229 μὴ βουλομένους ὑμᾶς βεβίασμαι. οὐκοῦν ἐν πάσαις 207
ταῖς ἐκκλησίαις, ὁσάκις λόγος γέγονε περὶ τούτων, καὶ κατηγοροῦντος ἀκούετέ μου καὶ ἐλέγχοντος ἀεὶ τούτους καὶ λέγοντος ἄντικρυς ὅτι χρήματ' εἰλήφασι καὶ πάντα πεπράκασι τὰ πράγματα τῆς πόλεως. καὶ τούτων οὐδεὶς πώποτ' ἀκούων ταῦτ' ἀντεῖπεν οὐδὲ διῆρε τὸ

ἀλλὰ σὺν μὲν τῷ ἄρτι ταὐτὸν δύναται τῷ παρακειμένῳ [τέτυπα] ἔτυψα ἄρτι...Itaque hic ἐβιασάμην si in eadem clausula qua πώποτε positum esset recte se haberet: quo autem ordine collocatur verbum, βεβίασμαι praestat.

§ 229. τὰ fortasse excidit post πράγματα.——διῆρε Bekk. Sed διῆρε § 122. διῆρε et hic et illic Bekk. st. Vid. ad § 180.——ἀλλ' ἔδειξεν Harl. Itaque ἀλλ' οὐδ' ἔδειξεν Reisk. probante Dobr. (Vid. not. ad § 41.) Sed h. l. nulla auctoritate munitur, quanquam ΑΛΛ post ΜΑ potuit excidere.

told you that in my lecture last Thursday." Here also Greek and English idioms agree. If he referred to *past time indefinitely*, he would use our *perfect*. "I have often, already, more than once, told you so." Here the Greeks occasionally use the *perfect* (e.g. Arist. Equit. 1290 ἢ πολλάκις ἐννυχίαισι | φροντίσι συγγεγένημαι | καὶ διεζήτησα κ.τ.λ.) but much more frequently the *aorist*. [Both are joined in Leptin. p. 458 § 3 πολλάκις... κεχειροτονήκατε.....ἤδη.....ἐπείσθητε.] Even here the genius of our language does not utterly eschew the *indefinite tense*. I noticed this idiom several years ago in Dugald Stewart. "I before observed" *Philosophy of the Human Mind*, Vol. I. p. 303. Ed. 5. Lond. 1814. "I had occasion already to hint" p. 81. "It was already remarked" p. 437. (Of *already* so used I find noted down in my copy Vol. I. as many as 17 instances. Sir W. Scott also and Carlyle give examples.) The truth is, that when the lecturer's thought reverts to time past whether definite or indefinite, he does not simply remember that he *has said* this or that, but that there was a time (were times) when he *said* this or that. The reader will see that in *Ann. Crit.* I do not adopt Schaefer's "aoristus induit naturam perfecti," my words being, "naturam perfecti *quodam modo* induere *videtur*." I believe the "natures" of the Greek *perfect* and *aorist* to be as distinct as the "natures" of the English *definite preterite* and *indefinite preterite*. [This additional matter has been elicited by a note in Mr Cope's Preface to his Translation of Plato's Gorgias (p. xvi.). To his friendship I am indebted for a copy of the work, which curiously reached me at the very time when I was revising this sheet for the press. Ed. III.]

§ 229. διῆρε τὸ στόμα] See § 122.

208 *στόμα, οὐδ' ἔδειξεν ἑαυτόν. τί ποτ' οὖν ἐστι τὸ αἴτιον* 230
ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον
φθεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ
406 *οὐδενὸς μεῖζον | φθεγγομένου τοσοῦτον ἡττῶνται; ὅτι*
τἀληθὲς ἰσχυρόν, καὶ τοὐναντίον ἀσθενὲς τὸ συνειδέναι
πεπρακόσιν αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται
τὴν θρασύτητα τὴν τούτων· τοῦτ' ἀποστρέφει τὴν
γλῶτταν ἐμφράττει τὸ στόμα, ἄγχει, σιωπᾶν ποιεῖ.
209 *τὸ τοίνυν τελευταῖον ἴστε δήπου πρῴην ἐν Πειραιεῖ,* 231
ὅτ' αὐτὸν οὐκ εἰᾶτε πρεσβεύειν, βοῶντα ὡς εἰσαγγελεῖ
με καὶ γράψεται καὶ ἰοὺ ἰού. καίτοι ταῦτα μέν ἐστι
μακρῶν καὶ πολλῶν ἀγώνων καὶ λόγων ἀρχή, ἐκεῖνα
δὲ ἁπλᾶ καὶ δύ' ἢ τρία ἴσως ῥήματα, ἃ κἂν ἐχθὲς
ἐωνημένος ἄνθρωπος εἰπεῖν ἐδυνήθη, "ἄνδρες Ἀθηναῖοι,
τουτὶ τὸ πρᾶγμα πάνδεινόν ἐστιν· οὑτοσὶ κατηγορεῖ
ταῦτ' ἐμοῦ ὧν αὐτὸς κοινωνὸς γέγονε, καὶ χρήματ'
εἰληφέναι φησὶν ἐμὲ αὐτὸς εἰληφὼς ἢ μετειληφώς."

§ 230. *ἀποστρέφεται* S. Y. *ἀποστρέφει* citat Plut. T. II. 88 C.
§ 231. *εἰσαγγέλλει* S. Y. *καὶ τί οὔ*; Dobr. frustra. [Quanquam idem in Nostr. pro Phorm. p. 960 § 53 *καὶ κρίνων τίνας οὔ; οὐχὶ......* felicissime restituit.]——*χθὲς* F. Q. Vid. § 295.——*δυνηθείη* vulg. ante Bekk. *ἠδυνήθη* S. Y. k. r. s. A[1]. A[2].——[*μετειληφώς*] Bekk. om. B. Ed. Turic. Bekk. st. *αὐτὸς μετειληφὼς* vult Schaef. Vid. not.

406. § 231. *τὸ τελευταῖον...... πρῴην*] "*τὰ τελευταῖα πρῴην* p. 308, 13. *τὰ τελευταῖα...ἔναγχος* p. 433, 22." Schaef.——*οὐκ εἰᾶτε πρεσβεύειν*] This embassy is probably the same with that spoken of more fully de Coron. p. 271, 272 §§ 132—134. Antiphon, who had been rejected on a scrutiny from the Lexiarchic register (*ἀποψηφισθεὶς*), was found lurking in the Piraeus, and was charged with the design of setting fire to the arsenal. Aeschines came forward (*βοῶν καὶ κεκραγώς*) and obtained his acquittal. The matter was however brought before the Areopagus, Antiphon was tortured and put to death. And to mark their disapprobation of the conduct of Aeschines, the Areopagus deprived him of the office of ambassador on a point connected with the temple at Delos, and appointed Hyperides in his stead. See Thirlw. VI. 27 and note 2.——*καίτοι ταῦτα...*] "And yet this (*τὸ εἰσαγγέλλειν* and *γράφεσθαι*) requires long *aye and* many trials and speeches, but the other is straightforward and (comprised in) one or two words."——*εἰληφὼς ἢ μετειλη-*

232 τούτων μὲν τοίνυν οὐδὲν εἶπεν οὐδ' ἐφθέγξατο, οὐδ' 210
ἤκουσεν ὑμῶν οὐδείς, ἄλλα δ' ἠπείλει. διὰ τί; ὅτι
ταῦτα μὲν αὐτῷ συνῄδει πεπραγμένα, καὶ δοῦλος ἦν
τῶν ῥημάτων τούτων. οὔκουν προσῄει πρὸς ταῦθ' ἡ
διάνοια, ἀλλ' ἀνεδύετο· ἐπελαμβάνετο γὰρ αὐτῆς τὸ
συνειδέναι. λοιδορεῖσθαι δὲ ἄλλ' ἄττα οὐδεὶς ἐκώλυεν
233 αὐτὸν οὐδὲ βλασφημεῖν. ὃ τοίνυν μέγιστον ἁπάντων, 211
καὶ οὐ λόγος ἀλλ' ἔργον· βουλομένου γὰρ ἐμοῦ τὰ
δίκαια, ὥσπερ ἐπρέσβευσα δίς, οὕτω καὶ λόγον ὑμῖν
δοῦναι δίς, προσελθὼν Αἰσχίνης οὑτοσὶ τοῖς λογισταῖς
ἔχων μάρτυρας πολλοὺς ἀπηγόρευε μὴ καλεῖν ἐμὲ εἰς
τὸ δικαστήριον ὡς δεδωκότα εὐθύνας καὶ οὐκ ὄντα

§ 232. οὐδὲν οὔτ' εἶπεν οὔτ' ἐφθ. F. A². Reisk. Sed recte Schaef. "εἶπεν et ἐφθέγξατο sunt synonyma: synonyma autem non patiuntur jungi per iteratum οὔτε."——εἶτ' ἐπελαμβάνετο γρ. S. παρ' αὐτῆς (pro γὰρ αὐτῆς) S.

§ 233. Post ἀλλ' ἔργον, ἤδη add. k. r. s. A¹. "Adverbium tuetur simillimus locus Midianae p. 540, 10 ὁ δ' οὖν δεινότατον, καὶ

φώς] "Having received bribes or (if he has not done that, at any rate) having received presents jointly with the rest of us." Why the two unfortunate words ἢ μετειληφὼς are rejected I am at a loss to understand. We have already seen (§ 184) that Philip's first idea was to bribe the ambassadors separately: ἑκάστῳ προσπέμπων ἰδίᾳ. Demosthenes alone would not be tampered with. Philip then imagined they would receive τὰ κοινῇ δοθέντα. This too Demosthenes says he refused, though he might have fallen into the trap on the ground that the gifts offered were ξένια. What was more natural then than for Aeschines, who had both been bribed ἰδίᾳ, and received his share of the presents given κοινῇ, to have said: "Here Demosthenes charges me with having received money after having received it by himself (ἰδίᾳ), or jointly received it (κοινῇ) with others"?

§ 232. ἐπελαμβάνετο...] "For his consciousness (that he had so acted) laid hold of his thoughts" and checked him from uttering a word of accusation, though no one prevented him from talking slanderously and abusively.

§ 233. τοῖς λογισταῖς] For the generally received distinction between λογισταὶ and εὔθυνοι, see *Dict. Antiquit.* under εὐθύνη, or *Herm. Manual* § 154, n. 8. The λογισταὶ are thought to have been a superior board, to whom the εὔθυνοι were a sort of assessors. The authority for the difference between the two boards is Arist. ap. Harpocration: διείλεκται περὶ τούτων Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ, ἔνθα δείκνυται ὅτι διαφέρουσι τῶν εὐθύνων. Yet Aristotle in an extant

ὑπεύθυνον. καὶ τὸ πρᾶγμ' ἦν ὑπεργέλοιον. τί οὖν ἦν
407 τοῦτο; τῆς προτέρας ἐκείνης | πρεσβείας, ἧς οὐδεὶς
κατηγόρει, δοὺς λόγον οὐκέτ' ἐβούλετ' αὖθις εἰσιέναι
περὶ ταύτης ἧς νῦν εἰσέρχεται, ἐν ᾗ πάντα τἀδικήματ'
212 ἐνῆν· ἐκ δὲ τοῦ δὶς ἐμὲ εἰσελθεῖν ἀνάγκη περιίστατο 234
καὶ τούτῳ πάλιν εἰσιέναι· διὰ ταῦτ' οὐκ εἴα καλεῖν.
καίτοι τοῦτο τὸ ἔργον ὦ ἄνδρες Ἀθηναῖοι ἀμφότερ'
ὑμῖν ἐπιδείκνυσι σαφῶς, καὶ κατεγνωκόθ' ἑαυτοῦ τοῦ-
τον, ὥστε μηδενὶ νῦν ὑμῶν εὐσεβῶς ἔχειν ἀποψηφί-
σασθαι αὐτοῦ, καὶ μηδὲν ἀληθὲς ἐροῦντα περὶ ἐμοῦ· εἰ
γὰρ εἶχε, τότ' ἂν καὶ λέγων καὶ κατηγορῶν ἐξητάζετο,
οὐ μὰ Δί' οὐκ ἀπηγόρευε καλεῖν.

213 Ὡς τοίνυν ταῦτ' ἀληθῆ λέγω, κάλει μοι τούτων 235
τοὺς μάρτυρας.

Ἀλλὰ μὴν ἐάν γέ τι ἔξω τῆς πρεσβείας βλασ-
φημῇ περὶ ἐμοῦ, κατὰ πολλὰ οὐκ ἂν εἰκότως ἀκούοιτε
αὐτοῦ. οὐ γὰρ ἐγὼ κρίνομαι τήμερον, οὐδ' ἐγχεῖ μετὰ
ταῦθ' ὕδωρ οὐδεὶς ἐμοί. τί οὖν ἐστὶ ταῦτα πλὴν
δικαίων λόγων ἀπορία; τίς γὰρ ἂν κατηγορεῖν ἕλοιτο
κρινόμενος, ἔχων ὅ τι ἀπολογήσεται; ἔτι τοίνυν κἀ-

οὐ λόγος ἀλλ' ἔργον ἤδη." Schaef. Sed non necessarium est.——ὑπεργελοῖον Q.

§ 234. διὰ τοῦτο Q. k. r. s. A¹. A².——"Male Graece legitur, Graecum est ἀπηγόρευε (μὴ) καλεῖν," Cobet. Nov. Lect. p. 661. At alterum Graecum est.

§ 235. Post μάρτυρας contra libros ΜΑΡΤΥΡΕΣ om. Ed. Turic. Voem. Bekk. st. ego hodie. Irrepsit post μάρτυρας et hic et § 258.——ἄν γέ τι S. Ed. Turic. Dind. Voem. Bekk. st.——Infr. ἀπολογήσηται O. [et § 180 σπείσηται] ut conjecerat Markl. Nolo dicere (cum Schaefero) *Latinae quam Graecae syntaxi congruentius*, si ὅ

work, vii. (vi.) Politic. 8, 16 (=vi. 5, 10 *Schneider*), seems to make no distinction.

407. § 234. περιίστατο] "It was likely to result." For οὐκ εἴα, see note on § 93. "He *forbade* the summoning me to give in my accounts." For examples of οὐ μὰ Δί' οὐ (which Cobet objects to on Hyperid. pro Euxenipp. Col. 20, l. 14, 15) I refer to my note *Journal of Philology*, Vol. iv. p. 319. So below, § 326.

§ 235. οὐδ' ἐγχεῖ...ὕδωρ] In what causes either party had a second speech is not, I believe,

236 κεῖνο σκοπεῖτε, ὦ ἄνδρες δικασταί. εἰ ἐκρινόμην μὲν 214 ἐγω, κατηγόρει δ' Αἰσχίνης οὑτοσί, Φίλιππος δ' ἦν ὁ κρίνων, εἶτ' ἐγὼ μηδὲν ἔχων εἰπεῖν ὡς οὐκ ἀδικῶ κακῶς ἔλεγον τουτονὶ καὶ προπηλακίζειν ἐπεχείρουν, οὐκ ἂν οἴεσθε καὶ κατ' αὐτὸ τοῦτο ἀγανακτῆσαι τὸν Φίλιππον, εἰ παρ' ἐκείνῳ τοὺς ἐκείνου τις εὐεργέτας κακῶς λέγοι; μὴ τυίνυν ὑμεῖς χείρους γένησθε Φιλίππου, ἀλλ'

τι interrogativi vice fungitur. Quanquam Herm. Opusc. IV. 129 [et Cobet. Var. Lect. p. 105] negat Graece dici *ἔχω ὅ τι φῶ*. "Haec enim jam non deliberatio, neque conditionalis sententia est, qualis *οὐκ ἔχω ὅ τι φῶ*, sed finalis." Qua de re ego quidem valde dubito. Plato certe in Ion. 532 C *εὐπορῶ ὅ τι λέγω*, 533 A *εὐπορεῖ ὅ τι εἴπῃ*, 536 B *εὐπορεῖς ὅ τι λέγῃς*. Enimvero sive quis *εὐπορεῖ* sive quis *ἀπορεῖ* deliberationi locus est. Quis neget *τί φῶ; εὐπορῶ·* Graece dici? Itaque quid mirum si *εὐπορῶ ὅ τι φῶ* itidem Graece dici possit? *Quaerens quid dicam, habeo quod dicam.* Xenoph. Oeconom. VII. 20 *δεῖ τοῖς μέλλουσιν ἀνθρώποις ἕξειν ὅ τι εἰσφέρωσιν*. Librarii non *εἰσφέρωσιν* pro *εἰσοίσουσιν* inculcaturi erant sed *εἰσοίσωσιν*, quod nulli notius est quam Cobetio. Neque *Attici* sermonis proprietas hac in re agitur (nam Xenophon minus *Attice* scribit), sed *Graecitatis universae*. Neque vero is sum qui *πρὶν* s. *πρὶν ἂν* cum conjunctivo nonnisi *praegressa negatione* recte usurpari affirmare audeam. Sane in Arist. Eccl. 769 A. *σὺ δ' οὐ καταθεῖναι διανοεῖ*; B. *φυλάξομαι*, | *πρὶν ἄν γ' ἴδω τὸ πλῆθος ὅ τι βουλεύεται, φυλάξομαι καταθεῖναι* idem fere valet quod *οὐ καταθήσω*. Sed vid. Isocr. Panegyr. p. 44 a *ὅστις οὖν οἴεται τοὺς ἄλλους κοινῇ τι πράξειν ἀγαθὸν πρὶν ἂν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λίαν ἁπλῶς ἔχει καὶ πόῤῥω τῶν πραγμάτων ἐστίν*. At dixerit quispiam *λίαν......ἐστὶν* idem valet quod *ἀγνοεῖ* s. *οὐκ ὀρθῶς ὑπολαμβάνει*. Esto: verum quid facias Herodoteo loco VII. 10, 7? *διαβολὴ γάρ ἐστι δεινότατον· ἐν τῇ δύο μέν εἰσι οἱ ἀδικέοντες, εἷς δὲ ὁ ἀδικεόμενος· ὁ μὲν γὰρ διαβάλλων ἀδικέει, οὐ παρέοντος κατηγορέων· ὁ δὲ ἀδικέει, ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ*. Ubi si quis *διαβάλλων ἀδικέει* nihil aliud esse quam *οὐ δίκαιός ἐστι διαβάλλειν* putaverit, nec me neque sensum obsequentem habebit.

§ 236. *κωσουαδικω* S. [i.e. *ως ουκ*] *κατὰ ταὐτὸ τοῦτο* S. Y.——*λέγει* F. S. Y. Q. O. t. u. v. vulg. ante Reisk.

ascertained. *ἐγχεῖ* here is *future*, as Cobet rightly remarks Var. Lect. p. 362.

§ 236. *εἰ παρ' ἐκείνῳ τοὺς ἐκείνου...*] "'If in *Philip's* presence one should slander *Philip's* benefactors.' Adverte pronominis iterationem." Schaef. Compare Aristoph. Ran. 1525 *προπέμπετε* | *τοῖσιν τούτου τοῦτον μέλεσιν*, Tacit. Annal. II. 35 eoque conventum Italiae et *ei* adfluentes provincias praesentiae *ejus* servanda dicebat (as Walther's acute perception has restored the old reading), Ann. VI. 3 rogitans, quid illi cum militibus? quos neque dicta *im-*

ὑπὲρ ὧν ἀγωνίζεται, περὶ τούτων ἀναγκάζετε ἀπολογεῖσθαι.

Λέγε τὴν μαρτυρίαν.

408 | ΜΑΡΤΥΡΙΑ.

215 *Οὐκοῦν ἐγὼ μὲν ἐκ τοῦ μηδὲν ἐμαυτῷ συνειδέναι* 237
καὶ λόγον διδόναι καὶ πάντα τἀκ τῶν νόμων ὑπέχειν
ᾤμην δεῖν, οὑτοσὶ δὲ τἀναντία. πῶς οὖν ταὐτὰ ἐμοὶ
καὶ τούτῳ πέπρακται; ἢ πῶς ἔνεστι τούτῳ ταῦτα πρὸς
ὑμᾶς λέγειν, ἃ μηδ' ᾐτίαται πρότερον πώποτε; οὐδαμῶς
δήπου. ἀλλ' ὅμως ἐρεῖ, καὶ νὴ Δί' εἰκότως γε· ἴστε
γὰρ δήπου τοῦθ', ὅτι ἀφ' οὗ γεγόνασιν ἄνθρωποι καὶ
κρίσεις γίγνονται, οὐδεὶς πώποθ' ὁμολογῶν ἀδικεῖν
ἑάλω, ἀλλ' ἀναισχυντοῦσιν, ἀρνοῦνται, ψεύδονται, προ-
φάσεις πλάττονται, πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦ-
216 *ναι δίκην. ὧν οὐδενὶ δεῖ παρακρουσθῆναι τήμερον ὑμᾶς,* 238
ἀλλ' ἀφ' ὧν ἴστε αὐτοὶ τὰ πράγματα κρῖναι, μὴ τοῖς

§ 237. Post *ἐγώ*, *μὲν* om. S. Y. Ed. Turic. Voem.——Post *συνειδέναι*, *δεινὸν* add. F. Q. O. t. u. v. Vid. ad § 37.——*οὗτος* S. Y. k. r. s. $δ^m$. A^1. A^2. Ed. Turic. Dind. Voem. Bekk. st.——Post *ταὐτά*, *μοι* S. Ed. Turic. Dind. Voem. Perperam.—— *ᾐτιᾶτο* vulg. ante Bekk. *ᾐτίαται* S. A^1. A^2.——Post *εἰκότως*, *γε* om. k. r. s. A^1. ——*ἧλω* Voem.

§ 238. *οὐδ' ἑνὶ δεῖ* vult Schaef. nam ceteroqui *μηδενὶ* requiri:

peratoris neque praemia nisi ab *imperatore* accipere par esset.—*ὑπὲρ...περί*] See § 107.——*τὴν μαρτυρίαν*] viz. of the witnesses called in § 235.

408. § 237. *οὐδεὶς πώποτ'... ἑάλω*] "No one ever was convicted admitting his guilt." For persons who confessed their crime were at once punished. See Aeschin. Timarch. § 91 p. 13 St.=113 R. It is singular to observe that some have translated the words: "no one. when he admitted his guilt, was ever condemned."

§ 238. "By none of which (shifts) ought you to be deceived this day, but from your own knowledge to judge the facts, not to listen to my assertions, nor to the defendant's, nor yet to witnesses, whom Aeschines will have ready to give any testimony whatsoever, seeing that he has Philip as the paymaster (and you will see how readily they will bear testimony in his favour), nor yet because he has a fine and loud tone of voice, nor because I have a mean one." (I might

ἐμοῖς λόγοις μηδὲ τοῖς τούτου προσέχειν, μηδέ γε τοῖς
μάρτυσιν, οὓς οὗτος ἑτοίμους ἕξει μαρτυρεῖν ὁτιοῦν
Φιλίππῳ χορηγῷ χρώμενος· ὄψεσθε δ᾽ ὡς ἑτοίμως
239 αὐτῷ μαρτυρήσουσιν· μηδέ γε εἰ καλὸν καὶ μέγα οὗτος
φθέγγεται, μηδ᾽ εἰ φαῦλον ἐγώ. οὐ γὰρ ῥητόρων οὐδὲ 217
λόγων κρίσιν ὑμᾶς τήμερον, εἴ περ εὖ φρονεῖτε, προσ-
ήκει ποιεῖν, ἀλλ᾽ ὑπὲρ πραγμάτων αἰσχρῶς καὶ δεινῶς
ἀπολωλότων τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰ-
τίους ἀπώσασθε, τὰ πεπραγμένα, ἃ πάντες ἐπίστασθε,

frustra. Vid. ad § 177.——κρίνειν k. r. s. A¹. A².——Post μάρτυσιν, οἷς (sic) S. [οἷς teste Voem.] Y. Mox ἑτοίμως F. O. u. βᵐ. B.
ους
[de qua confusione vid: ad § 118]. ἑτοίμως t. ἕτοιμως pr. v.—— Post μαρτυρήσουσιν plene interpungit Bekk. [et st.].

§ 239. φθέγξεται S. Y. k. s. A¹. Harl. Ed. Turic. Voem. Bekk. st. Sed recte Schaefer. "Praesens probandum."——οὐδὲ γὰρ S. Ed. Turic. Voem. Bekk. st. Si plures libri haberent, equidem recepissem.——ἀπώσασθαι......ἐξετάσαντας.....Bekk.
ε
[et st.] Dind. Sed ἀπώσασθε Q. u. ἀπώσασθαι O. B. ἐξετάσαντες S. Y. Q. O. r. t. u. v. B. Itaque cum Ed. Turic. recepi.

perhaps have translated ἕτοιμος and ἑτοίμως more forcibly: comp. ἑτοιμότης Conon. p. 1268 § 36, ἑτοίμως Timocr. p. 721 § 65 ἕνεκ᾽ ἀναιδείας ὁ τοιοῦτος δοκεῖ πᾶν ἂν ἑτοίμως ἔργον ποιῆσαι.)——χορηγῷ] Properly the "leader of the chorus" (ἡγεμὼν τοῦ χόρου) in which sense it is used in Soph. Antigon. 1147, Eur. Hel. 1454, and χορηγεῖν Plat. Theaetet. 179 D. As in the ruder and more inartificial state of the Drama the wealthy individual who furnished the expenses bore this office, the name became restricted to him even when he performed the duties by a deputy: and by a natural transition the word was used of *one who furnishes money for any purpose*. Comp. III. Philipp. p. 126 § 60 χορηγὸν ἔχοντες Φίλιππον, III. Aphob. p. 853 § 28 συγχόρηγον ἔχων Ὀνήτορα τὸν κηδεστὴν καὶ Τιμοκράτην, Boeot. de Dot. p. 1023 § 51 εἰς ταῦτα τὸν πατέρα τὸν ἐμὸν χορηγὸν ἑαυτῇ ὑπὸ τῆς ἐπιθυμίας ἔχουσα καὶ πολλὰ δαπανᾶν ἀναγκάζουσα. Aeschin. Timarch. § 54 p. 8 St. = 79 R. Arist. I Nic. Eth. 11 = 10, 15 τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένον.

§ 239. οὐ γὰρ ῥητόρων κ.τ.λ.] "For it is not a trial between orators and speeches which it is this day, if you act wisely, your duty to appoint: but touching matters disgracefully and shamefully ruined, thrust off from yourselves the existing ignominy upon its authors, by examining the facts which ye all know." De Coron. p. 303 § 226 ῥητόρων ἀγῶνα νομίζων...

ἐξετάσαντες. τί οὖν ἐστι ταῦτα; ἃ ὑμεῖς ἴστε καὶ οὐ
218 παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ. εἰ μὲν γὰρ ἅπανθ' ὅσ' 240
ὑπέσχονθ' ὑμῖν ἐκ τῆς εἰρήνης γέγονε, καὶ τοσαύτης ἀναν-
δρίας καὶ κακίας ὑμεῖς ὁμολογεῖτε εἶναι μεστοί, ὥστε
μήτ' ἐν τῇ χώρᾳ τῶν πολεμίων ὄντων μήτ' ἐκ θαλάττης
409 πολιορκούμενοι μήτ' ἐν ἄλλῳ μηδενὶ δεινῷ | τῆς πόλεως
οὔσης, ἀλλὰ καὶ σῖτον εὔωνον ὠνούμενοι καὶ τἄλλα
219 οὐδὲν χεῖρον πράττοντες ἢ νῦν, προειδότες καὶ προα- 241
κηκοότες παρὰ τούτων καὶ τοὺς συμμάχους ἀπολουμέ-
νους καὶ Θηβαίους ἰσχυροὺς γενησομένους καὶ τἀπὶ
Θρᾴκης Φίλιππον ληψόμενον καὶ ἐν Εὐβοίᾳ κατα-
σκευασθησόμενα ὁρμητήρια ἐφ' ὑμᾶς καὶ πάνθ' ἃ πέ-
πρακται γενησόμενα, εἶτα τὴν εἰρήνην ἐποιήσασθε
ἀγαπητῶς, ἀποψηφίσασθε Αἰσχίνου, καὶ μὴ πρὸς

Idem fecit Voem. Cf. Mid. p. 542 § 88 δεῖ δὴ τοῦτο τὸ πρᾶγμα ὑμᾶς οὑτωσὶ σκέψασθαι, καὶ λογίσασθαι......κἂν μὲν ᾖ......συγγνώμην ἔχειν, ἐὰν δὲ μηδέν, θεάσασθε κ.τ.λ.——pro ἃ πάντες, ἅπαντες S. Y.——τίνα omnes praeter S. Y. Vid. ad § 70.

§ 240. γὰρ (ante ἅπανθ') om. S. r. s. Ed. Turic. Voem. Bekk. st.——ὑπέσχεθ' F. Q. O. k. r. s. t. u. v. et vulg. ante Reisk. Mox ἀνανδρείας S.

§ 241. περὶ (pro παρὰ) r. s. ϵ^{m}. A^1.——γεγενημένους k. r. s. A^1. A^2. Harl. ("ex secundis curis") probante Tayloro: quem manifesto erravisse nihil opus est ut evincam. Mox τἀπὶ S.

καὶ οὐχὶ τῶν πεπολιτευμένων ἐξέτασιν ποιήσειν ὑμᾶς, καὶ λόγου κρίσιν οὐ τοῦ τῇ πόλει συμφέροντος ἔσεσθαι, where Dissen quotes Thuc. III. 67. Cp. III. 38 where the feelings of an Athenian audience who went to the assembly merely in quest of intellectual excitement are so graphically delineated, αἴτιοι δ' ὑμεῖς κακῶς ἀγωνοθετοῦντες, οἵτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων κ.τ.λ.

§§ 240—242. If all the promises they made have been fulfilled, and you admit that you have cowardly, with your eyes open to Philip's future course of action, deserted your allies and made peace on what terms you could, by all means acquit Aeschines: but if you have been deceived and cajoled by his lying promises, pronounce judgement against him, &c.——"ὑπέσχοντο sarcastice dicit pro προεῖπον acerbe subsannans τὰς τῶν Μακεδονιζόντων ὑποσχέσεις: facile enim intelligitur talia serio non posse dici pollicitationes." Schaef.

409. § 241. ἐν Εὐβοίᾳ] In the spring of 343 B.C. not many

τοσούτοις αἰσχροῖς καὶ ἐπιορκίαν προσκτήσησθε· οὐδὲν γὰρ ὑμᾶς ἀδικεῖ, ἀλλ' ἐγὼ μαίνομαι καὶ τετύφωμαι νῦν
242 κατηγορῶν αὐτοῦ. εἰ δὲ πάντα τἀναντία τούτων καὶ 220
πολλὰ καὶ φιλάνθρωπα εἰπόντες Φίλιππον, φιλεῖν τὴν πόλιν, Φωκέας σώσειν, Θηβαίους παύσειν τῆς ὕβρεως, ἔτι πρὸς τούτοις μείζονα ἢ κατ' Ἀμφίπολιν εὖ ποιήσειν ὑμᾶς, ἂν τύχῃ τῆς εἰρήνης, Εὔβοιαν, Ὠρωπὸν ἀποδώσειν· εἰ ταῦτ' εἰπόντες καὶ ὑποσχόμενοι πάντ' ἐξηπατήκασι καὶ πεφενακίκασι καὶ μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιῄρηνται, καταψηφίσασθε, καὶ μὴ πρὸς τοῖς ἄλλοις οἷς ὕβρισθε (οὐ γὰρ ἔγωγ' οἶδ' ὅ τι χρὴ λέγειν ἄλλο) καὶ ὑπὲρ ὧν οὗτοι δεδωροδοκήκασιν ὑμεῖς τὴν ἀρὰν καὶ τὴν ἐπιορκίαν οἴκαδε ἀπενέγκησθε.

aliique nonnulli. τὰ ἐπὶ vulgo, quod est in A¹. B.——ἐποιήσατε k. r. s. ϵ^{m}. η^{m}. A¹. A². solenni confusione. Vid. § 95, § 97, § 99. ——ἠδίκει vult Dobb. propter seq. νῦν: cujus mutationis nullam causam video.

§ 242. δὲ πάντα S. Y. k. r. s. A¹. δ' ἅπαντα vulgo.——εἰπόντες, Φίλιππον φιλεῖν interpungunt Ed. Turic. Perperam. Vid. not. ——σώζειν S. Y. O. u. v. σώ$\overset{\zeta}{\sigma}$ειν F. B. σώ$\overset{\sigma}{\zeta}$ειν t. De confus. $\bar{\sigma}$ et $\bar{\zeta}$ vid. § 97, § 184, § 189. In Eur. Ion. 965 libri σώζοντα. ——ἐὰν τύχῃ S. k. r. s. A¹. Dind. Voem. Bekk. st.——$\overset{\pi\alpha}{\text{περιήιρηνται}}$ (sic) F. παρηιρηνται (sic) γρ. S.——εἰσενέγκησθε S. k. r. s. η^{m}. A¹. A². Harl. Ed. Turic. Dind. Voem. Bekk. st.

months before this Speech was delivered. —— ἀγαπητῶς] See on § 222.——τετύφωμαι] Harpocr. τετύφωμαι· ἀντὶ τοῦ ἐμβεβρόντημαι, ἔξω τῶν φρενῶν γέγονα, ἤτοι ἀπὸ τῆς βροντῆς, ἢ ἀπὸ τῶν ἐπὶ τὸν Τυφῶνα καταφερομένων σκηπτῶν, ἢ ἀπὸ τῶν Τυφωνικῶν καλουμένων πνευμάτων, ἃ δὴ καὶ αὐτὰ ἐξίστησιν ἀθρόως καταρραγέντα [So Anecd. Bekk. p. 308, 11 ἐπεὶ καὶ τὰ Τυφώνια πνεύματα μανίαν ἐμποιεῖ ἐμπεσόντα] Ἀλκαῖος, πάμπαν δὲ τυφῶς ἐκϝέλετο φρένας. [Fr. viii. *Blomf.* = 65 *Bergk.*] Δημοσθένης ὑπὲρ Κτησιφῶντος [p. 229 § 11].

§ 242. πολλὰ καὶ φιλάνθρωπα κ.τ.λ.] "Speaking of Philip in many courteous and humane expressions." See Matth. Gr. § 416 β.—— καὶ ὑπὲρ ὧν...... ἀπενέγκησθε] "Likewise for the bribes which they have received, carry away to your homes the curse [which you will lie under by the acquittal of a guilty criminal] and the imputation of perjury."

221 Ἔτι τοίνυν κἀκεῖνο σκοπεῖτε, ὦ ἄνδρες δικασταί, 243
τίνος ἕνεκ' ἐγὼ μηδὲν ἠδικηκότων τούτων κατηγορεῖν
ἂν προειλόμην. οὐ γὰρ εὑρήσετε. ἡδὺ πολλοὺς ἐχθροὺς
ἔχειν; οὐδέ γε ἀσφαλές. ἀλλ' ὑπῆρχέ μοι πρὸς τοῦτον
ἀπέχθειά τις; οὐδεμία. τί οὖν; ἐφοβοῦ περὶ σεαυτοῦ,
καὶ διὰ δειλίαν ταύτην ἡγήσω σωτηρίαν· καὶ γὰρ ταῦτ'
ἀκήκο' αὐτὸν λέγειν· καίτοι μηδενός γ' ὄντος, Αἰσχίνη, 244
410 δεινοῦ | μηδὲ ἀδικήματος, ὡς σὺ φῄς. εἰ γὰρ αὖ ταῦτ' ἐρεῖ,
σκοπεῖτ', ὦ ἄνδρες δικασταί, εἰ ἐφ' οἷς ὁ μηδ' ὁτιοῦν

§ 243. δικασταὶ F. S. Y. O. t. u. v. om. k. Ἀθηναῖοι vulgo.——ειvεκ' S. (teste Voemel.). εἵνεκ' Voem.——οὐδ' αὖ (pro οὐδέ γε) F. Q. O. t. u. v. quod interpretantibus potest deberi. Vid. not. ad § 102. In Aristoph. Plut. 296 dudum conjeceram ἡμεῖς δέ γε ζητήσομεν deleto αὖ ut edidit Meinek. obsecutus Cobetio (quem vid. Nov. Lect. p. 435, 436). Sed ut cauti simus monet locus in Equit. 967 οὑμοὶ δέ γ' αὖ λέγουσιν, ubi αὖ deleto versiculus claudicat. [Plat. Theaet. 171 B ὁ δέ γ' αὖ ὁμολογεῖ καὶ ταύτην ἀληθῆ τὴν δόξαν ἐξ ὧν γέγραφε, Phaed. 106 B οὐδέ γ' αὖ τὸ περιττόν, οὐδὲ δὴ τὸ πῦρ ψυχρόν, οὐδέ γε ἡ ἐν τῷ πυρὶ θερμότης, Phileb. 32 A διάκρισις δέ γ' αὖ καὶ διάλυσις.]

§ 244. καί τι Q. k. A[1]. καίτοι S.——ὦ (ante ἄνδρες) om. S. Ed. Turic. Voem. Bekk. st. In seqq. nulla scripturae diversitas praeterquam quod ὁ...ἀδικῶ Y. Sed certatim corrigunt Viri Docti. "Deleto εἰ omnia plana fiunt." Dobr. [Delet Madvig. Adv. Crit. p. 459.] "Loci manifesto corrupti medicinam non habeo leniorem hac: εἰ ἐφ' οἷς μηδ' ὁτιοῦν ἀδικῶ ἐφοβούμην ἐγώ." Schaefer. Saltem Auct. Argum. alt. proprietatem hanc linguae in *anacolutha* proclivioris videtur didicisse: vid. n. 16. Sed gemellum plane

§ 243. ἡδὺ πολλοὺς κ.τ.λ.] "It is agreeable, I suppose, to have many enemies: no, nor yet safe. But of course I had a feud with Aeschines antecedently. None whatever." I have not thought proper to alter Bekker's punctuation: yet I think these sentences are, strictly speaking, not *interrogative*, but rather *ironical*.——ταύτην ἡγήσω σωτηρίαν] "You thought that this (the accusation of Aeschines) would be your own safety."

410. § 244. "And yet when there was at least no ground for apprehension nor any crime, as you assert yourself, Aeschines, *why should I have been afraid and tried to shelter myself under this prosecution?* For if again he shall say this, consider, jurors, *whether* for those crimes for which I though guilty of no wrong whatever, yet was fearful lest owing to this party I should be ruined, (they ought to suffer and) *what* they ought to suffer who have themselves

ἀδικῶν ἐφοβούμην ἐγὼ μὴ διὰ τούτους ἀπόλωμαι, τι τούτους προσήκει παθεῖν τοὺς αὐτοὺς ἠδικηκότας; ἀλλ'
245 οὐ διὰ ταῦτα. ἀλλὰ διὰ τί σου κατηγορῶ; συκοφαντῶ 222
νὴ Δί', ἵν' ἀργύριον λάβω παρὰ σοῦ. καὶ πότερον κρεῖττον ἦν μοι παρὰ Φιλίππου λαβεῖν τοῦ διδόντος πολὺ καὶ μηδενὸς τούτων ἔλαττον, καὶ φίλον κἀκεῖνον ἔχειν καὶ τούτους (ἦσαν γὰρ ἄν, ἦσάν μοι φίλοι τῶν αὐτῶν κεκοινωνηκότι· οὐδὲ γὰρ νῦν ἔχθραν πατρικὴν ἔχουσι πρός με, ἀλλ' ὅτι τῶν πεπραγμένων οὐ μετέσχηκα), ἢ παρὰ τούτων ἀφ' ὧν εἰλήφασι μεταιτεῖν, κἀκείνῳ τε ἐχθρὸν εἶναι καὶ τούτοις; καὶ τοὺς μὲν αἰχμαλώτους

locum praebet Lys. de Eratosth. Caed. § 40 p. 95 St. = 43 R. *ἐνθυμήθητε ὅτι, εἰ ἐν ἐκείνῃ τῇ νυκτὶ ἐγὼ ἐπεβούλευον Ἐρατοσθένει πότερον ἦν μοι κρεῖττον αὐτῷ ἑτέρωθι δειπνεῖν ἢ τὸν συνδειπνήσοντά μοι εἰσαγαγεῖν;* Is quoque locus erant quos offenderet. Itaque *ὅτι* aut eliminabant, *ut a librariis* (?) *profectum:* aut aiebant *more Graeco et Attico abundare.* Novi in *οἶδ' ὅτι* particulam aliquoties *abundare:* in *ἐνθυμήθητε ὅτι* nullus credo. Lubet tertium locum in medium proferre Thucyd. IV. 92, *δεῖξαι ὅτι...... κτάσθωσαν.* At enim ibi alia est ratio *anacoluthi.* Fateor: sed neutiquam ideo lenior immo aliquanto violentior. Ut ad Demosthenem redeam: putabam utique, qui Graecas literas primoribus labris attigerint, ne eos quidem *duplicis interrogativi* rationem non perspectam cognitamque hodie habuisse: nec fore qui (ut exemplo utar) in *τῷ τί ποιεῖν αὐτὸ πέφυκεν ἢ τῷ τί παθεῖν ὑπὸ τοῦ* (Plat. Phaedr. 270 D) nihil offensionis habeant, iidem in *σκοπεῖτ' εἰ......τί προσήκει παθεῖν* haererent. Schaefer. tamen, quod mireris, *duplicis interrogativi* usum damnat et odit. Vid. infr. ad § 269.

§ 245. *συκοφαντῶν* O. In S. "*συκοφαντῶν ἴδια*—a pr. m." DIND. "*συκοφαντῶ νιδια* pr. Σ. prius *ι* in *η* correctum est." VOEM. *νὴ Δία* hic VOEM.——*ἂν* (post *ἦσαν γάρ*) om. r. s. A[1]. η^m. Potuit sane post *γάρ* facile aut irrepere aut excidere. Si *ἦσαν* i. q. *ἔμελλον εἶναι* non desideratur particula: sed perspicuitatis ergo h. l. addita opus est.——*πρός με* S. Y. *πρὸς ἐμὲ* vulgo.——*λύεσθαι* S. Y. k. s. A[1]. et *γρ.* F. *λύσασθαι* vulgo.

committed the wrong." See *Annot. Crit.* Join *αὐτοὺς* with the participle as above § 226, Lept. p. 459 § 9, Timocr. p. 714 § 43.

§ 245. *συκοφαντῶ νὴ Δί'*] "*It will be said* (§ 174) I come forward as a common informer that I may receive money from you, *which you would pay me to drop proceedings.*"——*τοῦ διδόντος*] Not *who gave*, but *who offered.* So *ἐδίδου* § 183, and *διδοὺς* § 184. So DOBREE: who

ἐκ τῶν ἰδίων τοσούτων χρημάτων λύεσθαι, μικρὰ δ' ἀξιοῦν παρὰ τούτων αἰσχρῶς μετ' ἔχθρας λαμβάνειν;
223 οὐκ ἔστι ταῦτα, ἀλλ' ἀπήγγειλα μὲν τἀληθῆ καὶ 246
ἀπεσχόμην τοῦ λαβεῖν τοῦ δικαίου καὶ τῆς ἀληθείας ἕνεκα καὶ τοῦ λοιποῦ βίου, νομίζων, ὥσπερ ἄλλοι τινές, παρ' ὑμῖν καὶ αὐτὸς ὢν ἐπιεικὴς τιμηθήσεσθαι, καὶ οὐκ ἀνταλλακτέον εἶναί μοι τὴν πρὸς ὑμᾶς φιλο-
τιμίαν οὐδενὸς κέρδους· μισῶ δὲ τούτους, ὅτι μοχθηροὺς 247
καὶ θεοῖς ἐχθροὺς εἶδον ἐν τῇ πρεσβείᾳ, καὶ ἀπεστέρημαι καὶ τῶν ἰδίων φιλοτιμιῶν διὰ τὴν τούτων δωροδοκίαν πρὸς ὅλην δυσχερῶς ὑμῶν τὴν πρεσβείαν ἐσχηκότων· κατηγορῶ δὲ νυνὶ καὶ ἐπὶ τὰς εὐθύνας ἥκω τὸ μέλλον προορώμενος, καὶ βουλόμενος ἀγῶνι καὶ δικαστηρίῳ μοι διωρίσθαι παρ' ὑμῖν ὅτι τἀναντία ἐμοὶ καὶ
224 τούτοις πέπρακται. καὶ δέδοικα, δέδοικα (εἰρήσεται 248
411 γὰρ | πάνθ' ἃ φρονῶ πρὸς ὑμᾶς) μὴ τότε μὲν τούτοις

§ 246. Post τιμηθήσεσθαι, καὶ πλέον ἕξειν τῶν πολλῶν κατὰ τοῦτο add. k. r. s. vett. Edd. "Vix damnem haec verba: videnturque quibus in libris desunt ob homoeoteleuton excidisse," SCHAEF. Habent, ut videtur, A[1]. A[2]. et Lambini omnes.

§ 247. καὶ μοὶ δικαστηρίῳ S. lineolis ordinis restituendi, quae alibi non raro a pr. m. sunt, hic a. m. rec. impositis.

§ 248. Post τότε, με γρ. S. omisso mox pronomine. τούτοις

should not have spoken doubtingly.——καὶ τοὺς μὲν αἰχμ...... λαμβάνειν;] "And on the one hand to ransom the captives out of my own resources at so large a price, and yet on the other to expect to receive a small sum disgracefully from them, accompanied with their hostility."

§ 246. καὶ οὐκ ἀνταλλακτέον κ.τ.λ.] "And that I ought not to barter my laudable ambition and public spirit towards you for any gain."

§ 247. τῶν ἰδίων φιλοτιμιῶν] The effects (rewards) of my public spirit and liberal conduct (alluding perhaps more especially to his ransom of the captives, see § 44, but in a more comprehensive sense). Demosthenes had lost *the vote of thanks*, *the banquet in the Prytaneum* (§ 35, § 36), and other honours present and future, in consequence of the general suspicion and disgust under which the envoys lay owing to the bribery and corruption of the greater part of their body.

411. § 248. "Lest whereas

συνεπισπάσησθέ με τὸν μηδ' ὁτιοῦν ἀδικοῦντα, νῦν δ' ἀναπεπτωκότες ἦτε. παντάπασι γὰρ ὦ ἄνδρες Ἀθηναῖοι ἐκλελύσθαι μοι δοκεῖτε καὶ παθεῖν ἀναμένειν τὰ δεινά, ἑτέρους δὲ πάσχοντας ὁρῶντες οὐ φυλάττεσθαι, οὐδὲ φροντίζειν τῆς πόλεως πάλαι κατὰ πολ-
249 λοὺς καὶ δεινοὺς τρόπους διαφθειρομένης. οὐκ οἴεσθε 225
δεινὸν εἶναι καὶ ὑπερφυές; (καὶ γὰρ εἴ τι σιωπᾶν ἐγνώκειν, λέγειν ἐξάγομαι.) ἴστε δήπου Πυθοκλέα τουτονὶ τὸν Πυθοδώρου. τούτῳ πάνυ φιλανθρώπως ἐκεχρήμην ἐγώ, καὶ ἀηδὲς ἐμοὶ καὶ τούτῳ γέγονεν εἰς τὴν ἡμέραν ταύτην οὐδέν. οὗτος ἐκτρέπεταί με νῦν ἁπαντῶν, ἀφ' οὗ πρὸς Φίλιππον ἀφῖκται, κἂν ἀναγκασθῇ που συντυχεῖν, ἀπεπήδησεν εὐθέως, μή τις αὐτὸν ἴδῃ λαλοῦντα ἐμοί. μετὰ δ' Αἰσχίνου περιέρ-

om. S. k. r. s. A[1]. Ed. Turic. Dind. Voem. Bekk. st.——ὦ (ante ἄνδρες Ἀθ.) om. S. Voem. Bekk. st.——φυλάττεσθε Y. O. k. r. s. t. u. v. B. φυλαττεσθαι (ε superscr.) A[1]. φροντίζετε Q. O. t. u. v. φροντίζετε (ειν superscr.) F. B. quae diversitas non mala.——διεφθαρμένης k. r. s. η^m. A[1]. A[2]. Sed διαφθειρομένης S. Y. a^m. [Fortasse Lambinus negligentius inspexit.] β^m. δ^m. quod quin longe praestet nemo dubitaverit.

§ 249. τούτῳ φιλανθρώπως ἐχρώμην εἰς τήνδε τὴν ἡμέραν citat Schol. Eur. Hec. 559. δ' (ante Αἰσχίνου) om. k. r. s. A[1].——Post

you may then [" ὅταν τὸ μέλλον, ὃ προορῶμαι, γένηται, τοῦτ' ἔστιν, ὅταν πάθητε τὰ δεινά." Schaef.] draw me who am quite guiltless into the same destruction with them, yet now your feelings are *supine*. For you seem to me to be utterly *unnerved*, &c." For ἀναπίπτειν, see Buttm. *Ind. Mid.* in which oration the word is used by a bold figure (not of *a person*, but) of *a thing*. ἀναπεπτώκει τὰ τῆς ἐξόδου p. 567 § 163. See also Arnold on Thucyd. I. 70.

§ 249. δεινὸν καὶ ὑπερφυές] So ἄτοπον καὶ ὑπερφυές § 80. ——ἀηδὲς ἐμοὶ καὶ τούτῳ] "Unpleasant between him and me." It is more usually expressed ἐμοὶ πρὸς τοῦτον (but Thucyd. I. 102, 112, 115). So § 261. Cp. § 213 τίνα...πρὸς αὐτὸν ἀηδίαν.——ἐκτρέπεταί με] "Turns out of my way, avoids me." The *accusative* governed of the idea involved in the word. So ἐκστῆναί τινα or τι. Leptin. p. 460 § 10 οὐδένα πώποτε κίνδυνον ἐξέστησαν, Soph. Ajac. 82 φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνῳ. [However, de Coron. p. 331 § 319 Bekker has rightly retained the old reading οὐδενὶ ἐξίσταμαι, despite of Cod. S. (οὐδένα Bekk. st.), for obviously the sense is "I yield to no one," as Aj. 672.] So *egredi*

226 χεται τὴν ἀγορὰν κύκλῳ καὶ βουλεύεται. οὐκοῦν 250
δεινόν, ὦ ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον τοῖς μὲν
τὰ Φιλίππου πράγμαθ' ᾑρημένοις θεραπεύειν οὕτως
ἀκριβῆ τὴν παρ' ἐκείνου πρὸς ἑκάτερα αἴσθησιν ὑπάρ-
χειν, ὥστε ἕκαστον, ὥσπερ ἂν παρεστηκότος αὐτοῦ,
μηδ' ὧν ἂν ἐνθαδὶ πράξῃ μηδὲν ἡγεῖσθαι λήσειν, ἀλλὰ
φίλους τε νομίζειν οὓς ἂν ἐκείνῳ δοκῇ καὶ μὴ φίλους
ὡσαύτως, τοῖς δὲ πρὸς ὑμᾶς ζῶσι καὶ τῆς παρ' ὑμῶν
τιμῆς γλιχομένοις καὶ μὴ προδεδωκόσι ταύτην τοσ-
αύτην κωφότητα καὶ τοσοῦτο σκότος παρ' ὑμῶν ἀπαν-
τᾶν, ὥστε τοῖς ἀλιτηρίοις τούτοις ἐξ ἴσου νῦν ἐμὲ
ἀγωνίζεσθαι, καὶ ταῦτα παρ' ὑμῖν τοῖς ἅπαντ' εἰδόσιν·
227 βούλεσθ' οὖν εἰδέναι καὶ ἀκοῦσαι τὸ τούτων αἴτιον; 251
412 ἐγὼ δὴ φράσω, ἀξιῶ | δὲ μηδέν' ἄχθεσθαί μοι λέγοντι
τἀληθῆ. ὅτι ἐκεῖνος μὲν ἓν οἶμαι σῶμα ἔχων καὶ

βουλεύεται, add. καὶ σκοπεῖ omnes praeter S. qui a m. sec. habet. ["add. antiq. sed inter κύκλῳ et καὶ," Voem.]

§ 250. ὥσπερ ἂν εἰ F. Q. O. k. r. s. t. u. v. alii, ut conjicere licet ex silentio Criticorum. Nam εἰ omisit primus Bekk. Mox ἐνθαδὶ S. ἐνθάδε vulgo.——τοῖς παρ' ὑμῶν A[1]. τοῖς (ῆς supra) F. B. τοῖς aperte mendosum et saepe confusa η et οι.——ἀλητηρίοις S. O.

§ 251. μηδὲν ἄχθεσθαι F. Y. Q. O. r. t. u. v. vulg. ante Reisk. μηδεν S.——ἀχθεσθῆναι r. η[m]. A[1]. A[2].——ἑαυτὸν om. k. r. s. A[1].——

in Latin. The principle is the same as that pointed out in the notes on § 24, § 22.

§ 250. This is an admirable instance of the power which the Orator, having by dint of incredible application mastered his natural defects, acquired "ut una continuatione verborum binae ei contentiones vocis et remissiones continerentur," Cicer. I. de Orat. 61 (261). An instance equally (if not more) striking occurs below, p. 431 §§ 320—322. "Is it not monstrous, men of Athens, and hard to be borne, that *whereas* (μὲν) in the case of those who have espoused Philip's interests to attend to them, such an acuteness of perception on his part according to either course which they pursue is ready beforehand, so that each, as if he were standing by in person, conceives that nothing of what he shall do even here will escape detection......*yet* (δὲ) that those who live for your pleasure ...... meet with such deafness, such blindness from you, &c.?"

412. § 251. ὅτι ἐκεῖνος μέν...] "Because *whereas* he, having, I

ψυχὴν μίαν παντὶ θυμῷ καὶ φιλεῖ τοὺς ἑαυτὸν εὖ ποιοῦντας καὶ μισεῖ τοὺς τἀναντία, ὑμῶν δ' ἕκαστος πρῶτον μὲν οὔτε τὸν εὖ ποιοῦντα τὴν πόλιν αὑτὸν εὖ
252 *ποιεῖν ἡγεῖται οὔτε τὸν κακῶς κακῶς, ἀλλ' ἕτερά ἐστιν* 228
ἑκάστῳ προυργιαίτερα, ὑφ' ὧν παράγεσθε πολλάκις, ἔλεος, φθόνος, ὀργή, χαρίσασθαι τῷ δεηθέντι, ἄλλα μυρία· ἂν γὰρ ἅπαντά τις ἐκφύγῃ τἄλλα, τούς γε οὐδένα βουλομένους εἶναι τοιοῦτον οὐ διαφεύξεται. ἡ

[*πρῶτον μὲν*] Bekk. om. F. Q. B. Bekk. st. Vid. ad § 252.—— Alterum *κακῶς* om. omnes. Habet Ed. Lutet. ubi nihil annotatur.

§ 252. *χαρίσασθαί τῳ δεηθέντι* Reisk. cum paucis, ut videtur, Codd. Perperam. In Plat. Phaedr. 228 B, recte Heind. revocavit *τῷ νοσοῦντι*, nec minus recte *aegrotanti cuidam* explicavit: "pessime" ait Stallb. ["minus recte" Ed. 2], quae contumelia in talem tantumque virum jacta ipsius in caput incidat. Cicero saltem Plat. I. Rep. 329 E *τῷ Σεριφίῳ* interpretatur *Seriphio cuidam* de Senect. 3 (8).——*ἂν δ' ἄρ'* Dobr. [non Schaef. qui *δ'*] Ed. Turic. Dind. *ἂν δ' ἅ.* Voem., satis speciose: sed *γὰρ* potest excusari propter liberiorem structuram praecedentium. Nempe *πρῶτον μὲν* posito, volebat Noster *εἶτα* sequi: sed propter verba *παρενθετικῶς* inserta, *ἀλλ' ἕτερα......ἄλλα μυρία*, factum est ut *γὰρ* ad *ἄλλα μυρία*

take it, but one body......*yet* each of you in the first place neither conceives that the benefactor of his country is a benefactor of himself, &c."

§ 252. *ἂν γὰρ ἅπαντα......*] "For if one escapes everything else, yet those at least who wish that no such man should exist (*who wish his entire annihilation*) he shall not escape." *γὰρ* corresponds with the last words in the preceding *parenthesis: εἶτα* should logically have followed, answering to *πρῶτον μὲν* § 251. There are two classes opposed to the patriotic party: *one* comprising the mass of the citizens who will not see that their own prosperity is wrapt up in the prosperity of their country (the class which Pericles addresses Thucyd. II. 60), but cleave to their own private interests and passions; the *second* class have a universal detestation and abhorrence for everything good and eminent. *πολεμία τοῦ προύχοντος* as Thucyd. III. 84 says of human nature generally, and Achaemenes in Herodot. VII. 236, of the Greeks, *τοῦ τε εὐτυχέειν φθονέουσι καὶ τὸ κρέσσον στυγέουσι*, in two "scoffing anapaestic cadences." Cf. Eur. Ion. 597 *λυπρὰ γὰρ τὰ κρείσσονα.* Soph. Ajac. 157 *πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.* Aristotle, II. Rhet. 4, 31, thus sums up the difference between *ὀργὴ* and *μῖσος*: *ὁ μὲν (ὀργιζόμενος) γὰρ ἀντιπαθεῖν βούλεται· ὁ δὲ (μισῶν) μὴ εἶναι.* Ennius ap. Cicer. de Off. II. 7, 23 (379): Quem metuunt oderunt; quem quisque odit periisse expetit. ["There is no escaping persons who don't like one to be such" (i.e. patriotic), C. R.

δ' ἐφ' ἑκάστου τούτων ἁμαρτία κατὰ μικρὸν ὑποῤῥέουσα ἀθρόος τῇ πόλει βλάβη γίγνεται.

229 Ὧν μηδὲν ὦ ἄνδρες Ἀθηναῖοι πάθητε τήμερον, 253
μηδ' ἀφῆτε τοῦτον ὃς ὑμᾶς τηλικαῦτα ἠδίκηκεν. καὶ
γὰρ ὡς ἀληθῶς τίς ἔσται λόγος περὶ ὑμῶν, εἰ τοῦτον
ἀφήσετε; Ἀθήνηθεν ἐπρέσβευσάν τινες ὡς Φίλιππον
τουτονί, Φιλοκράτης, Αἰσχίνης, Φρύνων, Δημοσθένης.
τί οὖν; ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν 254
τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλύσατο· ὁ δέ, ὧν τὰ
τῆς πόλεως πράγματα χρημάτων ἀπέδοτο, τούτων
πόρνας ἠγόραζε καὶ ἰχθῦς περιιών. καὶ ὁ μὲν τὸν
υἱὸν ἔπεμψε Φιλίππῳ, πρὶν εἰς ἄνδρας ἐγγράψαι, ὁ
μιαρὸς Φρύνων· ὁ δ' οὐδὲν ἀνάξιον οὔτε τῆς πόλεως
230 οὔθ' αὑτοῦ διεπράξατο. καὶ ὁ μὲν χορηγῶν καὶ τριηρ- 255

responderet.——ἀθρόως vulg. ante Bekk. αθρόος S. ἀθρόος Q. Ed. Turic.

§ 253. ἀνῆτε (φ superscript) F. B. ἀνῆτε S. Y. O. t. u. v. et γρ. k. Ed. Turic. Dind. Voem. "Cf. Lys. 13 § 93."=p. 138 St.=511 R. Ibi "ἀφεῖναι Marklandus. Sed v. Xen. Hellen. II. 3. 51." Ed. Turic. In Nostri tamen loco obstat quod mox sequitur ἀφήσετε.——Infr. ἀφῆτε k. r. s. δ^{m}. ε^{m}. A[1]. A[2]. Harl.

§ 254. περιών pr. S. "ut solet," Voem. Vid. § 207.

Kennedy. But this seems to me weak.]——ὑποῤῥέουσα] See Leptin. p. 471 § 43 τοὺς δ' ἐν ἁπάσῃ καθεστάναι δοκοῦντας εὐδαιμονίᾳ πάντα ταῦτ' ἀμελούμενα ὑπέῤῥει κατὰ μικρόν. (*The neglect of these things gradually slipped from under them and so undermined them.*) See F. A. Wolf on the passage, whose latter explanation of the word ὑποῤῥεῖν is undoubtedly correct. See also Lobeck on Soph. Ajac. p. 109. Translate: "The error in each of these cases gradually giving way from under you (like a *stool* or *ground giving way*) results in a universal and momentary destruction to the state."

§ 254. ὁ δέ, ὧν...τούτων...] "Whereas the other (Philocrates) with the money for which he sold his country's interests, with this went about purchasing harlots and fish." πόρνας, to mark the man's *lust*: ἰχθῦς, his *gluttony*. See Athenae. VIII. 343 E, Plut. Symposiac. IV. 4, T. II. p. 668 A. It is not improbable that the lines of Eubulus ap. Athen. I. p. 8 B refer to our Philocrates. See Meineke Hist. Crit. Com. Graec. p. 356.

§ 255. "And while one, though yet choragus and trierarch, still thought proper to do this, to volunteer spending his money, to ransom the cap-

αρχῶν ἔτι καὶ ταῦτ' ᾤετο δεῖν, ἐθελοντὴς ἀναλίσκειν,
λύεσθαι τοὺς αἰχμαλώτους, μηδένα ἐν συμφορᾷ τῶν
πολιτῶν δι' ἔνδειαν περιορᾶν· ὁ δὲ | τοσούτου δεῖ τῶν 413
ὑπαρχόντων τινὰ αἰχμάλωτον σῶσαι, ὥσθ' ὅλον τόπον
καὶ πλεῖν ἢ μυρίους μὲν ὁπλίτας, ὁμοῦ δὲ χιλίους
ἱππέας τῶν ὑπαρχόντων συμμάχων ὅπως αἰχμάλωτοι
256 γένωνται Φιλίππῳ, συμπαρεσκεύασεν. τί οὖν μετὰ 231
ταῦτα; Ἀθηναῖοι λαβόντες· ᾔδεσαν μὲν γὰρ πάλαι·
τί δαί; τοὺς μὲν χρήματ' εἰληφότας καὶ δῶρα, καὶ
καταισχύναντας ἑαυτούς, τὴν πόλιν, τοὺς ἑαυτῶν παῖ-
δας, ἀφεῖσαν καὶ νοῦν ἔχειν ἡγοῦντο καὶ τὴν πόλιν

§ 255. Post ᾤετο δεῖν cum SCHAEFER. subdistinctionem posui. Idem fecit VOEM. Vid. not.——τοὺς αἰχμαλώτους om. S. in γρ. habent F. Q. om. ED. TURIC. VOEM. BEKK. st.——αἰχμάλωτον S. Y. Q. O. t. u. v. αἰχμαλώτων vulgo. Mox πλεῖν S. πλέον k. r. s. A^1. πλείους vulgo.——τῶν [ὑπαρχόντων] συμμάχων DOBR. Sed vid. not.

§ 256. τί δὲ; F. S. Y. O. t. u. v. $\overset{ὴ}{\text{δὲ}}$ B. δὴ Q. τί δέ; ED. TURIC. DIND. BEKK. st. VOEM.——ἀφεῖσαν S. Q. k. r. s. A^1. ἀφί-εσαν vulgo. Vid. ad § 80.——εὐθηνεῖσθαι BEKK. [εὐθενεῖσθαι st.]. Sed εὐθενεῖσθαι F. S. Y. Q. k. $β^m$. $δ^m$. $ε^m$. A^1. B. $\overset{η}{\text{εὐθενεῖσθαι}}$ v. εὐθυνεῖσθαι O. u. εὐσθενεῖσθαι r. εὐσθνεῖσθαι (sic) A^2. Frequens confusio inter εὐθενεῖν, εὐθηνεῖν, et εὐσθενεῖν. Vid. Lob. ad Phry-

tives, &c., yet the other so far from ransoming any captive of those who were already in bondage, on the contrary the whole of a district and more than 10,000 hoplites, and about 1000 cavalry of your existing allies, that these should become captives to Philip, he jointly concerted with Philip and his colleagues." Neither is the *former τῶν ὑπαρχόντων neuter and the genitive of price*, nor is it or the *latter* ὑπαρχόντων to be omitted. οἱ ὑπάρχοντες αἰχ. and those whom Aeschines was labouring ὅπως γένωνται αἰχ. are placed in vivid antithetic contrast. Whether the above reference to the *trierarchy* and *choragy* of Demosthenes will throw any light on the *vexata quaestio* of the date of the Midias and the birth-year of the Orator, I must leave to others to determine. Comp. for the passage generally Cherson. p. 107 § 70.

413. § 256. "What followed? the Athenians having got hold of (for they had known it for some time): what then? (Comp. Plat. Crit. 54 A). Why, the parties who had received the money, &c., these they acquitted and thought they were sensible men, and that their country was going on in a flourishing condition: but the accuser, what

εὐθενεῖσθαι· τὸν δὲ κατηγοροῦντα τί; ἐμβεβροντῆσθαι,
τὴν πόλιν ἀγνοεῖν, οὐκ ἔχειν ὅποι τὰ ἑαυτοῦ ῥίπτῃ.
232 *καὶ τίς, ὦ ἄνδρες Ἀθηναῖοι, τοῦτ' ἰδὼν τὸ παράδειγμα* 257
δίκαιον αὐτὸν παρασχεῖν ἐθελήσει; τίς προῖκα πρεσ-
βεύειν, εἰ μήτε λαβεῖν μήτε τῶν εἰληφότων ἀξιοπιστό-
τερον παρ' ὑμῖν εἶναι δοκεῖν ὑπάρξει; ὥστε οὐ μόνον
κρίνετε τούτους τήμερον, οὔ, ἀλλὰ καὶ νάμον τιθεσθε

nich. p. 465—467. In Demosth. Cherson. p. 94 § 20 *εὐθενεῖν*, et de Coron. p. 321 § 286 *εὐθενούντων* edidit Bekker. In Arist. I. Rhet. 5, 3 Bekk. *εὐθηνία* (ubi ex *quatuor* Codd. quos excussit Bekk. *tres* *εὐσθένεια* praebent). Thom. Mag. p. 382 *εὐθενεῖν κάλλιον ἢ εὐθηνεῖν*. Saltem in *Atticis* *εὐθενεῖν* videtur praestare, quemadmodum in Aeschyl. Eumen. 895, 944 *postulante* metro, in 908 *haud repugnante* editur. Itaque cum ob hanc causam tum propter alios locos Demosthenicos post Ed. Turic. Dind. recepi. Idem fecerunt Voem. Bekk. st.—— Inter *ῥιπτῇ* (raram in pedestri orat. formam, etsi *ῥιπτουμένων* Plat. Timae. 80 A), *ῥίπτει*, *ῥίπτειν*, et *ῥίπτῃ* libri fluctuant. De *conjunctivo* post *οὐκ ἔχω* posito vid. ad § 131. Neque male habeat *ῥίπτειν*. Vid. Lob. ad Phryn. p. 772, Herm. ad Oed. Col. 48, ed. 1. In Plat. Phaedr. 255 E ubi Codd. omnes *λέγει*, utrum *λέγειν* cum Hermann. Opusc. IV. 130 an *λέγῃ* (vid. ad § 235) cum Bekkero rescribas, nihil interest. Idem dicendum est de loco Lys. c. Andoc. § 42 p. 106 St. = 238 R.

§ 257. *ὥστε* (post *ὑπάρξει*;) om. S. s. A[1]. et pr. Y. k. om. Ed. Turic. Voem. Bekk. st.

did they think of him? that he was stricken with madness, that he was ignorant of (the condition of) his country, that he did not know where to—throw his own affairs." *ῥίπτῃ* used *παρ' ὑπόνοιαν* for *καταθῆται* or a similar word. To *τὸν κατηγοροῦντα* Reiske supplies *λέγουσιν*· it appears far simpler to understand *ἡγοῦνται* from *ἡγοῦντο*. Of course it cannot refer to *τίς ἔσται λόγος περὶ ὑμῶν*, but *Ἀθηναῖοι* is the *subject* on account of the preceding *μὲν* (*τοὺς μὲν χρ. εἰλ.*)—— *ἐμβεβροντῆσθαι*] Cf. de Coron. p. 308 § 243 *ἐμβρόντητε*, Arist. Eccl. 793 *ὠμβρόντητέ συ*, answering precisely to the Scotch "*donnart.*"

§ 257. *καὶ τίς*...] "*And who, pray:*" i.e. *no one will.* See Porson on Eur. Phoeniss. 1373 for the distinction between *καὶ* *prefixed* or *suffixed* to *interrogative* particles. Comp. also Aesch. Agam. 278 *ποίου χρόνου δὲ καὶ*......with 280 *καὶ τίς τόδ' ἐξίκοιτ' ἂν*......By the way Donaldson remarks in the *New Cratylus*, p. 487 p. 628 ed. 3, that "Inattention to the usage (of *πῶς ἂν* expressive of a wish) has prevented all the commentators from seeing the force of a very natural passage in Aeschylus" (Agam. 1198 *καὶ πῶς ἂν ὅρκος, πῆγμα γενναίως παγέν, | παιώνιον γένοιτο*;) which he translates: "and would to God that an

εἰς ἅπαντα τὸν μετὰ ταῦτα χρόνον, πότερον χρημάτων αἰσχρῶς ὑπὲρ τῶν ἐχθρῶν πρεσβεύειν ἅπαντας προσήκει ἢ προῖκα ὑπὲρ ὑμῶν τὰ βέλτιστα ἀδωροδοκήτως.
258 ἀλλὰ μὴν περὶ μὲν τῶν ἄλλων οὐδενὸς προσδεῖσθε 233
μάρτυρος· ὡς δὲ τὸν υἱὸν ἔπεμψεν ὁ Φρύνων, κάλει μοι τούτων τοὺς μάρτυρας.

Τοῦτου μὲν τοίνυν οὐκ ἔκρινεν Αἰσχίνης, ὅτι τον αὐτοῦ παῖδα ἐπ' αἰσχύνῃ πρὸς Φίλιππον ἔπεμψεν· εἰ δέ τις ὢν ἐφ' ἡλικίας ἑτέρου βελτίων τὴν ἰδέαν, μη προϊδόμενος τὴν ἐξ ἐκείνης τῆς ὄψεως ὑποψίαν, ἰταμώτερον τῷ μετὰ ταῦτα ἐχρήσατο βίῳ, τοῦτον | ὡς πε- 414
πορνευμένον κέκρικεν.

259 Φέρε δὴ περὶ τῆς ἑστιάσεως καὶ τοῦ ψηφίσματος 234
εἴπω· μικροῦ γε, ἃ μάλιστά μ' ἔδει πρὸς ὑμᾶς εἰπεῖν, παρῆλθον. τῆς πρώτης ἐκείνης πρεσβείας γράφων τὸ

§ 258. μὲν (ante τῶν ἄλλων) om. S. Ed. Turic. Voem.——Post μάρτυρας add. libri μάρτυρες: sed recte om. Ed. Tur. Voem. Vid. § 235. αἰσχύνην correctus F.——εἰδέαν F.——προειδόμενος vulg. ante Bekk. quod nihili est. (Nam εἴδεσθαι in *poesi* et in Ionice scribentibus Herod. vi. 69, vii. 56 idem valet atque εἰκέναι s. προσεικέναι, e.g. Aeschyl. Agam. 771.) Idem mendum in Thucyd. iv. 64, Aeschin. Timarch. § 165 p. 23 St. = 164 R. esse qui etiamnunc servent mirum est.

§ 259. μεδει (sic) S. ἔδει k. s. A[1]. A[2]. με δεῖ alii et vulg. ante Reisk.——παρῆλθεν Y. r. "quod vide ne praestet. τουτὶ γὰρ αὖ

oath, strong as I could make it, might serve as a remedy for them!" But surely the inattention has been on the writer's own part to the usage of καὶ πῶς, though Hermann adopts the same translation. Donaldson's remarks in the *Journal of Philology*, Vol. iii. p. 212—215, have not induced me to cancel my note. The collocation of ἂν certainly does not prove that the sentence is *precative*. Comp. Arist. Equit. 773 καὶ πῶς ἂν ἐμοῦ μᾶλλόν σε φιλῶν ὦ Δῆμε γένοιτο πολίτης;

§ 258. οὐδενὸς προσδεῖσθε...] "You want no *further* (πρός) witness."——οὐκ ἔκρινεν] "Did not prosecute (ἑταιρήσεως):" as he did Timarchus who is subsequently alluded to.——ἰταμώτερον] The colloquial phrase "*too fast*" exactly conveys the idea of the Greek word. τῶν ἰταμῶς πολιτευομένων (*those go-a-head statesmen*) Cherson. p. 106 § 68: ἰταμός, as ἴτης, ἰτητικός, all coming from the root ἰέναι.

414. § 259. Upon the return of the *first* embassy, Demosthenes in the Boule expressed his

προβούλευμα ἐγὼ καὶ πάλιν ἐν τῷ δήμῳ ταῖς ἐκκλησίαις, ἐν αἷς ἐμέλλετε βουλεύεσθαι περὶ τῆς εἰρήνης, οὐδενὸς οὔτε λόγου πω παρὰ τούτων οὔτ' ἀδικήματος ὄντος φανεροῦ, τὸ νόμιμον ἔθος ποιῶν, καὶ ἐπῄνεσα
235 τούτους καὶ εἰς τὸ πρυτανεῖον ἐκάλεσα. καὶ νὴ Δί' 260
ἔγωγε καὶ τοὺς παρὰ τοῦ Φιλίππου πρέσβεις ἐξένισα, καὶ πάνυ γε ὦ ἄνδρες Ἀθηναῖοι λαμπρῶς· ἐπειδὴ γὰρ ἑώρων αὐτοὺς καὶ ἐπὶ τοῖς τοιούτοις ἐκεῖ σεμνυνομένους ὡς εὐδαίμονας καὶ λαμπρούς, εὐθὺς ἡγούμην ἐν τούτοις πρῶτον αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι. ταῦτα δὴ παρέξεται νῦν οὗτος λέγων ὡς "αὐτὸς ἐπῄνεσεν ἡμᾶς καὶ αὐτὸς εἱστία τοὺς πρέσ-

μικροῦ παρῆλθέ με εἰπεῖν p. 550, 26. Ut εἰπεῖν non solum ad ἔδει referendum sit, sed etiam ad παρῆλθεν." SCHAEF.——ἐν ταῖς ἐκκλησίαις k. r. s. A¹. Harl. Marg. Lutet. DIND.——ἐμέλλετε S. ED. TURIC. DIND. VOEM. BEKK. st.——τὸν νόμον ἔθος vulg. ante BEKK. τὸ κοινὸν νόμιμον Y. r. a^m. δ^m. A². et correctus v. τὸ κοινὸν ἔθος k. s. A¹. et γρ. F. S. Q. B. [opinor: (Reisk. νόμιμον manifesto errore enotat) nam B. fere semper cum F. concordat]. τὸ νόμιμον F. S. Q. B. et corr. O. ad quod etiam mendosa scriptura τὸν νόμον ducit. τὸ τοῦ νομίμου ἔθους conj. DOBR. —— εἰς τὸ πρυτανεῖον F. Y. Q. O. k. r. s. t. u. v. quod revocavi. τὸ om. BEKK. [et st.] ED. TURIC. DIND. VOEM. et omitti sane potest: vid. ad § 97. Sed in loco simillimo § 35 omnes libri praebent.

§ 260. πρῶτον S. k. r. A¹. πρῶτος vulgo.——αὐτὸν περιεῖναι Y. Sed recte SCHAEFER.: "Nominativus tali in structura legitimus

approbation of his colleagues in very strong terms, and, as a member of the Boule, proposed the usual vote of a crown, and the invitation to the banquet in the Prytaneum. See Aeschin. §§ 45, 46 p. 34 St. = 227—229 R. § 178 p. 52 = 342. Translate the words: "I nearly passed over (omitted) what I ought above everything to have stated to you." I must confess however I should prefer παρῆλθεν.

§ 260. "Yes, and I also feasted Philip's envoys, aye, and in a very distinguished manner: for as I saw they prided themselves in that country even upon such matters, I at once thought proper in these points to surpass them myself, and shew myself more magnificent." See Aeschin. § 111 p. 42 St. = 282 R. who sarcastically describes the κολακεία of Demosthenes: and reverts to it de Coron. § 76 p. 64 St. = 466, 467 R. See Demosth. answer de Coron. p. 234 § 28. Comp. Thirlw. v. 352, 353. For μεγαλοψυχότερος, see on § 153.——παρέξεται] "he will bring forward as μαρτύρια (or

261 βεις," τὸ πότε οὐ προσδιορίζων. ἔστι δὲ ταῦτα πρὸ 236
τοῦ τὴν πόλιν ἠδικῆσθαί τι καὶ φανεροὺς τούτους
πεπρακότας αὑτοὺς γενέσθαι, ὅτ' ἄρτι μὲν ἧκον οἱ
πρέσβεις τὸ πρῶτον, ἔδει δὲ ἀκοῦσαι τὸν δῆμον τί
λέγουσιν, οὐδέπω δὲ οὔθ' οὗτος συνερῶν δῆλος ἦν τῷ
Φιλοκράτει οὔτ' ἐκεῖνος τοιαῦτα γράψων. ἂν δὴ ταῦτα
λέγῃ, μέμνησθε τοὺς χρόνους ὅτι τῶν ἀδικημάτων εἰσὶ
πρότεροι. μετὰ ταῦτα δὲ οὐδὲν ἐμοὶ πρὸς τούτους οἰκεῖον
οὐδὲ κοινὸν γέγονεν.

Λέγε τὴν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

262 Ἴσως τοίνυν ἀδελφὸς αὐτῷ συνερεῖ Φιλοχαρης καὶ 237
Ἀφόβητος· πρὸς οὓς ἀμφοτέρους ὑμῖν πολλὰ | καὶ 415
δίκαια ἔστιν εἰπεῖν. ἀνάγκη δέ, ὦ ἄνδρες Ἀθηναῖοι,
μετὰ παῤῥησίας διαλεχθῆναι, μηδὲν ὑποστελλόμενον.
ἡμεῖς, Ἀφόβητε καὶ σὺ Φιλόχαρες, σὲ μὲν τὰς ἀλα-
βαστοθήκας γράφοντα καὶ τὰ τύμπανα, τούτους δ'

est. V. Lobeckius Parerg. post Phrynich. p. 754 ubi etiam noster locus citatur." Vid. § 255, et ad § 337.——ἴστία S.——διορίζων S. "ceteri προσδιορίζων," BEKK. Malui προσδιορίζων post REISK. Aristot. III. Rhet. 5, 4 διὸ οἱ χρησμολόγοι οὐ π ρ ο σ ορίζονται τὸ πότε. διορίζων BEKK. [et st.] ED. TURIC. DIND. VOEM.

§ 261. ἔδει δὲ ἀκοῦσαι S. Y. k. S. A[1]. ἀκοῦσαι δὲ ἔδει vulgo. ——συναίρων r. s. A[1]. συνᵋαίρων B. In Lept. p. 457 § 1 συναίρειν S. sed συνερεῖν γρ. S.——γράφων O. k. r. s. η^m. A[1].——μεμνῆσθαι r. s. A[1]. "facile defendatur," REISK. sed "in Demosthene quidem vix defendas," rectius SCHAEFER. $\overline{αι}$ et $\overline{ε}$ quoties permutentur nemo ignorat.

§ 262. ἀδελφὸς BEKK. (lectore non monito) ED. TUR. ἀδελφὸς VOEM. BEKK. st. DIND.——ὑποστειλάμενον k. r. s. β^m. δ^m. ϵ^m. η^m.

σημεῖα)." So παρέχεσθαι μάρτυρας constantly occurs, and simply παρέχεσθαι above § 36, I. Steph. p. 1123 § 71 Φορμίωνι τῷ παρασχομένῳ τουτονί, Lyc. c. Leocrat. § 23 p. 150 St. = 154 R. ἐκεῖνον ἂν αὐτὸν παρειχόμην.

415. § 262. ἀδελφός] "I dare say then we shall have a brother's advocacy," preparatory to the proverb § 264. In Plat. II. Republ. 362 D I am all but certain we should read ἀ δ ε λ φ ε ὸ ς ἀνδρὶ παρείη.—μηδὲν ὑποστελλόμενον] See on § 390.——ἀλαβαστοθῆκαι· αἱ θῆκαι τῶν ἀλα-

ὑπογραμματέας καὶ τοὺς τυχόντας ἀνθρώπους (καὶ οὐδεμιᾶς κακίας ταῦτα, ἀλλ' οὐδὲ στρατηγίας γ' ἄξια) πρεσβειῶν, στρατηγιῶν, τῶν μεγίστων τιμῶν ἠξιώ-
238 σαμεν. εἰ τοίνυν μηδὲν ὑμῶν ἠδίκει μηδεὶς οὐχ ἡμεῖς 263
χάριν ὑμῖν οὐδενός, ἀλλ' ὑμεῖς ἡμῖν δικαίως ἂν ἔχοιτε τούτων· πολλοὺς γὰρ ὑμῶν μᾶλλον ἀξίους τιμᾶσθαι παρέντες ἡμεῖς ὑμᾶς ἐσεμνύνομεν. εἰ δὲ δὴ καὶ ἐν αὐτοῖς

A¹. A². Ven. Harl. Sed ὑποστελλόμενον S. Y. Q. γρ. F. B. Marg. Lutet. ὑποκρινόμενον (στελλ) v. Vulg. ante Bekk. ὑποκρινόμενον.——ἡμεῖς ὑμᾶς Dobr.——Φιλοχάρης pr. S.——ἴσμεν σὲ μέν F. Y. Q. O. r. t. u. v. "merus est error pro CЄMЄN proximo," Dobr.——ἀλαβαστροθήκας vulg. ante Bekk. revocant Ed. Turic. ἀλαβαστοθήκας praebent Harpocrat. in 'Αλαβαστοθῆκαι et Anecd. Bekk. 206, 1, 375, 13, quod unice verum esse tradunt Grammatici. Thom. Mag. p. 30, ubi vid. Interpretes. Hesych. T. I. p. 215, alii.——ἀλλ' οὐ S. Ed. Turic. Dind. Voem. qui "Equidem οὐδὲ non intelligo." In Thucyd. III. 42 μὴ προστιθέναι τιμήν, ἀλλὰ μηδ' ἐλασσοῦν τῆς ὑπαρχούσης, num μηδὲ displicet?

§ 263. εἶχε k. r. s. ηm. A¹. A². Harl. (sic infr. σώζεσθε k. s.).

βάστων, ἃς ἐν τῇ συνηθείᾳ μυροθήκας καλοῦσι. Δημοσθένης ἐν τῷ περὶ παραπρεσβείας. ἀλάβαστοι δέ εἰσι λήκυθοι, ὧν οὐκ ἔστι λαβέσθαι διὰ τὴν λειότητα, Harpocration. So also Ulpian: τῶν ληκυθίων τῶν μὴ ἐχόντων λαβάς, ἀλλὰ λείων τὰς κιστας καὶ τὰς θήκας. So also Schol. Aristoph. 1053. The etymology is of course absurd. In Arist. Acharn. 1053 the simple word ἀλάβαστος is used in the sense of ἀλαβαστοθήκη, and (probably) in Alexis ap. Athen. VIII. 365 D. According to Ulpian they were painted to *hook in* purchasers (ἵνα τοὺς ἀγοράζοντας δελεάζωνται). He also gravely informs us that Philochares was comparable with Zeuxis, Apelles, and Euphranor!——ὑπογραμματέας] See on § 109. τούτους refers to Aeschines and Aphobetus.—καὶ οὐδεμιᾶς κακίας κ.τ.λ.] "And these pursuits indicate no moral turpitude (*these trades are perfectly honest*), but yet neither do they come up to the mark at least of military command." Schaefer: "etiam honestorum (? rather *proborum*) est talia facere aut in tali sorte versari."——τῶν μεγίστων τιμῶν] "Additum ἐπεξηγήσεως χάριν *qui maximi sunt honores.*" Schaefer. I rather think they are added by way of climax. One of the brothers was elected ambassador in the stead of Aeschines. See § 136. Aphobetus had gone as envoy to the court of Persia, Aeschin. § 149 p. 48 St. = 315 R., and had been appointed president of finance (ἐπὶ τὴν κοινὴν διοίκησιν). The *generalships* of Philochares are spoken of in the same § p. 314 R.

§ 263. ἐν αὐτοῖς οἷς ἐτιμᾶσθε] "In the very honours which ye enjoyed." The Greeks are very fond of *throwing* (if I may so

οἷς ἐτιμᾶσθε ἠδίκηκέ τις ὑμῶν, καὶ ταῦτα τοιαῦτα, πόσῳ μᾶλλον ἂν μισοῖσθε δικαίως ἢ σώζοισθε; ἐγὼ μὲν
264 *οἶμαι πολλῷ. βιάσονται τοίνυν ἴσως, μεγαλόφωνοι καὶ ἀναιδεῖς ὄντες, καὶ τὸ συγγνώμην ἀδελφῷ βοηθεῖν*
προσειληφότες. ὑμεῖς δὲ μὴ ἡττᾶσθε, ἐκεῖνο ἐνθυμού- 239

——*πῶς οὐ μᾶλλον* k. s. A¹. A². Harl. Marg. Lutet. Praefert Taylor. Sed *πολλῷ* sequitur.

§ 264. *σὺγγνώμη* Editores praeter Voemel. *σύγγνώμην* libri omnes, ut videtur, praeter B. F. et marg. Lutet. Sed nemo facile defendat. Ita scripseram. Hodie aliter sentio. Plane genuinum locum praebet Lys. c. Andocid. § 31 p. 105 St. = 228 R. *τοῦτ' ἔστι τὸ τὸν βίον ἀβίωτον.* Hunc locum tentaverunt Critici. Stephanus, quem sequuntur Ed. Turic., *βίον* [*βιοῦν*] *ἀβίωτον.* Sed nonnihil dubitationis affert *βιοῦν* in scriptore *Attico*. Aristot. Eth. Nic. IV. 11 = 5, 12, qui alibi *συζῆν*, potuit dicere *συμβιοῦν.* Poëtae interdum *ἰωνίζουσιν.* Aeschyl. Suppl. 1010 *τὴν δὲ καὶ πόλις διδοῖ.* Itaque Euripides scripsit Arch. Fragm. x. = 234 *οὐκ ἔστιν ὅστις ἡδέως ζητῶν βιοῦν*, et Fragm. Inc. CXLIII. = 911 *βιοῖ γὰρ οὐδεὶς ὃν προαιρεῖται τρόπον.* Cobet., quem et ipsum male habet *βιοῦν*, ipse suam conjecturam profert, *τὸ ζῆν βίον ἀβίωτον.* Qui quod addit "nullus enim articulo *τὸν* locus est," ejus rei rationem non video. *ἀβίωτον τὸν βίον* dat Dem. Mid. p. 557 § 131, Timocr. p. 744 § 141. Exemplis pluribus supersedeo. Credo locum sanum esse. Nam qui proverbiis utuntur breviloquentiam affectantes lectori vel auditori quae omittunt supplenda relinquunt. Quis non meminit *γόνυ κνήμης*, *σύν τε δύ' ἐρχομένω*, *advorsum stimulum calces, transversum unguem?* Quod plenius Aristot. Eth. Nic. II. 9 = 9, 4 dicit *κατὰ τὸν δεύτερόν φασι πλοῦν*, brevius Plat. Phaed. 99 D maluit *τὸν δεύτερον πλοῦν*, obscurius (ita tamen obscure ut intelligi debeat) idem Phileb. p. 59 C *δεύτερος.* In Aeschyl. Suppl. 760, 761, *ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν | εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν* multa me diu sollicitum habent. Quare *τοὺς λύκους?* Quid *εἶναι*, praesertim in illa emphasi collocationis? Quid quod *βύβλου* *iambi* vice fungitur? Locum rescribendum credo: *ἀλλ' ἔστι φήμη κρείσ-*

say) *the substantive into the verb.* See a striking instance of this in Plat. Phaedo p. 94 C *ἐναντία ᾄδειν οἷς ἐπιτείνοιτο* (*ταῖς ἐπιτάσεσι*) *καὶ χαλῷτο* (*χαλάσεσι*) *καὶ πάλλοιτο* (*παλμοῖς*) *καὶ ἄλλο ὁτιοῦν πάθος πάσχοι* (*ἄλλῳ ὁτῳοῦν πάθει*) *κ.τ.λ.* (See Heindorf.) Comp. also I. Steph. p. 1109 § 27 *ὑπὲρ τοῦ μὴ δοῦναι δίκην ὧν διεφθάρκει ἣν ἐμοὶ μὲν οὐ καλὸν λέγειν* (i. e. *τῆς διαφθορᾶς τῆς γυναικὸς ἣν*), de Coron. p. 329 § 312 *ἐφ' οἷς ἐλυμήνω.* Soph. Antig. 1068 *ἀνθ' ὧν ἔχεις μέν......ἔχεις δέ.*

§ 264. *βιάσονται*] See Buttm. *Ind. Mid.*—*συγγνώμην ἀδ. βοηθ.*] A proverbial expression: "It is excusable to assist a brother." *ξυγγνώμην ἁμαρτάνειν ἀνθρωπίνως λήψονται* Thuc. III. 40 very nearly parallels our passage.

μενοι, ὅτι τούτοις μὲν τούτου προσήκει φροντίζειν, ὑμῖν δὲ τῶν νόμων καὶ ὅλης τῆς πόλεως καὶ παρὰ 265
πάντα τῶν ὅρκων, οὓς αὐτοὶ κάθησθε ὀμωμοκότες. καὶ γὰρ εἰ τινῶν δεδέηνται τουτονὶ σώζειν, πότερ' ἂν μηδὲν ἀδικῶν φαίνηται τὴν πόλιν ἢ κἂν ἀδικῶν, σκοπεῖτε. εἰ μὲν γὰρ ἂν μή, κἀγώ φημι δεῖν, εἰ δ' ὅλως κἂν ὁτιοῦν, ἐπιορκεῖν δεδέηνται. οὐ γὰρ εἰ κρύβδην ἐστὶν ἡ ψῆφος, λήσει τοὺς θεούς, ἀλλὰ τοῦτο καὶ πάντων

σονας λύκους κυνῶν· (*κρείσσονας* diu conjeceram, partim ut *articulum* rejicerem, partim propter varietatem lectionum, praecipue ut *λύκους*, *κυνῶν*, *opposita juxta ponerentur.* Praeripuit hanc emendationem Hermann. non anteiit.) *βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν μέγαν.* Alterum versiculum integrum Suidae acceptum refero. Posteaquam *εἶναι* interpretantes inculcaverant, versus heptameter factus est. Quibus hoc displicuit, ii *μέγαν* relegaverunt, cum *εἶναι* relegari oporteret. [De Aristophane, si quid video, optime meritus est Hermann. ad Soph. Oed. Col. 504 (p. 94, 95) qui *φράζων* deleto restituerit *ὑφ' οὗ δεήσει μ' ἀνδρὸς ἡττᾶσθαι μόνου* Equit. 1230.]——*ἐνθυμηθέντες* k. s. δ^m. A¹.——Mox *τούτους* Y. et pr. S. Lectio non temere repudianda. Solent Graeci in hujusmodi rebus variare. Nost. adv. Macart. p. 1070 § 59 *ὅσα οἱ νόμοι προστάττουσι τοὺς προσήκοντας ποιεῖν, ἡμῖν προστάττουσι καὶ ἀναγκάζουσι ποιεῖν.* Isae. de Ciron. Hered. § 6 p. 69 St. = 197 R. *κληρονομεῖν μᾶλλον ἡμῖν ἢ τοῦτον προσήκει τῶν Κίρωνος χρημάτων*, ubi nollem a Schoem. scriptum "mira inconcinnitate dictum est pro *ἡμᾶς ἢ τοῦτον*——aut *ἡμῖν ἢ τούτῳ*."

§ 265. Post *ἂν μὴ* vulg. ante Bekk. add. *ἀδικῶν.*——*ου γὰρ* S. Y. Q. O. t. u. v. *οὐδὲ γὰρ* vulgo.——*τοῦ κρύβδην* F. s. A¹. Reisk. probat Schaefer. Mihi quoque arridet. Facile *τοῦ* in *τὸ* corrumpi potuit: *τὸ* in *τοῦ* non item. Post *ψηφίζεσθαι, διὰ τί;* add. F. Y. Q. k. r. s. t. u. v. A¹. et *γρ.* S. Delenda censuit Reisk. Delevit Bekk.

§ 265. "For if they have besought some of you to protect him, whether is it in case he is proved to be guilty of no wrong to his country, or even in case (he is proved) to be guilty, look to that. For if (they have so besought you) in case he is not (proved to be guilty) I too admit that it is meet (to acquit him), but if in case (he is proved to be guilty) of any crime whatever, they have besought you to perjure yourselves." The brevity of the original is remarkable.——*ἀλλὰ τοῦτο.....ψηφίζεσθαι*] "But this the framer of the law saw best of all was (the purpose of) secret suffrage, &c." or if we read *τοῦ ψηφίζεσθαι* (see *Ann. Crit.*), "this he saw *in* secret suffrage," as *αἰσθάνομαι* (or *θαυμάζω*) *τόδε τινός.* The secret suffrage was so strictly recognized that the *δικασταὶ* did not confer even with one another. Aristot. II. Polit. 8, 13 = 5, 9 *τῶν νομοθετῶν οἱ πολ-*

ἄριστα ὁ τιθεὶς τὸν νόμον εἶδε τὸ κρύβδην ψηφίζεσθαι,
266 ὅτι τούτων μὲν οὐδεὶς εἴσεται τὸν ἑαυτῷ κεχαρισμένου
ὑμῶν, οἱ θεοὶ δὲ εἴσονται καὶ τὸ δαιμόνιον | τὸν μὴ τὰ 416
δίκαια ψηφισάμενον. παρ' ὧν κρεῖττόν ἐστιν ἑκάστῳ 240
τὰς ἀγαθὰς ἐλπίδας τοῖς παισὶ καὶ ἑαυτῷ τὰ δίκαια
γνόντα καὶ τὰ προσήκοντα περιποιήσασθαι, ἢ τὴν
ἀφανῆ καὶ ἄδηλον χάριν τούτοις καταθέσθαι, καὶ
ἀφεῖναι τοῦτον ὃς αὐτὸς ἑαυτοῦ καταμεμαρτύρηκεν.
267 τίνα γάρ, Αἰσχίνη, μάρτυρα μείζω παράσχωμαι τοῦ
πολλὰ καὶ δεινὰ πεπρεσβεῦσθαί σοι ἢ σὲ κατὰ σαυ-
τοῦ; ὃς γὰρ ᾠήθης χρῆναι τὸν φανερόν τι ποιῆσαι
βουληθέντα τῶν σοὶ πεπρεσβευμένων τηλικαύτῃ καὶ
τοιαύτῃ συμφορᾷ περιβαλεῖν, δῆλον ὅτι δεινόν ἄν τι
παθεῖν σαυτὸν ἤλπιζες, εἰ πύθοινθ' οὗτοι τὰ πεπρα-
γμένα σοι.

268 Τοῦτο τοίνυν, ἄνπερ ὑμεῖς εὖ φρονῆτε, καθ' αὑτοῦ 241
συμβήσεται τούτῳ πεπρᾶχθαι, οὐ μόνον κατὰ τοῦθ'
ὅτι παμμέγεθες σημεῖόν ἐστι τῶν πεπρεσβευμένων,

§ 267. "F. *τίνα γὰρ ἂν*......propter *παράσχωμαι*" Markl. quo nihil *σολοικότερον*.——*τῶν σοὶ πεπρεσβευμένων* (vulg. *σοι*) jure reposuit Bekk. [*σοι* st. quod miror]. Ita infr. 333 edidi. Sic § 269 *τῶν ἐμοὶ πεπρεσβευμένων*· ubi si pronomen *post* participium insertum esset *μοι* scripsisset Orator. Haec fortasse leviora sunt, neque tamen negligenda.——*περιβάλλειν* k. r. s. A[1].

§ 268. *σημεῖον* om. pr. S., post *ἐστι* ponit Y.——*ἐκείνου* frustra Reisk. Sed quod ait Schaeferus "*ἐκείνου* si verum esset, non

λοὶ παρασκευάζουσιν, ὅπως οἱ δικασταὶ μὴ κοινολογῶνται πρὸς ἀλλήλους.

§ 266. Aeschines seems to have had this passage in his view, de Cor. § 233 p. 87 St. = 626 R.

416. § 267. *τοῦ πολλὰ......πεπρεσβεῦσθαί σοι*] "That many shameful deeds have been wrought by you in your embassy." So below *τῶν σοὶ πεπρεσβευμένων*· "what has been done by you as ambassador:" and § 268 *τῶν πεπρεσβεύμενων*. Comp. note on § 263. Some have been perplexed at the expression *πολλὰ πρεσβεύειν*· not observing that *πολλὰ καὶ δεινὰ* forms always one notion, and that *δεινὰ πρεσβεύειν* is nearly the same as *παραπρεσβεύειν*. In the following words allusion is made to Timarchus.

§ 268. *οἱ κατ' αὐτοῦ νῦν*

ἀλλ' ὅτι καὶ κατηγορῶν ἐκείνους τοὺς λόγους εἶπεν οἳ κατ' αὐτοῦ νῦν ὑπάρχουσιν· ἃ γὰρ ὡρίσω σὺ δίκαια, ὅτε Τίμαρχον ἔκρινες, ταὐτὰ δήπου ταῦτα καὶ κατὰ
242 σοῦ προσήκει τοῖς ἄλλοις ἰσχύειν. ἔλεγε τοίνυν τότε 269
πρὸς τοὺς δικαστὰς ὅτι "ἀπολογήσεται δὲ Δημοσθένης ὑπὲρ αὐτοῦ, καὶ κατηγορήσει τῶν ἐμοὶ πεπρεσβευμένων· εἶτ', ἂν ὑμᾶς ἀπαγάγῃ τῷ λόγῳ, νεανιεύσεται καὶ περιιὼν ἐρεῖ· πῶς; τί; τοὺς δικαστὰς ἀπαγαγὼν ἀπὸ τῆς ὑποθέσεως ᾠχόμην τὸ πρᾶγμ' αὐτῶν ὑφελόμενος."

τοὺς λόγους sed λόγους scriptum legeremus" vereor ut satis caute dixerit. Mox ὑπάρχουσιν S. Y. ὑπάρξουσιν vulgo.

§ 269. ἔλεγεν libri. ἔλεγες ex conj. Reisk. Bekk. [et st.]. Sed recte opinor Schaefer. "ἔλεγε verum puto, non tam ob auctoritatem omnium librorum ἔλεγε tuentium, quam ob particulam τοίνυν, quae belle congruit scripturae vulgàtae, vix congruit commento Reiskiano. Cf. p. 417, 16."——ἐὰν ὑμᾶς S. k. s. A[1]. Ed. Turic. Dind. Voem. Bekk. st. Mox "Haec sic refingam: ἐρεῖ πῶς τι; Τοὺς δικαστὰς...... Plato Sophist. p. 431 Heind. [p. 261 E.] πῶς τι τοῦτ' εἶπες; Ita enim malim quam quomodo ediderunt: Πῶς τί τοῦτ' εἶπες; Etiam in aliis Philosophi locis, quae Heindorfius congessit ad Hipp. Maj. p. 166, magis placet scribi ἐγκλιτικῶς quam ὀρθοτονουμένως." Schaefer. [Voem. ἐρεῖ; πῶς τι; versionem addit "jactabit: Quomodo tandem?" Non meus est neque sermo neque interpunctio.] Certe h. l.

ὑπάρχουσιν] "Which we have now *ready beforehand* (see on § 69) applicable against himself."

§ 269. "*Well then* (see § 10), he said at that time before the court: And Demosthenes will make a defence on his behalf, and will accuse my conduct on the embassy: and then, if he lead you astray by his speech, he will brag and go about saying: 'How was this? What brought it to pass?' [or, as Ulpian understands the words, 'Well, how is it? What is the result?' putting the interrogatives πῶς; τί; into the mouth of the pupils of Demosthenes. This is perhaps more *graphic:* but I think too abrupt. "He will brag and go about saying—how? what do you think?" C. R. Kennedy.] 'Why I led away the court from the matter and stole away from them the case (they had to decide upon).'" See Aeschin. Timarch. p. 24, 25 St. = 169—171 (part of which will be cited in Append. B.) particularly p. 170 R. ὑπολάβεθ' ὁρᾶν εἰσεληλυθότα ἀπὸ τοῦ δικαστηρίου οἴκαδε καὶ σεμνυνόμενον ἐν τῇ τῶν μειρακίων [τῶν μαθητῶν, as they are called p. 169 R.] διατριβῇ καὶ διεξιόντος ὡς εὖ τὸ πρᾶγμα ὑφείλετο τῶν δικαστῶν· ἀπαγαγὼν γὰρ αὐτοὺς ἀπὸ τῶν περὶ Τίμαρχον αἰτιῶν

μὴ σύ γε, ἀλλ' ὑπὲρ ὧν ἀγωνίζει, περὶ τούτων ἀπολογοῦ· τότε δ', ἡνίκα ἐκεῖνον ἔκρινες, ἐξῆν σοι κατηγορεῖν καὶ λέγειν ὅ τι ἐβούλου.

270 Ἀλλὰ μὴν καὶ ἐπὶ τοῖς δικασταῖς ἔλεγες, οὐδένα 243
μάρτυρα ἔχων | ἐφ' οἷς ἔκρινες τὸν ἄνθρωπον παρα- 417
σχέσθαι,

> φήμη δ' οὔ τις πάμπαν ἀπόλλυται, ἥν τινα λαοὶ
> πολλοὶ φημίξωσι· θεός νύ τίς ἐστι καὶ αὐτή.

οὐκοῦν, Αἰσχίνη, καὶ σὲ πάντες οὗτοι χρήματα ἐκ τῆς πρεσβείας φασὶν εἰληφέναι, ὥστε καὶ κατὰ σοῦ δήπουθεν φήμη δ' οὔ τις πάμπαν ἀπόλλυται, ἥν
271 τινα λαοὶ πολλοὶ φημίξωσιν. ὅσῳ γὰρ αὖ σὲ 244
πλείους ἢ ἐκεῖνον αἰτιῶνται, θεώρησον ὡς ἔχει. τὸν

aliud agebat Vir Doctissimus. "Satis notum ὁπωστιοῦν" addit. Sed quid hoc ad rem? Nimirum ὁπωστιοῦν idem valet atque ὁτιοῦν καὶ ὁπωσοῦν· ut καθ' ὅτου τις οὖν ap. Dem. I. c. Steph. p. 1117 § 53 καθ' ὁτουοῦν ὁστισοῦν.——περὶ ὧν $β^m$. γρ. β.——ὑπὲρ τούτων vulg. ante Bekk. περὶ S. Y. Q. r. s. A[1]. Marg. Lutet. ὑπὲρ et περὶ bene invicem respondent. Vid. not. ad § 107.

§ 270. Inter φημίζωσι, φημίξουσι, et φημίξωσι et hic et infr. et in MSS. Hesiodi denique ubicunque citatur fluctuant libri. In loco ap. Aeschin. Timarch. § 129 p. 18 St. = 141 R. πολλοὶ | λαοὶ φημίζωσι, sed in altero, de F.L. § 144 p. 47 St. = 311 R. φημίζουσι edidit Bekk.

§ 271. σε Bekk. [et st.] Dind.——ἢ κεῖνον Voem. ut § 16.——ὡς εἴσηι S. in rasura: nam. pr. fuit ειτηι. ἔχει margo S. a m. sec. ὡς εἴσῃ Ed. Turic. Bekk. st. ὡς ἔσει Voem. Neutrum intelligo.

κ.τ.λ.—νεανιεύσεται] See § 214.——μὴ σύ γε] "Don't you *at any rate.*" Another might: but you have marked out the just path of a defence, and you must keep within its limits.

§ 270. ἐπὶ τοῖς δικασταῖς] "*Before* the court." καταστῆναι ἐπὶ with *accusat.* frequently used. Thucyd. IV. 84, 97, Herodot. III. 46, 156. "Frequentior usus genitivi: ἐπὶ τῶν δικαστῶν, v. Meletem. Crit. p. 105." Schaefer. The lines from Hesiod occur in Oper. et Di. 761, 2. Aeschines dilates on this subject, Timarch. § 128 *foll.* p. 18 St. = 140—142 R., and in de F. L. § 115 p. 47 St. = 311 R. tries to distinguish between φήμη, and διαβολὴ or συκοφαντία.

417. § 271. ὁ ταῦτα ποιήσας] Reiske is of opinion that these

μὲν Τίμαρχον οὐδ' οἱ πρόσχωροι πάντες ἐγίγνωσκον, ὑμᾶς δὲ τοὺς πρέσβεις οὐδεὶς Ἑλλήνων οὐδὲ βαρβάρων ἔσθ' ὅστις οὔ φησι χρήματ' ἐκ τῆς πρεσβείας εἰληφέναι. ὥστ', εἴπερ ἐστ' ἀληθὴς ἡ φήμη, καθ' ὑμῶν ἐστὶν ἡ παρὰ τῶν πολλῶν, ἣν ὅτι πιστὴν εἶναι δεῖ καὶ θεός νύ τίς ἐστι καὶ αὐτή, καὶ ὅτι σοφὸς ἦν ὁ ποιητὴς ὁ ταῦτα ποιήσας, σὺ διώρισας αὐτός.

245 Ἔτι τοίνυν ἰαμβεῖα δήπου συλλέξας ἐπέραινεν, 272
οἷον

> ὅστις δ' ὁμιλῶν ἥδεται κακοῖς ἀνήρ,
> οὐ πώποτ' ἠρώτησα, γιγνώσκων ὅτι
> τοιοῦτός ἐστιν οἷσπερ ἥδεται ξυνών.

§ 272. δήπου om. k. s. δ^m. A^1. probantibus Reisk. et Schaefer. ——ἕκαστος οἷσπερ r. s. A^2. et ita citat Plin. Epist. iv. 27. Reisk. plane hospes in re metrica recepit. Similem varietatem praebent libri Aeschin. Timarch. § 152 p. 21 St. = 155 R. ἔσθ' οἵοισπερ Wolf. "Unice vera lectio mihi semper visa est,"

words are added lest the audience should apply the words ὁ ποιητὴς to Homer.

§ 272. δήπου] "Surely you remember." (Comp. Mid. p. 533 § 58.) I see no ground for objecting to this word.——ἐπέραινεν] Translate: "he recited the whole passage." περαίνειν is often so used with λέγειν. i. Phil. p. 47 § 28 λέγεσθαι... τοῦτο δὴ καὶ περαίνω, where see Saupp. Arist. Plut. 648 πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ. Ran. 1168 πέραινε τοίνυν ἕτερον (στίχον) ἴθι πέραινε σύ, | Αἰσχύλ', ἀνύσας. Plat. Gorg. 506 C λέγε, ὦ 'γαθέ, αὐτὸς καὶ πέραινε. περαίνειν simply is found in Antiph. Ἀγροίκῳ ap. Athen. ix. p. 396 B τραγῳδίαν περαίνω Σοφοκλέους (παραινῶ is the MS. reading, but Casaubon's correction is undoubtedly true). See Meineke on the passage, Vol. iii. p. 3. The word belongs to the stage (Plat. v. Republ. 451 B μετὰ ἀνδρεῖον δρᾶμα παντελῶς διαπερανθὲν τὸ γυναικεῖον αὖ περαίνειν) and alludes to the sometime profession of Aeschines. The lines are from Eurip. Phoenix Fr. iv. *Dind.* Aeschines quotes nine altogether: Demosthenes the last three.——εἶτα τὸν εἰς τοὺς ὄρνεις...δεῖ;] "What then, the man who goes into the bird-market and walks about with Pittalacus, saying this of him and the like, Don't you know, said he, what sort of a character you must needs conceive that man to be?" I have translated εἰς τοὺς ὄρνεις with Reiske and Schaefer: though the words may bear the other rendering "into the pit where the game-cocks fight." Cp. Aeschin. Timarch. § 53 *foll.* p. 8, 9 St. = 78—88 R. See particularly, οὐ...τοὺς ἀλεκτρυόνας συμβάλ-

*εἶτα τὸν εἰς τοὺς ὄρνεις εἰσιόντα καὶ μετὰ Πιτταλάκου
περιϊόντα, καὶ τοιαῦτ' εἰπών, ἀγνοεῖτ', ἔφη, ποῖόν τινα
273 ἡγεῖσθαι δεῖ; οὐκοῦν, Αἰσχίνη, καὶ κατὰ σοῦ τὰ
ἰαμβεῖα ταῦθ' ἁρμόσει νῦν ἐμοί, κἂν ἐγὼ λέγω πρὸς
τούτους, ὀρθῶς καὶ προσηκόντως ἐρῶ, ὅστις δ' ὁμιλῶν
ἥδεται, καὶ ταῦτα πρεσβεύων, Φιλοκράτει, οὐ πώποτ'
ἠρώτησα, γιγνώσκων ὅτι ἀργύριον εἴληφ' οὗτος, ὥσπερ
Φιλοκράτης ὁ ὁμολογῶν.*

274 *Λογογράφους τοίνυν καὶ σοφιστὰς ἀποκαλῶν τοὺς* 246
ἄλλους καὶ ὑβρίζειν | πειρώμενος, αὐτὸς ἐξελεγχθή- 418

Cobet. Nov. Lect. p. 618. Mihi quoque valde arridet.——*τὰς ὄρνις* multi Codd. "V. not. ad Gregor. Corinth. p. 476 et 901." Schaef. *ὄρνις* Meinek. in Arist. Av. 717, 1610. Utrobique *ὄρνεις* Rav. et Ven.——*περιόντα* pr. S. "eadem (?) manus add." Voem. Cf. § 207, § 254.

§ 273. *καὶ προσηκόντως* om. k. s. δ^m^. A^1^. Opinor senarii partem fuisse: quanquam in iis quae plura citat Aeschines non legitur. Nisi forte Demosthenem de industria finxisse censeas: qui senarium utique infra de suo addidit *ἀργύριον εἴληφ' οὗτος ὥσπερ Φιλοκράτης*, quanquam Comicum potius quam Tragicum. Idem dicendum de § 279 *οὐκ ἀναμνησθεὶς ὅτι κ.τ.λ.* Ceterum *εἴληφ'* S. Y. *εἴληφεν* vulgo.

§ 274. *καλων* S. *καλῶν* Ed. Turic. Vid. ad § 108.——*ὑπεκρίναντο* F. S. Y. Q. *ὑπεκρίνατο* vulgo. "Recte infertur verbum

λουσι p. 79 R. and § 59 p. 83 R. *καὶ τοὺς ὄρτυγας καὶ τοὺς ἀλεκτρυόνας, οὓς ἠγάπα ὁ τρισκακοδαίμων ἄνθρωπος* (Pittalacus) *ἀπέκτειναν*. The words *τὸν—περιϊόντα* are governed equally of *εἰπὼν* and of *ἡγεῖσθαι*.

§ 274. *λογογράφους*] Properly "persons who wrote speeches either *forensic* (see Aeschin. Tim. § 94 p. 13 St. = 114 R. to which Demosthenes here refers, § 180 p. 52 = 343 *δέομαι......μὴ τῷ λογογράφῳ καὶ Σκύθῃ...... παραδοῦναι*, de Coron. § 173 p. 78 = 563 *ἐκ τριηράρχου λογογράφος ἀνεφάνη*, Dinarch. c. Demosth. § 111 p. 104 St. = 74 R. *λογογράφου καὶ μισθοῦ τὰς δίκας λέγοντος*) or *epideictic*," i.e. which turn on praise or censure, such as those of Isocrates. (See Aristot. II. Rhet. 11, 7; III. 12, 2.) Such persons would probably introduce into their written speeches many far-fetched allusions, and passages from the old poets who were generally neglected in those stirring and active, and therefore unreading times. Hence the word would nearly get the meaning of our *pedant*. (See below § 280.) That it was used in an *opprobrious sense*, (comp. our *pamphleteer*) is stated by Thom. Mag. p. 580, who quotes from memory this passage as from de Corona, and is attested by Plato Phaedr. 257 C

σεται τούτοις ὧν ἔνοχος. ταῦτα μὲν γὰρ τὰ ἰαμβεῖα ἐκ Φοίνικός ἐστιν Εὐριπίδου· τοῦτο δὲ τὸ δρᾶμα οὐδὲ πώποτε οὔτε Θεόδωρος οὔτε Ἀριστόδημος ὑπεκρίναντο, οἷς οὗτος τὰ τρίτα λέγων διετέλεσεν, ἀλλὰ Μόλων ἠγωνίζετο καὶ εἰ δή τις ἄλλος τῶν παλαιῶν ὑποκριτῶν. Ἀντιγόνην δὲ Σοφοκλέους πολλάκις μὲν Θεόδωρος πολλάκις δὲ Ἀριστόδημος ὑποκέκριται, ἐν ᾗ πεποιημένα ἰαμβεῖα καλῶς καὶ συμφερόντως ὑμῖν πολλάκις αὐτὸς εἰρηκὼς καὶ ἀκριβῶς ἐξεπιστάμενος παρέλιπεν.
247 ἴστε γὰρ δήπου τοῦθ', ὅτι ἐν ἅπασι τοῖς δράμασι τοῖς 275

plurale, sive duo singularia nomina conjunguntur, sive disjunguntur," Pors. ad Hecub. 86.——Pro ὑποκέκριται, ὑπεκρίνατο k. r. s. δ^m. ϵ^m. A^1. A^2. et γρ. F. S. Mox αὐτὸς S. Y. οὕτως O. οὗτος vulgo.——παρέλειπεν (idque rec. supra versum) S. ὑπερέβη k. s. δ^m. ϵ^m. A^1. A^2. Harl. Fortasse Scholium. Vid. § 280.

καὶ γάρ τις αὐτόν (Lysias)...... ἔναγχος τῶν πολιτικῶν τοῦτ' αὐτὸ λοιδορῶν ὠνείδιζε καὶ διὰ πάσης τῆς λοιδορίας ἐκάλει λογογράφον, and D δόξαν φοβούμενοι......μὴ σοφισταὶ καλῶνται, which shews that λογογράφος and σοφιστὴς were used to convey the same idea. Comp. also Alexis ap. Athen. IX. p. 383 E πολλῷ γ' ἀμείνων, ὡς ἔοικας, ἦσθ' ἄρα | λογογράφος, ἢ μάγειρος.——ἀποκαλῶν] properly "*giving a by-name*," e.g. Beauclerk, Lackland, whether in a good or bad sense. Such names generally being "*nick-names*," the word frequently as here is to be rendered "calling contemptuously," and is joined with ὡς ἐν ὀνείδει Plat. Gorg. p. 512 C. In the spurious dialogue Sisyphus 391 D πρὸς τί οὖν ποτὲ ἀποβλέποντες ἄνθρωποι πρᾶγμα ἀποκαλοῦσιν ἀνθρώπους εὐβούλους τε καὶ κακοβούλους εἶναί τινας; I suspect that ἀπὸ has crept in from ἀποβλέποντες, and that ἀνθρώπους also is an intruder. Plutarch. I. 736 F Βρούτους ἀπεκάλει τοὺς ἄνδρας, followed by Βρούτους... ἀπεκάλει τοὺς ἄνδρας, there is a mixed notion of the *by-name* and the *nick-name*. I am only aware of two passages where ἀποκαλεῖν is used in a good sense: one furnished by Lennep (who on Phalar. p. 198, 199 has discussed the word) from Plutarch. T. II. p. 776 E, the other occurs in Aristot. II. Nic. Ethic. 9=9, 7 καὶ γὰρ ἡμεῖς ὁτὲ μὲν τοὺς ἐλλείποντας ἐπαινοῦμεν, καὶ πράους φαμέν· ὁτὲ δὲ τοὺς χαλεπαίνοντας ἀνδρώδεις ἀποκαλοῦμεν.

418. § 274. For Theodorus, see Valckenaer. Diatrib. p. 182. Molon is (according to some) alluded to in Arist. Ran. 55 μικρὸς ἡλίκος Μόλων. See the Scholiast. ——— ἐξεπιστάμενος] "knowing them by heart," as Plat. Phaedr. 228 B. So Protagor. 325 E ἐκμανθάνειν "to learn by heart."

§ 275. "You surely know this, that in all Tragic Dramas,

τραγικοῖς ἐξαίρετόν ἐστιν ὥσπερ γέρας τοῖς τριταγωνισταῖς τὸ τοὺς τυράννους καὶ τοὺς τὰ σκῆπτρα ἔχοντας εἰσιέναι. ταῦτα τοίνυν ἐν τῷ δράματι τούτῳ σκέψασθε ὁ Κρέων Αἰσχίνης οἷα λέγων πεποίηται τῷ ποιητῇ, ἃ οὔτε πρὸς αὑτὸν οὗτος ὑπὲρ τῆς πρεσβείας διελέχθη οὔτε πρὸς τοὺς δικαστὰς εἶπεν. Λέγε.

ΙΑΜΒΕΙΑ ΣΟΦΟΚΛΕΟΥΣ ΕΞ ΑΝΤΙΓΟΝΗΣ.

276 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

§ 275. "τὸ τούτους omisso altero τοὺς Valckenaer. Diatrib. Eurip. p. 180 frustra," Bekk. Mavult Dobr. "τὸ τυράννους καὶ σκ. tribus articulis deletis." Vid. not.——Pro ταῦτα τοίνυν ἐν, τοίνυν ἐν r. ἐν τοίνυν k. s. A[1]. A[2]. et γρ. F. S. Q. B. Fraudi fuit ταῦτα sequente οἷα. Vid. not.

it is a chosen privilege as it were for third-rate actors to *enter* (in the parts of) tyrants and monarchs who bear sceptres." Thom. Mag. p. 273 (referred to by Schaefer) εἰσῄει τὸν Ἀγαμέμνονα καὶ ὑπέδυ κάλλιον ἂν εἴποις ἢ ὑπεκρίθη. Whence we learn that εἰσιέναι has the *pregnant* force (alluded to often in former notes) of *to enter and enact the part: intrando agere*, as Markland understood it, comparing *saltare Cyclopa*, Hor. I. Sat. v. 63, where see Heindorf. Were it not however for the Grammarian's testimony, who had probably passages before his eye from authors not now extant, I should have assented to Valckenaer's emendation, who obviously understood the words to mean: "to enter on the stage *as* kings, &c.," in which view of the expression τυράννους being a *predicate* must necessarily be *anarthrous*. Ulpian: λέγει ὁ τὰς θεατρικὰς ἱστορίας συγγράψας [Asclepiades in Τραγῳδουμένοις, according to Valckenaer's conjecture. He is mentioned by Athenaeus x. 456 B, Plut. Vit. x. Orat. 837 C, and by the Grammarians constantly] διὰ τοῦτο τοῖς τριταγωνίσταις τὰς ὑποκρίσεις τῶν δυναστευόντων παρέχεσθαι, ἐπειδὴ ἧττόν ἐστι παθητικὰ καὶ [τὰ Taylor] ὑπέρογκα. He might have added, because they are often *mutes*. See Plutarch. T. I. p. 446 D ἐν τραγῳδίαις ἐπιεικῶς συμβαίνει περὶ τοὺς ὑποκριτάς, τὸν μὲν ἀγγέλου τινὸς ἢ θεράποντος ἐπικείμενον πρόσωπον εὐδοκιμεῖν καὶ πρωταγωνιστεῖν, τὸν δὲ διάδημα καὶ σκῆπτρον φοροῦντα μηδὲ ἀκούεσθαι φθεγγόμενον.—— ταῦτα τοίνυν κ.τ.λ.] "These lines then in this Drama, consider how excellent they are that Creon-Aeschines is introduced by the Poet as speaking." Aeschines of course had enacted King Creon: Demosthenes calls him, de Coron. p. 307 § 242,

ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει,
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
419 | φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. 277
ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὁρῶν ἀεί,
οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
θείμην ἐμαυτῷ, τοῦτο γιγνώσκων, ὅτι
ἥδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.

248 Τούτων οὐδὲν Αἰσχίνης εἶπε πρὸς αὑτὸν ἐν τῇ 278 πρεσβείᾳ, ἀλλ' ἀντὶ μὲν τῆς πόλεως τὴν Φιλίππου ξενίαν καὶ φιλίαν πολλῷ μείζονα ἡγήσατο αὑτῷ καὶ λυσιτελεστέραν, ἐρρῶσθαι πολλὰ φράσας τῷ σοφῷ Σοφοκλεῖ, τὴν δὲ ἄτην ὁρῶν στείχουσαν ὁμοῦ, τὴν ἐπὶ

§ 276. φόβου τοι S. τὴν r. a^m. A². Harl. ἐγκλήσας Voem. libri ἐγκλείσας.——μείζων S.

§ 277. λέγω (ν superscr.) S: ν a m. antiqua.——ἴσθ' ὁ S. ὦ Y.——στίχουσαν S. Q. Voem.——ἆσσον (pro ἀστοῖς) dudum conjeceram in exemplari suo Demosthenem legisse quippe qui infra § 278 στείχουσαν ὁμοῦ interpretetur. Sic in Oed. Col. 313 στείχουσαν ἡμῶν ἆσσον. Idem video Dobraeo visum.——ἐμαυτοῦ O. Ven. Harl. "satis placet ut magis respondens antegresso genitivo χθονός" Schaef. γινώσκων pr. S. "alterum γ add. antiq." Voem.——ἐστὶν ἡ· "literas ν et η a m. quarta hab. S." Dind.

§ 278. σοφῷ (ante Σοφοκλεῖ) om. O. Sane Aeschines neque Hesiodum neque Sophoclem σοφὸν appellat, verum Euripidem.

ἀρουραῖος Οἰνόμαος. The passage in Soph. Antigon. is 175—190.

419. § 278. ἀντὶ...τῆς πόλεως] Add this to instances collected by Dobr. *Adv.* on 391, 6. Schaefer calls this *rarior constructio:* which I am inclined to doubt: there is however some truth in his remark, that Dem. is retorting on his adversary the words of Sophocles ἀντὶ τῆς αὑτοῦ πάτρας.——ἐρρῶ-

Φωκέας στρατείαν, οὐ προεῖπεν οὐδὲ προεξήγγειλεν,
279 ἀλλὰ τοὐναντίον συνέκρυψε καὶ συνέπραξε καὶ τοὺς
βουλομένους εἰπεῖν διεκώλυσεν, οὐκ ἀναμνησθεὶς ὅτι 249
ἥδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἔπι τελοῦσα μὲν ἡ
μήτηρ αὐτοῦ καὶ καθαίρουσα καὶ καρπουμένη τὰς τῶν
χρωμένων οὐσίας ἐξέθρεψε τοσούτους τουτουσί, διδάσκων δ' ὁ πατὴρ γράμματα, ὡς ἐγὼ τῶν πρεσβυτέρων ἀκούω, πρὸς τῷ τοῦ Ἥρω τοῦ ἰατροῦ, ὅπως ἐδύνατο, ἀλλ' οὖν ἐν ταύτῃ γε ἔζη, ὑπογραμματεύοντες δ' αὐτοὶ

Sed et supra § 271 σοφὸς ἦν ὁ ποιητὴς ad Hesiodum refertur, et h. l. citat Hermogenes, tamquam exemplum τῶν παρίσων. Cf. notissimum Oraculum, σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης. Plat. Gorg. 467 B ὦ λῷστε Πῶλε citat Dobr.——στίχουσαν S. Q. Voem.——στρατείαν F. Q. O. t. u. v. στρατιὰν vulgo. Sed στρατιὰ i. q. στρατὸς apud omnes nisi fallor praeter solum Aristophanem. Vid. Stallb. ad Plat. Phaedr. 260 B. [Vid. ad Thuc. I. 9, 3.]

§ 279. οἰκίας libri et Editores. οὐσίας conj. Markl. hodie reposui. Vid. not.——ἥρω S. s. A¹. ἥρω k. ἥρωος vulgo. ἥρω Ed. Turic. Dind. quemadmodum Bekker. [et st.] de Coron. p. 270 § 129 Hic Ἥρω τοῦ ἰατροῦ Bekk. et st. ἥρω τοῦ Ἰατροῦ Voem.——οὗτοι omnes praeter S. Infr. αὐτὸς S. Y. k. s. A¹. Ed. Turic. Voem. Sed hic ineptum, supra tantum non necessarium.

σθαι κ.τ.λ.] "Bidding a long farewell to the *poet-sage* Sophocles." σοφὸς is an ordinary epithet of a poet. Ἀνακρέοντος τοῦ σοφοῦ Plat. Phaedr. 235 C. See *Annot. Crit.* For ἐῤῥῶσθαι φράσας, see de Pace p. 62 § 22, Mid. p. 526 § 39.——ὁμοῦ] "near." See on § 171.——προεξήγγειλεν κ.τ.λ.] "Sent word beforehand, but on the contrary jointly concealed and jointly wrought it, and prevented those who wished to report it," i. e. Demosthenes, whose letter was kept back. See before § 192.

§ 279. τελοῦσα καὶ καθαίρουσα] "Initiating persons in the mysteries and cleansing them," with fullers' earth and bran. Cp. de Coron. p. 313 § 259 ἀπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις.——καρπουμένη τὰς τῶν χρ. οὐσίας] "Making a harvest of the substance of those who enjoyed her." See the quotation from de Coron. below. According to Valcken. on Herodot. VII. 224 οἶκος is frequently so used, but οἰκία never. I cannot doubt the propriety of Markland's emendation. See Phaenipp. p. 1045 § 21 δύ' οὐσίας καρπούμενος. Cp. § 22. The passage cited by Markl. from St Luke xx. 47 οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν proves nothing for this usage in Classical Greek. I do not see how in Xen. Mem. IV. 1, 2 οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν the usual sense of οἰκία is lost. One might rather quote Mem. II. 7,

καὶ ὑπηρετοῦντες ἁπάσαις ταῖς ἀρχαῖς ἀργύριον εἰλήφεσαν, καὶ τὸ τελευταῖον ὑφ' ὑμῶν γραμματεῖς

sarium. (Quod Voem. rettulit mihi "Scilicet non ineptum est dicere οὐκ ἀναμνησθεὶς ὅτι πρεσβεύων ἀπέσταλτο νῦν οὗτος ἐκ ταύτης, de eodem," respondeo, οὐκ ἀναμνησθεὶς ὅτι tanta intercapedine distare ut huic cavillationi non ita multum tribuam. Praeterea ita *ipse* Aeschines legatus fuisse recte diceretur si nemo de fratribus legatus esset. Atqui unum de iis creaverant comitia. Vid. p. 379, 380.)——ταύτης αὐτῆς F. k. r. s. A¹. A². (ut videtur) Harl. "Scilicet τῆς θόλου" Reisk. Sed "immo τῆς πόλεως" jure Schaefer. Cf. loc. Sophocl. Dobr. (qui voluerat ταύτης τῆς αὐτῆς)

6 τήν τε οἰκίαν πᾶσαν διατρέφει (comp. above καὶ τοὺς οἰκέτας τρέφει) "the whole of his household, the members of his house." But Xenophon's use of a word is frequently different from Attic usage, as Elmsl. on Heracl. 404, Cobet, Var. Lect. p. 324, 325 (and elsewhere), justly remark. οἰκία invariably means "the dwelling-house," or the "house" in the sense in which we say "*House* of Stuart," "*House* of Brunswick." ——τοσούτους "istos tot nutrivisse" Voem. So C. R. Kennedy. I prefer with Dobree (who refers to Eur. Heracl. 575, Ar. Equit. 415 τοσοῦτος ἐκτραφείην, and other passages) to take it as a predicate "brought them up to be such swells." ——διδάσκων ...... γράμματα] "Teaching letters:" *keeping a low day-school.* See de Coron. p. 313 § 258 ἅμα τῷ πατρὶ πρὸς τῷ διδασκαλείῳ παρεδρεύων, τὸ μέλαν τρίβων καὶ τὰ βάθρα σπογγίζων καὶ τὸ παιδαγωγεῖον κορῶν, οἰκέτου τάξιν οὐκ ἐλευθέρου παιδὸς ἔχων. The father of Aeschines, Atrometus, connected with the old sacrificial family the Ἐτεοβουτάδαι, was still alive at the advanced age of 94. He had suffered exile under the Thirty, and during that general wreck (for an account whereof, see Demosth. Eubulid. p. 1309 § 35 *foll.* and Xenoph. Memor. II. 7) had lost all his fortunes. See Aeschin. p. 47 St. = 313 R. Demosthenes, however, de Coron. p. 270 § 129 *foll.*, tells another story: viz. that *Tromes* (for such was the original name) was a slave of one Elpias a pedagogue, and as Aeschines advanced in station, he, by the addition of two syllables, furnished his father with the more dignified name of *Atrometus*. From the same passage and below § 322 we learn his mother's name, Glaucothea.——Ἥρῳ] de Coron. p. 270 § 129 ἡ μήτηρ σου τοῖς μεθημερινοῖς γάμοις ἐν τῷ κλισίῳ (*the brothel*) τῷ πρὸς τῷ καλαμίτῃ Ἥρωϊ χρωμένη, where Schaefer is in my judgment right in erasing from the Greek Hero-calendar one unknown Καλαμίτης, and restoring to the contemporary chirurgeons the name of Ἥρως. See also Dind. Praef. p. VII. See Phot. 75, 24 *Pors.* Ἥρως ἰατρός· οὗ μέμνηται Δημοσθένης ἐν τῷ περὶ Στεφάνου. Καλαμίτης appears to have been a by-word for ἰατρός, from the κάλαμοι used for surgical purposes. Comp. καλαμίσκος Arist. Acharn. 1034.——ἁπάσαις ταῖς

χειροτονηθέντες δύ' ἔτη διετράφησαν ἐν τῇ θόλῳ,
280 πρεσβεύων δ' ἀπέσταλτο νῦν οὗτος ἐκ ταύτης. τού- 250
των οὐδὲν ἐσκέψατο, οὐδ' ὅπως ὀρθὴ πλεύσεται
προείδετο, ἀλλ' ἀνέτρεψε καὶ κατέδυσε καὶ τὸ | καθ' 420
αὑτὸν ὅπως ἐπὶ τοῖς ἐχθροῖς ἔσται παρεσκεύασεν. εἶτ'
οὐ σὺ σοφιστὴς, καὶ πονηρός γε; οὐ σὺ λογογράφος,
καὶ θεοῖς ἐχθρός γε; ὃς ἃ μὲν πολλάκις ἠγωνίσω καὶ
ἀκριβῶς ἐξηπίστασο, ὑπερέβης, ἃ δ' οὐδὲ πώποτ' ἐν
τῷ βίῳ ὑπεκρίνω, ταῦτα ζητήσας ἐπὶ τῷ τῶν πολιτῶν
βλάψαι τινὰ εἰς μέσον ἤνεγκας;

281 Φέρε δὴ καὶ περὶ τοῦ Σόλωνος ὃν εἶπε λόγον 251
σκέψασθε. ἔφη γὰρ τὸν Σόλωνα ἀνακεῖσθαι τῆς τῶν
τότε δημηγορούντων σωφροσύνης παράδειγμα, εἴσω

"Nunc omnino censeo in tribus locis 386, 24 et 27. 419, 28. legendum *ταύτης* tantum.".

§ 280. *ὀρθηι* F. Y. Q. O. k. r. s. t. u. B. Nimirum in Sophocleo loco *ὀρθῶς* quidam.——Mox *πλευσεῖται* A[1]. Reisk.——*προείλετο* S. Atqui *τὸ τέλος* nemo *προαιρεῖται*, sed *τὰ πρὸς τὸ τέλος*· neque Ed. Turic. receperunt. δ̄ et λ̄ saepissime confusa uti mox *κατέλυσε* (λ supra) r. *κατέδυσε* F. Cf. § 289.——*σοφιστής; καὶ πονηρός γε. οὐ σὺ λογογράφος; καὶ......γε.* distinguit Markl. probante Dobraeo. Sed "praestat nostra interpunctio," Schaef. *λογοτροφος* (*τρό* supra) (sic) S. [sed vulgat. in marg. S. a m. sec.] Y. *η*[m]. *λογογράφος* F. B. Unde Reisk. *λογοστρόφος* conjecit, quod sibi habeat. Vid. § 274.——*γε* post *ἐχθρὸς* nonnisi S. Y. uti Reisk. conjecerat. ——*ἤνεγκας*. Voem.

§ 281. *γὰρ* (post *ἔφη*) om. S. k. s. *δ*[m]. A[1]. in *γρ.* habet Q.

ἀρχαῖς] De Coron. p. 314 § 261 *τὸ κάλλιστον ἐξελέξω τῶν ἔργων γραμματεύειν καὶ ὑπηρετεῖν τοῖς ἀρχιδίοις*.——*διετράφησαν ἐν τῇ θόλῳ*] "Were maintained (at the public expense) in the Dome," the Hall of the new Prytaneum, where the Prytanes and their attendants banqueted. See below p. 442 § 361 *ὁ τέως προσκυνῶν τὴν θόλον*. Harpocration: *Θόλος· Δημοσθένης ἐν τῷ κατ' Αἰσχίνου· ὁ τόπος ἔνθα ἐδείπνουν οἱ πρυτάνεις οὕτως ἐκαλεῖτο παρ' Ἀθηναίοις κ.τ.λ.* See Hermann. Man. § 127 n. 13.

§ 280. *ἀνέτρεψε καὶ κατέδυσε*] "Upset and sunk." Both words carrying on the metaphor of a ship.—*τὸ καθ' αὑτὸν* (*pro virili parte*) "as far as he himself was able." So § 129, Lept. 482 § 82 (where see F. A. Wolf). Thucyd. II. 11.

420. § 281. See Aeschin. Timarch. p. 4 St. = 52, 53 R. "He

τὴν χεῖρα ἔχοντα ἀναβεβλημένον, ἐπιπλήττων τι καὶ λοιδορούμενος τῇ τοῦ Τιμάρχου προπετείᾳ. καίτοι τὸν μὲν ἀνδριάντα τοῦτον οὔπω πεντήκοντα ἔτη φασὶν ἀνακεῖσθαι Σαλαμίνιοι, ἀπὸ Σόλωνος δὲ ὁμοῦ διακόσιά ἐστιν ἔτη καὶ τετταράκοντα εἰς τὸν νυνὶ παρόντα χρόνον, ὥσθ' ὁ δημιουργὸς ὁ τοῦτο πλάσας τὸ σχῆμα οὐ μόνον οὐκ αὐτὸς ἦν κατ' ἐκεῖνον, ἀλλ' οὐδ' ὁ πάππος
252 αὐτοῦ. τοῦτο μὲν τοίνυν εἶπε τοῖς δικασταῖς καὶ ἐμιμή- 282
σατο· ὃ δὲ τοῦ σχήματος ἦν τούτου πολλῷ τῇ πόλει λυσιτελέστερον, τὸ τὴν ψυχὴν τὴν Σόλωνος ἰδεῖν καὶ τὴν διάνοιαν, ταύτην οὐκ ἐμιμήσατο, ἀλλὰ πᾶν τοὐναντίον. ἐκεῖνος μέν γε ἀφεστηκυίας Σαλαμῖνος Ἀθηναίων καὶ θάνατον ζημίαν ψηφισαμένων, ἄν τις εἴπῃ κομίζεσθαι, τὸν ἴδιον κίνδυνον ὑποθεὶς ἐλεγεῖα ποιήσας ᾖδε, καὶ τὴν μὲν χώραν ἔσωσε τῇ πόλει, τὴν δ' ὑπάρχ-
253 ουσαν αἰσχύνην ἀπήλλαξεν· οὗτος δ', ἣν βασιλεὺς καὶ 283
πάντες οἱ Ἕλληνες ὑμετέραν ἔγνωσαν, Ἀμφίπολιν, ταύτην ἐξέδωκε καὶ ἀπέδοτο καὶ τῷ ταῦτα γράφοντι |

om. Ed. Turic. Dind. Voem. Bekk. st.——ἐπιπλήττων τε O. t. u. Sed τε hic locum habere non puto cum ἐπιπλήττων fere idem significet ac λοιδορούμενος.——Post ἐκεῖνον, add. τὸν χρόνον omnes praeter S.: quae tamen glossa est, eaque falsa.

§ 282. τὴν διάνοιαν ταύτην, οὐκ ἐμιμήσατο Voem.

§ 283. ὁ βασιλεὺς vulg. ante Reisk. Sed om. (ut videtur)

said that there was erected a statue of Solon, having his robe drawn round him with his hand within the folds." In the *orat. directa* (as Schaefer well observes) it would have been εἴσω τὴν χεῖρα ἔχων ἀναβέβληται.——τῇ τοῦ T. προπετείᾳ] "The forwardness, the indecorous behaviour of Timarchus," i.e. *in his action while speaking.*——κατ' ἐκεῖνον] "A contemporary of his," i.e. Solon.

282. ἐμιμήσατο] "he *enacted* it." Another allusion to his rival's former profession. Aeschines had, in delivering this part of his speech, imitated the attitude and manner of Solon, as represented in the statue. For the loss of Salamis which Megara had seized, and its subsequent recovery after the recitation of the poem which Solon, counterfeiting madness, had composed, see Thirlw. II. p. 24.——ὑποθεὶς] "having pawned, mortgaged, staked." Such I conceive to be the metaphor.

§ 283. ὑμετέραν ἔγνωσαν] See before § 150.——ἐξέδωκε] Comp. § 291.

συνεῖπε Φιλοκράτει. ἄξιόν γε, οὐ γάρ; ἣν Σόλωνος 421
αὐτῷ μεμνῆσθαι. καὶ οὐ μόνον ἐνταῦθα ταῦτ᾽ ἐποίησεν, ἀλλὰ κἀκεῖσε ἐλθὼν οὐδὲ τοὔνομα ἐφθέγξατο τῆς
284 *χώρας ὑπὲρ ἧς ἐπρέσβευεν. καὶ ταῦτα αὐτὸς ἀπήγγειλε πρὸς ὑμᾶς· μέμνησθε γὰρ δήπου λέγοντ᾽ αὐτὸν ὅτι "περὶ δ᾽ Ἀμφιπόλεως εἶχον μὲν κἀγὼ λέγειν, ἵνα δ᾽ ἐγγένηται Δημοσθένει περὶ αὐτῆς εἰπεῖν, παρέλιπον."*
ἐγὼ δὲ παρελθὼν οὐδὲν ἔφην τούτων ὧν ἐβούλετ᾽ 254
εἰπεῖν πρὸς Φίλιππον ἐμοὶ παραλιπεῖν· θᾶττον γὰρ ἂν τοῦ αἵματος ἢ λόγου μεταδοῦναί τινι. ἀλλ᾽, οἶμαι, χρήματ᾽ εἰληφότα οὐκ ἦν ἀντιλέγειν πρὸς Φίλιππον

omnes Bekkeriani et Reiskiani. Vid. ad § 150.——*οὐ γάρ*; om. S. Y. et *γρ.* F. om. Ed. Turic. Voem. Bekk. st. Cf. Androt. p. 616 § 73 [aut Timocr. p. 756 § 181] *ὅμοιόν γε, οὐ γάρ; τοῦτο τοῖς προτέροις ἐπιγράμμασιν* (*οὐ γὰρ* omnes). Aristocr. p. 673 § 161 *καλά γε, οὐ γάρ*; (*οὐ γάρ*; primo omiserat librarius in S. sed ipse supplevit inter versus), p. 674 § 162 *εὔνους γε, οὐ γάρ*; omnes libri. Timocr. p. 733 § 106 *ὅμοιός γε, οὐ γάρ; ὦ ἄνδρες Ἀθηναῖοι, Σόλων νομοθέτης καὶ Τιμοκράτης* (ubi *οὐ γάρ*; addidit Dind. [Ed. Oxon. 1846] ex v. et Aristid. Vol. ix. p. 359, 7. *Walz.* et quod in marg. S. ad *γε* a m. pr. adscriptum *λείπει οὐ γάρ*).——*ἀλλ᾽ ἐκεῖσε* S. Y. k. δ^m. A[1]. Bekk. [et st.] Ed. Turic. Dind. Voem. Sed alterum videtur fortius et satis justa Codd. auctoritate nititur.

§ 284. *δή* (pro *δήπου*) k. s. A[1].——*δ᾽* (ante *Ἀμφιπόλεως*) om. F. S. Y. Q. O. t. u. v. Ed. Turic. Dind. Voem. Bekk. st. Vid. ad § 54. Facile etiam Δ ante A excidit. Mox *καὶ ἐγὼ* S.——*τούτων* omnes. *τοῦτον* (with *ω* and accent written above) (sic) A[1]. *τοῦτον* Reisk. Bekk. [et st.] Ed. Turic. Dind. Voem. Audacter restitui *τούτων*. Vereor enim ne *τοῦτόν γε* scripturus fuerit Demosthenes.——*παραλειπειν* S. Ad sequentia cf. Eupolis ap. Poll. iii. 115 = Fr. Inc. vii. p. 551 *Meinek.* qui locus vide ne hunc in modum refingendus sit: *εἶδες*

421. § 283. *ἄξιόν γε*] For further instances of the ironical use of *γε*, see ii. Aphob. p. 837 § 6 *ἄξιόν γε πιστεύειν αὐτοῖς κ.τ.λ.* Phaenipp. p. 1046 § 25 *ἄξιόν γε ἀφεῖναι νῦν αὐτόν ἐστιν* (both pointed out by Dobr.), i. Steph. p. 1118 § 56 *ὅμοιός γε ὁ Δεινίας, ὦ ἄνδρες δικασταί, τούτῳ*, Plat. Gorg. 470 C *χαλεπόν γέ σε ἐλέγξαι, ὦ Σώκρατες.* See also Markland.

§ 284. If Aeschines is to be credited, he was induced by the urgent importunacy of Demosthenes to promise that he would report on his return that he had left this topic for our Orator to speak upon, whereas in the latter's attempt to address Philip he had lost himself, and after a vain endeavour to recall the thread of his speech, had been obliged to sit down. § 34,

τὸν ὑπὲρ τούτου δεδωκότα, ὅπως ἐκείνην μὴ ἀποδῷ. Λέγε δή μοι λαβὼν καὶ τὰ τοῦ Σόλωνος ἐλεγεῖα ταυτί, ἵν' ἴδηθ' ὅτι καὶ Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους.

255 Οὐ λέγειν εἴσω τὴν χεῖρ' ἔχοντ', Αἰσχίνη, δεῖ, οὔ, 285
ἀλλὰ πρεσβεύειν εἴσω τὴν χεῖρα ἔχοντα. σὺ δ' ἐκεῖ προτείνας καὶ ὑποσχὼν καὶ καταισχύνας τούτους ἐνθάδε σεμνολογεῖ, καὶ λογάρια δύστηνα μελετήσας καὶ φωνασκήσας οὐκ οἴει δίκην δώσειν τηλικούτων καὶ τοσούτων ἀδικημάτων, ἂν πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν περινοστῇς καὶ ἐμοὶ λοιδορῇ. Λέγε σύ.

χορηγὸν πώποτε ῥυπαρώτερον | τοῦδ' ἀνδρός; ὅστις θᾶττον ἂν τοῦ γ' αἵματος | ἢ χρημάτων ἔοικε μεταδοῦναί τινι. Possis etiam *ἤδη χορηγὸν πώποτε ῥυπαρώτερον | τοῦδ' εἶδες;*——*ἂν* (post *γὰρ*) om. k. s. A[1]. Id est, post *γαρ αρ* excidit.——*ἴδηθ'* nonnisi S. "Quod hac in phrasi mihi videtur insolens," Schaef. Quod non intelligo. De *ιδ.* et *ειδ.* confusis vid. ad §§ 151, 166. Infr. § 307 pro *εἰδέναι, ἰδεῖν* S.

§ 285. *σεμνολογεῖ* S. *σεμνολογεῖς* k. r. s. A[1]. A[2]. Harl. quod habet Aeschin. § 93 p. 40 St. = 270 R. Ibi *σεμνολογεῖ* reponi jubet Cobet. Nov. Lect. p. 640. Omnino vox rarior, saltem ap. Veteres Graecos.——*κἂν πιλίδιον* multi Codd. Sed *ἂν* procul dubio praestat. Neque enim id vult Orator "*etiamsi* te aegrotare simules," sed "*si*, &c."——*περὶ* (pro *ἐπὶ*) r. δ^m. ϵ^m. η^m. A[1]. A[2]. "Perplacet" Schaef. Et Dobrae. q. v. praefert.——'Ηρωελεγεῖα O. t. ΣΟΛΩ-

35 p. 32, 33 St. = p. 219—221 R. and § 43 p. 226. Cp. § 48 *foll.* p. 34 = 230—232. See also Thirlw. v. 343—346.

§ 285. "You ought not to speak with your hands within the folds of your robe, no, but to go an embassy with your hands within, &c. But you there (in Macedonia) holding forth and holding under your hands (i.e. to receive bribes)." See Arist. Thesmoph. 936, 937 *ὦ πρύτανι, πρὸς τῆς δεξιᾶς, ἥνπερ φιλεῖς | κοίλην προτείνειν, ἀργύριον ἤν τις διδῷ·* and Pax, 906—908 *θέασθ' ὡς προθύμως ὁ πρύτανις παρεδέξατο· | ἀλλ' οὐκ ἄν, εἴ τι προῖκα προσαγαγεῖν σ' ἔδει· | ἀλλ' εὗρον ἄν σ' ὑπέχοντα τὴν ἐκεχειρίαν.* Where the last word is added, *παρὰ προσδοκίαν*, for *χεῖρα*, the double sense intended being, "holding your hand under to receive the bribe," and "holding out as a plea that the Boule was not sitting." (*ἐκεχειρία·* *justitium*, see Bergl.)——*πιλίδιον*] The allusion is partly (as Taylor saw) to the pretended madness of Solon. Cp. Plut. T. I. p. 82 C *ἐλεγεῖα δὲ κρύφα συνθείς, καὶ μελετήσας ὥστε λέγειν ἀπὸ στόματος, ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω πιλίον περιθέ-*

ΕΛΕΓΕΙΑ ΣΟΛΩΝΟΣ.

286 *ἡμετέρα δὲ πόλις κατὰ μὲν Διὸς οὔ ποτ᾽ ὀλεῖται*
αἶσαν καὶ μακάρων θεῶν φρένας ἀθανάτων·
τοίη γὰρ μεγάθυμος ἐπίσκοπος ὀβριμοπάτρη
Παλλὰς Ἀθηναίη χεῖρας ὕπερθεν ἔχει·
αὐτοὶ δὲ φθείρειν μεγάλην πολιν ἀφραδίῃσιν
| *ἀστοὶ βούλονται, χρήμασι πειθόμενοι,* 422
δήμου θ᾽ ἡγεμόνων ἄδικος νόος, οἷσιν ἑτοῖμον
ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν.
οὐ γὰρ ἐπίστανται κατέχειν κόρον, οὐδὲ παρούσας
287 *εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ·*

* * * *

πλουτοῦσιν δ᾽ ἀδίκοις ἔργμασι πειθόμενοι

ΝΟΣ om. S. Y. O. k. s. t. A¹. A². D. Versus omittunt S. k. s. A¹. A². "Sed s. primum et tertium distichon in Scholiis ponit," ait Bekk. et "paucos quosdam versus in ora A¹. exaratos" testatur Reisk.

§ 286. *ἡμετέρη* Brunck. Bergk. (Poet. Lyr. Graec. p. 321) Ed. Turic.——*θεῶν monosyllabice* utitur Lyricus. Sic Theocr. Epigr. XII. 2 (ubi Blomf. Praef. Pers. p. XXVI. *τῶν μακάρων*). Mimnerm. ap. Strab. XIV. 941 A. Fr. 9, 6 *Bergk*. Theogn. 660. Praeiverat Homer. Iliad. I. 17. Nam in *Tragicis* satis frequens: nusquam utuntur *Comici*. Vid. Dobr. Aristophanic. Append. p. (126).——*ὀμβριμοπάτρη* O. t. u.——*ῥήμασι* Bergk.

§ 287. *ἔρμασι* O. t. u. Ceterum *ἔργμασι πειθόμενοι* deleta vult

μενος. There is also an allusion to the sham sickness of Aeschines, see above § 136. See Koray (quoted in Schaefer's App. Crit.) who compares Plat. III. Republ. 406 D *ἐὰν δέ τις αὐτῷ μακρὰν δίαιταν προστάττῃ, πιλίδιά τε περὶ τὴν κεφαλὴν περιτιθείς*.

§ 286. v. 3, 4. These lines throw a light upon Arist. Equit. 1173—1176 ΑΛΛ. *ὦ δῆμ᾽, ἐναργῶς ἡ θεός σ᾽ ἐπισκοπεῖ, | καὶ νῦν ὑπερέχει σοῦ χύτραν ζωμοῦ πλεάν.* | ΔΗΜ. *οἴει γὰρ οἰκεῖσθ᾽ ἂν ἔτι τήνδε τὴν πόλιν, | εἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν χύτραν*; (the last word put, *παρὰ προσδοκίαν*, for *χέρα*) and 1178 *ἡ δ᾽ Ὀβριμοπάτρα γ᾽ κ.τ.λ.*

422. § 286. v. 7. *ἑτοῖμον*] "It is ready, ordained, fixed beforehand." As Homer. Il. XVIII. 96 *αὐτίκα γάρ τοι ἔπειτα μεθ᾽ Ἕκτορα πότμος ἑτοῖμος*, Soph. Antig. 877, Eur. Herc. Fur. 86, and elsewhere.

§ 287. v. 10. *εὐφροσύνας*] particularly "the mirth of festivity and banqueting." Cp. Pindar IV. Pyth. 129 *ξείνι᾽ ἁρμόζοντα τεύχων, πᾶσαν ἐν εὐφροσύναν τάνυεν, | ἀθρόαις πέντε δραπὼν*

* * * *

οὐδ' ἱερῶν κτεάνων οὔτε τι δημοσίων
φειδόμενοι κλέπτουσιν ἐφ' ἁρπαγῇ ἄλλοθεν ἄλλος,
οὐδὲ φυλάσσονται σεμνὰ δίκης θέμεθλα,
ἣ σιγῶσα σύνοιδε τὰ γιγνόμενα πρό τ' ἐοντα,
τῷ δὲ χρόνῳ πάντως ἦλθ' ἀποτισαμένη.
τοῦτ' ἤδη πάσῃ πόλει ἔρχεται ἕλκος ἄφυκτον.
εἰς δὲ κακὴν ταχέως ἤλυθε δουλοσύνην,
ἣ στάσιν ἔμφυλον πόλεμόν θ' εὕδοντ' ἐπεγείρει, 288
ὃς πολλῶν ἐρατὴν ὤλεσεν ἡλικίην.
ἐκ γὰρ δυσμενεων ταχέως πολυήρατον ἄστυ
τρύχεται ἐν συνόδοις τοῖς ἀδικοῦσι φίλους.
ταῦτα μὲν ἐν δήμῳ στρέφεται κακά· τῶν δὲ πενιχρῶν
ἱκνοῦνται πολλοὶ γαῖαν ἐς ἀλλοδαπὴν

Bergk. ut πλουτεῦσιν δ' ἀδίκως sit initium hexametri.——ἀφαρπαγῆι (sic) F. Y. Q. r. B.——δ' ἔληθε σύνοιδε Q. λέληθε σύνοιδε r.——ἀποτισαμένη omnes Bekkeriani. ἀποτισομένη corr. B. Bergk. Reisk. Ed. Turic. Dind.

§ 288. ἣ vulg. ante Bekk.——συνόδοις θ', αἷς Bergk. φίλαις ex conj. Bergkii Voem.——ἱκνεῦνται Bergk.——δοθέντες F. Y. O.

νύκτεσσιν ἔν θ' ἀμέραις | ἱερὸν εὐζωᾶς ἄωτον.——v. 16. φυλάσσονται] This middle verb has the general idea "to watch for one's own interests," i.e. "to take care of," in the double sense in which we use that expression: either "to guard against," or "to watch over something which it is of importance for us to watch over." The former sense is constantly found: the latter is more rare. Cp. φυλάσσομαι, πεφύλαξο, πεφυλαγμένος in Hesiod, Aesch. Suppl. 1012 μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός, Arist. Equit. 1039 τὸν (λέοντα) σὺ φύλαξαι (though there with the various reading φύλασσε), Herod. vii. 172 (where, however, it may be *passive*). In Herod. vii. 130 ταῦτ' ἄρα πρὸ πολλοῦ ἐφυλάξαντο, the word is used absolutely; "took precaution, looked after themselves" (for ταῦτ' ἄρα see *Ann. Crit.* § 74), and in Arist. Equit. 125 ταῦτ' ἄρ' ἐφυλάττου πάλαι.——v. 18. ἀποτισαμένη] If ἦλθε signified "came," ἀποτισομένη would be necessary, but as ἦλθε means "is wont to come," I throw it out as a query whether the words may not be resolved into ἦλθε καὶ ἀπετίσατο. Cp. for the sentiment Aeschyl. Agam. 781 πᾶν δ' ἐπὶ τέρμα νωμᾷ (ἡ δίκη).

§ 288. v. 21. Shaksp. Henry V. Act i. Sc. 2 "Therefore take heed......How you *awake the sleeping sword of war.*" Eur. Electr. 41.——v. 24. "Wastes

πραθέντες δεσμοῖσί τ' ἀεικελίοισι δεθέντες.

* * * *

οὕτω δημόσιον κακὸν ἔρχεται οἴκαδ' ἑκάστῳ,
αὔλειοι δ' ἔτ' ἔχειν οὐκ ἐθέλουσι θύραι,
ὑψηλὸν δ' ὑπὲρ ἕρκος ὑπέρθορεν. εὗρε δὲ πάντως,
289 εἴ γέ τις φεύγων ἐν μυχῷ ᾖ θαλάμῳ.
ταῦτα διδάξαι θυμὸς 'Αθηναίους με κελεύει,
ὡς κακὰ πλεῖστα πόλει δυσνομία παρέχει,
εὐνομία δ' εὔκοσμα καὶ ἄρτια πάντ' ἀποφαίνει,
καὶ θαμὰ τοῖς ἀδίκοις ἀμφιτίθησι πέδας,
| τραχέα λειαίνει, παύει κόρον, ὕβριν ἀμαυροῖ, 423
αὐαίνει δ' ἄτης ἄνθεα φυόμενα,
εὐθύνει δὲ δίκας σκολιάς, ὑπερήφανά τ' ἔργα
πραΰνει, παύει δ' ἔργα διχοστασίης,
παύει δ' ἀργαλέης ἔριδος χόλον· ἔστι δ' ὑπ' αὐτῆς
πάντα κατ' ἀνθρώπους ἄρτια καὶ πινυτά.

290 'Ακούετε ὦ ἄνδρες 'Αθηναῖοι περὶ τῶν τοιούτων 256
ἀνθρώπων οἷα Σόλων λέγει, καὶ περὶ τῶν θεῶν, οὕς φησι τὴν πόλιν σώζειν. ἐγὼ δ' ἀεὶ μὲν εἶναι ἀληθῆ

r. v. B.——πάντων libri. Correctum ex cod. Bodl. ex quo Taylor. annotavit πάντας ἢ πάντως.

§ 289. Reliqui vulg. quanquam aperte mendosam. εἰ καὶ... ᾖ θαλάμου Bergk. Ed. Turic. Dind. Voem. "εἰ καί τις φεύγων non displicet" Schaef. Potes etiam e var. lect. εἴ γέ τις ᾖ, quam praeter alias habet Ed. Lutet., εἴκε τις ᾖ refingere. Sed utrum Codd. praebeant, an H. Wolf. conjecerit, non liquet.——δυσνομίη, εὐνομίη Bergk. Ed. Turic. Dind. Miror eosdem τραχέα et πραΰνει pepercisse.——καί θ' ἅμα Bergk. Vellem explanasset.——δ' ἰαίνει Q. r. Cf. § 280.

§ 290. εἶναι (ante ἀληθῆ) om. F. S. Y. Q. O. t. v. Ed. Turic.

away in conflicts with those who wrong their kindred and friends." I conceive the dative τοῖς ἀδ. is appropriately governed of the verbal σύνοδος, as πότμον κλεινοῖς Λαβδακίδαισιν Soph. Antig. 860.

423. § 289. v. 37. For κόρος and ὕβρις see Donalds. New Cratyl. p. 414, 415, p. 552 *foll.* Ed. 3.——v. 38. ἄτης] "infatuation."

§§ 290—292. The Gods do protect our country: we have an ensample of their over-ruling providence on this present trial.

τὸν λόγον τοῦτον ἡγοῦμαι καὶ βούλομαι, ὡς ἄρ' οἱ θεοὶ σώζουσιν ἡμῶν τὴν πόλιν· τρόπον δέ τινα ἡγοῦμαι καὶ τὰ νῦν συμβεβηκότα πάντ' ἐπὶ ταῖς εὐθύναις ταυταισὶ δαιμονίας τινὸς εὐνοίας ἔνδειγμα τῇ πόλει
257 γεγενῆσθαι. σκοπεῖτε γάρ. ἄνθρωπος πολλὰ καὶ 291
δεινὰ πρεσβεύσας, καὶ χώρας ἐκδεδωκὼς ἐν αἷς τοὺς θεοὺς ὑφ' ὑμῶν καὶ τῶν συμμάχων τιμᾶσθαι προσῆκεν, ἠτίμωσεν ὑπακούσαντά τιν' αὐτοῦ κατήγορον. διὰ τί; ἵνα μήτε ἐλέου μήτε συγγνώμης ἐφ' οἷς αὐτὸς

DIND. VOEM. BEKK. st. Neque omissum requirerem, si omitteretur καὶ βούλομαι.

§ 291. κατήγορον, αὐτοῦ BEKK. (αὐτοῦ st.) VOEM.——κατηγορεῖν DOBR. injuria opinor. Mox διὰ τί in ἵνα τί vult SCHAEFER.

Aeschines prosecuted and deprived of his franchise one of his accusers. What is the result of this? To wit, he will meet with no commiseration, no fellow-feeling at your hands. Nay more, in his accusation he chose to revile me. And what is the result of this? I who know his villanous conduct better than any one shall meet with your greater forbearance in my conducting the present prosecution than I otherwise should have done, because as one of his colleagues, the task I have undertaken naturally is somewhat invidious. Nay more: he has by his artifices put off the trial so long, that it has fallen upon a most critical period, at which, such are the events that have occurred subsequently to the embassy, you cannot choose but condemn him if you have any regard for your own security. In all this I acknowledge the providence of heaven.——Bekk. Anecd. 38, 21 ἔνδειγμα: δεῖγμα, τεκμήριον ἐναργές. ὡς ἐπιθύμημα ἀντὶ τοῦ ἐπιθυμία, οὕτως ἔνδειγμα ἀντὶ τοῦ ἔνδειξις. Δημοσθένης ἐν τῷ παραπρεσβείας.

§ 291. ὑπακούσαντα] "One who, when called upon, obeyed the call." Timarchus did not volunteer to conduct the prosecution against Aeschines, did not come forward as a συκοφάντης, or from any personal vindictive motive, but from patriotic feeling and in obedience to the wishes of his friends and all loyal citizens. For ὑπακούειν, "to get up to speak when called upon," see below p. 434 § 332. [I do not cancel the above, but C. R. Kennedy's version "disfranchised an accuser who obeyed his challenge" may be considered by some readers more satisfactory. A third interpretation may be suggested; "who did not retire (i. e. when Aeschines brought the action ἑταιρήσεως against him) but appeared in court." Cf. Hyperid. Euxen. col. 19 l. 3 ἦν σπάνιον ἰδεῖν ἀπ' εἰσαγγελίας τινὰ κρινόμενον ὑπακούσαντα εἰς τὸ δικαστήριον (comp.

ἠδίκηκε τύχῃ. ἀλλὰ καὶ κατηγορῶν ἐκείνου κακῶς λέγειν προείλετο ἐμέ, καὶ πάλιν ἐν τῷ δήμῳ γραφὰς ἀποίσειν καὶ τοιαῦτ' ἠπείλει. ἵνα τί; ἵν' ὡς μετὰ πλείστης συγγνώμης παρ' ὑμῶν ὁ τὰ τούτου πονηρεύματ' ἀκριβέστατα εἰδὼς ἐγὼ καὶ παρηκολουθηκὼς
292 ἅπασι κατηγορῶ. ἀλλὰ καὶ διακρουόμενος πάντα 258

quod infra praebent S. Y. Nam et ibi vulg. ante Bekk. διὰ τί; Vid. not.——ἠδίκηκε F. S. Y. Q. r. ἠδίκησε vulgo.

§ 292. διακρουσάμενος η^{m}. Mavult Reisk. Sed recte Schaefer. "Praestat imperfectum. Aeschines διεκρούετο (non διεκρούσατο)

above οὐδεὶς ὑπέμεινε τὸν ἀγῶνα, ἀλλ' αὐτοὶ ᾤχοντο φεύγοντες ἐκ τῆς πόλεως) where Schneidewin aptly quotes Isae. de Nicostr. § 28 p. 49 St. = 84 R. ὑποχωρῶν ᾤχετο καὶ οὐχ ὑπήκουσεν. But then how unnecessarily is the word dragged in. I think still Schaefer's explanation the true one.]——διὰ τί;] "With what view? what end was to follow?" διὰ with *accusative* not only signifies the *cause* or *motive* (*owing to*), but *the end*, either *the consequence*, or *the purpose*. So Thucyd. IV. 40 ἐρομένου...... δι' ἀχθηδόνα, "for the purpose of annoying," 102 διὰ τὸ περιέχειν αὐτήν, "with a view to surround it," V. 53 διὰ τοῦ θύματος τὴν ἔσπραξιν, "for the sake of exacting the sacrifice," III. 82 ἀρχὴ ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν, "power for the sake of gratifying, &c."——γραφὰς ἀποίσειν] "To carry the bill of indictment and lodge it in the hands of the preliminary magistrate" (*deferre ad magistratum*). The full expression ἀποφέρειν πρὸς τὸν ἄρχοντα occurs Theocrin. p. 1332 § 32.——παρηκολουθηκώς] "Who had kept my eye constantly on all his proceedings during the whole time, never had lost sight of him, but had been in close and watchful attendance upon him." Taylor quotes de Coron. p. 285 § 172 παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς.

§ 292. διακρουόμενος] See on § 37.——ὑπῆκται] "Has been brought into court." ὑπάγειν τινὰ εἰς δίκην is not uncommon, e.g. Thucyd. III. 70. The *passive* (Xenoph. I. Hellen. 3. 19 ὑπαγόμενος θανάτου) is less frequent, as in this class of verbs the Greeks prefer *neuters* to *passives:* εἰσιέναι instead of εἰσάγεσθαι (though εἰσάγεται Din. c. Dem. § 105 p. 103 St. = 71 R. εἰσήχθη Dem. Timocr. p. 727 § 83 Auct. Euerg. p. 1147 § 28, εἰσαχθεὶς Plat. Gorg. 521 C, εἰσαχθεὶς εἰς τὸ δικαστήριον Lys. VI. § 21 p. 105 St. = 219 R)., φεύγειν for διώκεσθαι (though Arist. Ach. 700 διωκόμενος, but with a *play upon the word*. διωκόμενος and διωχθεὶς Antiph. II. § 5, 6 p. 115 St. = 626 R.). Many other passages might be cited. I give one or two from the Poets, for they are not so easily altered as quotations from Prose writers. (Cobet Var. Lect. p. 54 *foll.* and elsewhere considers all such *passives* to be foisted in by the *magistelli*.) Eurip. Ion 811 ἐκβαλλόμεσθα

τὸν ἔμπροσθεν χρόνον εἰσελθεῖν εἰς τοιοῦτον ὑπῆκται καιρόν, ἐν ᾧ τῶν ἐπιόντων ἕνεκα, εἰ μηδενὸς ἄλλου, οὐχ οἷόν τε οὐδ' ἀσφαλὲς ὑμῖν δεδωροδοκηκότα τοῦτον ἀθῷον ἐᾶσαι· ἀεὶ μὲν γάρ, ὦ ἄνδρες
424 Ἀθηναῖοι, προσήκει | μισεῖν καὶ κολάζειν τοὺς προδότας καὶ δωροδόκους, μάλιστα δὲ νῦν ἐπὶ καιροῦ τοῦτο γένοιτ' ἂν καὶ πάντας ὠφελήσειεν ἀνθρώπους
259 κοινῇ. νόσημα γὰρ ὦ ἄνδρες Ἀθηναῖοι δεινὸν ἐμπέ- 293
πτωκεν εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς τινὸς εὐτυχίας καὶ παρ' ὑμῶν ἐπιμελείας δεόμενον. οἱ γὰρ ἐν ταῖς πόλεσι γνωριμώτατοι καὶ προεστάναι τῶν

ἅπαντα τὸν ἔμπροσθεν χρόνον." Mox ἔμπροσθε Y. Dind.——ἐπὶ τοῦ καιροῦ τούτου citat Dion. Halic. T. ii. p. 171 *Ed. Sylburg.*

§ 293. νόσημα δεινὸν γρ. S. Sed alterum νόσημα om. etiam Dion. H. Placet Schaefero.——συντυχίας Dion. Halic. sc. ЄΥΤΥΧΙΑΣ primo in CΥΤ. deinde in CΥΝΤ. corruptum.——τῆς παρ' ὑμῶν Y. O. t. u. v. fortasse alii (nam tacet Lambin.). παρ' F. (τῆς superscript)

καὶ σὸν οὐ στυγῶν πόσιν (perhaps Cobet would read ἐκπίπτομεν καὶ σὸν μὲν οὐ στ. π.), Electr. 412 ποίμναις ὁμαρτεῖ πόλεος ἐκβεβλημένος (where even Cobet's critical acumen cannot thrust in ἐκπεπτωκώς), Aristoph. Equit. 525 ἐξεβλήθη πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη (here too perhaps Cobet may refer εἶτ' ἐξέπεσεν). Elsewhere in the Orators ὑπάγειν = προάγειν, or means "to bring one over into anything in an underhand manner," in which sense the *middle* is usual.

424. § 293. εὐτυχίας] "Good fortune," as § 300 δυστυχίαν is applied to those who had not escaped the contagion. The Orator speaks of the all-importance of εὐτυχία de Pace p. 59 § 11 δι' εὐτυχίαν ἣν συμπάσης ἐγὼ τῆς ἐν ἀνθρώποις οὔσης δεινότητος καὶ σοφίας ὁρῶ κρατοῦσαν. Taylor's proposed emendation εὐλαβείας (he compares § 297) is certainly unnecessary. This passage has been quoted by many subsequent writers. Plin. ix. Epist. 26 thus refers to it: "Jam quid audentius illo pulcerrimo ac longissimo excessu? νόσημα γάρ."——ἀξιούμενοι (not *middle* but) *passive.* Herod. i. 199, vii. 16, uses the *middle.* So Aeschyl. Agam. 370 ἀξιοῦσθαι, Eumen. 425, ἀπηξιώσατο 367. But to the best of my knowledge no writer of Attic prose. ἀξιοῦσθαι is *passive* in Plat. Theaet. 161 D ὥστε καὶ ἄλλων διδάσκαλος ἀξιοῦσθαι (if *middle*, εἶναι would have been added). So in Aristot. Eth. Nic. iv 8 = 3, 19, 20 ἀξιοῦται τιμῆς. When the estimate which ὁ μεγαλόψυχος forms of himself is spoken of, the language used is ἀξιοῖ ἑαυτὸν τιμῆς e.g. 7 = 3, 11. In Rhet. ii. 10, 11 οἱ δ' ἐλεεῖσθαι......ἀξιού-

κοινῶν ἀξιούμενοι, τὴν αὑτῶν προδιδόντες ἐλευθερίαν οἱ δυστυχεῖς, αὐθαίρετον αὑτοῖς ἐπάγονται δουλείαν, Φιλίππου ξενίαν καὶ ἑταιρίαν καὶ φιλίαν καὶ τοιαῦθ'
294 ὑποκοριζόμενοι· οἱ δὲ λοιποὶ καὶ τὰ κύρι' ἅττα ποτ' ἐστὶν ἐν ἑκάστῃ τῶν πόλεων, οὓς ἔδει τούτους κολάζειν καὶ παραχρῆμα ἀποκτιννύναι, τοσοῦτ' ἀπέχουσι

Schaefero non displicet. Sed ignorat articulum etiam Dion. H. neque additur ante εὐτυχίας.——δουλίαν S. Mox Φιλίππῳ S. O. t. u. v. Harl. vett. Edd. ED. TURIC. DIND. VOEM. BEKK. st. Lectio non temere abjicienda, si ita interpungas δουλείαν Φιλίππῳ, ξενίαν. Nam certe in Φιλίππῳ ξενίαν κ.τ.λ. salebrosa inest oratio. Φιλίππου Phot. et Suid. sub voc. ὑποκοριζόμενοι. Iidem mox καὶ ἑταιρείαν καὶ τὰ τοιαῦτα ὑπ.——ὑποκορακιζόμενοι pr. s. ὑποκρινόμενοι Harl.
§ 294. οἱ δὲ πολλοὶ TAYLOR. Vid. not. Mox τοσοῦτ' S.

μενοι, I should render "those for whom a claim is put in that they receive pity."——ὑποκοριζόμενοι] "Glossing it over with the milder and softer words." See Ruhnk. on Timae. Lex. Platon. in ὑποκορίζεσθαι. The word seems properly to have signified, "to use coaxing and endearing terms to a child." See Theophr. xx. Charact. καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος, μασσώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι ποππύζων. Hence it was used of *diminutives* (so naturally employed in playing with children) Arist. III. Rhet. 2, 15 ἔστι δὲ ὁ ὑποκορισμός, ὃς ἔλαττον ποιεῖ καὶ τὸ κακὸν καὶ τὸ ἀγαθόν. He instances χρυσιδάριον, ἱματιδάριον, λοιδορημάτιον, νοσημάτιον, formed from χρυσίον, ἱμάτιον, λοιδορία, νόσημα. Comp. Aristoph. Plut. 1011 νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο. Also (as in Pindar Pyth. III. 19) of the hymeneal songs (the burden of which was σὺν κόροις τε καὶ κόραις. See Herm. Opusc. II. p. 327), probably too with allusion to the "Fescennina locutio," as the Romans called it, veiled under decency of language. This interpretation comes nearly to its most frequent use, which is presented by this passage: "to veil that which is odious and disgusting under euphemisms." What is to be made of Xen. Memorab. II. 1, 26 οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν, unless we are to consider that Aristotle's words above quoted have a wider extension than is generally allowed, I confess I cannot see. Etymol. Magn. 782, 34 ὑποκορίζεται, κολακεύει, ὑποκρίνεται (see *Annot. Crit.*), ὑποκοριζόμενοι Ξενοφῶν ἀντὶ τοῦ διασύροντες· ὁ δὲ Δημοσθένης ἐχρήσατο τῇ λέξει ἀντὶ τοῦ εὐφημοῦντος, καὶ τὸ αἰσχρὸν εὐφήμως ὀνομάζοντος. See also Suid. Phot. Scholiast to Plat. Republ. III. 400 E.

§ 294. οἱ δὲ λοιποὶ καὶ τὰ κύρι'] "But the rest (i.e. besides the *notables*, and other foremost men in the states) and the governing bodies whatever

τοῦ τοιοῦτόν τι ποιεῖν, ὥστε θαυμάζουσι καὶ ζηλοῦσι
260 καὶ βούλοιντ' ἂν αὐτὸς ἕκαστος τοιοῦτος εἶναι. καίτοι 295
τοῦτο τὸ πρᾶγμα καὶ τὰ τοιαῦτα ζηλώματα Θετταλῶν μέν, ὦ ἄνδρες Ἀθηναῖοι, μέχρι μὲν ἐχθὲς καὶ πρῴην τὴν ἡγεμονίαν καὶ τὸ κοινὸν ἀξίωμα ἀπολωλέκει, νῦν δ' ἤδη καὶ τὴν ἐλευθερίαν παραιρεῖται (τὰς γὰρ ἀκροπόλεις αὐτῶν ἐνίων Μακεδόνες φρουροῦσιν)· εἰς Πελοπόννησον δ' εἰσελθὸν τὰς ἐν Ἤλιδι σφαγὰς πεποίηκε, καὶ τοσαύτης παρανοίας καὶ μανίας ἐνέπλησε τοὺς ταλαιπώρους ἐκείνους ὥσθ', ἵν' ἀλλήλων ἄρχωσι καὶ Φιλίππῳ χαρίζωνται, συγγενεῖς αὐτῶν καὶ πολίτας

τοσοῦτον vulgo. Cf. § 113. βούλοιτ' vulg. ante Bekk. Dudum conjecerat βούλοιντ' Dobr. Habet S. Y. Q. O. B. et corr. u.

§ 295. καὶ τοιοῦτο S. Vid. ad § 35.——τὰ (ante τοιαῦτα) om. pr. S. Ed. Turic.——ἢ πρῴην S. Y. Bekk. [et st.] Ed. Turic. Dind. Voem. Sed χθὲς καὶ πρῴην, de Coron. p. 270 § 130 χθὲς μὲν οὖν καὶ πρῴην [ἐχθὲς Q.], Plat. Gorg. 470 D τὰ ἐχθὲς [χθὲς duo Codd.]......καὶ πρῴην, III. Legg. 677 D χθὲς καὶ πρῴην. Vid. Lob. ad Phrynich. p. 323. Ceterum Grammatici sunt qui tradunt χθὲς Atticorum esse proprium, ἐχθὲς autem Ἑλληνικόν· e.g. Moer. p. 402. Veriora docet Thom. Mag. p. 913 collato Aristoph. Nub. 175 ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἑσπέρας. Cf. Pac. 72, 197, 260. [χθὲς F. Q. § 231.]——ἀπωλωλέκει F. Y. Vid. ad § 66.——παραιτεῖται O. t. u. δ^m^.——παρανομίας F. O. t. u. v. παροινίας Anecd. Bekk. p. 163, 8.——παρανομίας, καὶ μανίας καὶ παροινίας vulg. ante Bekk. Sed παροινία hic locum non habet, et facile παράνοια in utrumque corruptum. Sic III. Phil. p. 124 § 54 παροινίας O.

form the constitutions of the several states adopt." For τὰ κύρια, see on § 205. Taylor's οἱ πολλοὶ is specious, but certainly wrong, as the words immediately following shew. *The many* would side with the *governing body* only in a *democratical state*, whereas *all constitutions of whatever sort* are here expressly mentioned. The term οἱ γνώριμοι (so common in Aristotle's Politics: see also Dem. de Cherson. p. 106 § 66, [Dem.] Epist. II. p. 1468 § 5) applies to men of birth or talent, who were in a position at once commanding influence and fraught with danger to the community of which they were members. See the names of several of these de Coron. p. 241 § 48.

§ 295. ἡγεμονίαν] "The rule exercised by a sovereign state over her vassals."——ἡγεμονία and ἀξίωμα are joined de Coron. p. 246 § 65. For the affairs of Thessaly at this time, see Thirlw. VI. 12 *foll.*——τὰς ἐν Ἤλιδι σφαγάς] Thirlw. VI. 17, 18.

296 μιαιφονεῖν. καὶ οὐδ' ἐνταῦθ' ἕστηκεν, ἀλλ' εἰς Ἀρκα- 261
δίαν εἰσελθὼν πάντ' ἄνω καὶ κάτω τἀκεῖ πεποίηκε,
καὶ νῦν Ἀρκάδων πολλοὶ προσῆκον αὐτοῖς ἐπ' ἐλευ-
θερίᾳ μέγιστον φρονεῖν ὁμοίως ὑμῖν (μόνοι γὰρ πάντων
αὐτόχθονες ὑμεῖς ἐστὲ κἀκεῖνοι) Φίλιππον | θαυμά- 425
ζουσι καὶ χαλκοῦν ἱστᾶσι καὶ στεφανοῦσι, καὶ τὸ
τελευταῖον, ἂν εἰς Πελοπόννησον ἴῃ, δέχεσθαι ταῖς
297 πόλεσίν εἰσιν ἐψηφισμένοι. ταὐτὰ δὲ ταῦτα Ἀργεῖοι. 262
ταῦτα νὴ τὴν Δήμητρα, εἰ δεῖ μὴ ληρεῖν, εὐλαβείας οὐ
μικρᾶς δεῖται, ὡς βαδίζον γε κύκλῳ καὶ δεῦρ' εἰσε-
λήλυθεν, ὦ ἄνδρες Ἀθηναῖοι, τὸ νόσημα τοῦτο. ἕως
οὖν ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε καὶ τοὺς πρώτους

§ 296. Post ὁμοίως, ἡμῖν S. —— ἐν ταῖς πόλεσιν Markl. Vid. not.——εἰσιν Ἀργεῖοι S. Y. Ed. Turic. Dind. Voem.

§ 297. μὰ τὴν Δ. Reisk. Sed νὴ F. S. Y. r. t. u. v. "Recte νὴ Bekker. Enuntiatio enim est aiens, quodque in ea inest οὐ pertinet ad solum μικρᾶς." Schaef. Cf. Plat. Gorg. 491 A νὴ τοὺς θεοὺς...οὐδὲν παύει. Arist. Nub. 217 ἀλλ' οὐχ οἷόν τε νὴ Δί'. [Sed ibi rectius Meinek. post Cobet. M. ἀλλ' οὐχ οἷόν τε. Σ. νὴ Δί' οἰμώξεσθ' ἄρα.] Contra tamen Nost. Conon. p. 1265 § 26 μὰ τοὺς θεοὺς......οὐδεὶς ὅστις οὐκ ἐπετίμα. Plat. Gorg. 461 A μὰ τὸν κύνα οὐκ ὀλίγης συνουσίας ἐστίν.——Δημήτραν Q. r. A². B. Vid. Lobeck. Paralip. p. 142.——ἐλήλυθεν S. Bekk. [et st.] Ed. Turic. Dind. Voem. "Conf. p. 424, 22 et 27." Schaef. Vid. ad § 108.——ἔστ' ἐν ἀσφαλεῖ vulg. ante Bekk. ἔτ' S. ἔστε r. et γρ. S.

§ 296. "*αὐτόχθονας Arcadas in avitis sedibus* ab ultima hominum memoria *permansisse*, tres testantur historici principes Herod. II. 171, Thucyd. in prooemio [I. 2] et Xenoph. Ἑλλ. VII. p. 361, 16 [VII. 1. 23] ubi civibus suis animos indit Lycomedes λέγων ὡς μόνοις μὲν αὐτοῖς Πελοπόννησος πατρὶς εἴη· μόνοι γὰρ αὐτόχθονες ἐν αὐτῇ οἰκοῖεν." Valck. ad Herod. VIII. 73.

425. § 296. δέχεσθαι ταῖς πόλεσιν] "To receive within their walls." Dobree compares Leptin. p. 472 § 52. So Thuc. IV. 103, Eurip. Bacch. 770, Arist. Aves 1708. δέχεσθαι with a dative generally signifies "to receive from or at the hands of another." See Porson on Eurip. Hecub. 533, Hermann on Soph. Electr. 434. The dative may also be used instrumentally: *that wherewith we receive a person:* as Aristoph. Aves 1729 ὑμεναίοις | καὶ νυμφιδίοισι δέχεσθ' ᾠδαῖς. In Eurip. Ion 87 τὴν ἡμερίαν | ἁψῖδα βροτοῖσι δέχονται, Hermann, joining βροτοῖσι with δέχεσθαι, translates "for mortals." It may not be altogether improper to join it with ἡμερίαν: "the car (*wheel*) which ushers in day to mortals."

εἰσαγαγόντας ἀτιμώσατε· εἰ δὲ μή, σκοπεῖθ' ὅπως μὴ τηνικαῦτα εὖ λέγεσθαι δόξει τὰ νῦν εἰρημένα, ὅτε οὐδ'
263 ὅ τι χρὴ ποιεῖν ἕξετε. οὐχ ὁρᾶτε ὡς ἐναργὲς ὦ ἄνδρες 298
Ἀθηναῖοι καὶ σαφὲς παράδειγμα οἱ ταλαίπωροι γεγόνασιν Ὀλύνθιοι; οἳ παρ' οὐδὲν οὕτως ὡς τὸ τὰ τοιαῦτα ποιεῖν ἀπολώλασιν, οἱ δείλαιοι. ἔχοιτε δ' ἂν ἐξετάσαι καθαρῶς ἐκ τῶν συμβεβηκότων αὐτοῖς. ἐκεῖνοι γάρ, ἡνίκα μὲν τετρακοσίους ἱππέας ἐκέκτηντο μόνον καὶ σύμπαντες οὐδὲν ἦσαν πλείους πεντακισχιλίων τὸν ἀριθμόν, οὔπω Χαλκιδέων πάντων εἰς ἓν συνῳκισμέ-
264 νων, Λακεδαιμονίων ἐπ' αὐτοὺς ἐλθόντων πολλῇ καὶ 299
πεζῇ καὶ ναυτικῇ δυνάμει (ἴστε γὰρ δήπου τοῦθ', ὅτι γῆς καὶ θαλάττης ἦρχον ὡς ἔπος εἰπεῖν Λακεδαιμόνιοι κατ' ἐκείνους τοὺς χρόνους), ἀλλ' ὅμως τηλικαύτης ἐπ' αὐτοὺς ἐλθούσης δυνάμεως οὔτε τὴν πόλιν οὔτε φρούριον οὐδὲν ἀπώλεσαν, ἀλλὰ καὶ μάχας πολλὰς ἐκράτη-

——ἀτιμάσατε (ω superscr.) O. [ἀτιμάσαντες O. de Coron. p. 253 § 82.] ἀτιμάζειν i.q. ἀτιμοῦν fortasse nunquam usurpatur ab iis qui Attice loquuntur. In Plat. Apol. 30 D ἀτιμώσειεν e Stobaeo restituit Elmsl. ad Soph. Ajac. 1129. Vid. Cobet. Nov. Lect. 749...754.——σκοπεῖθ' S. Y. k. s. σκοπεῖτε Q. O. r. t. u. v. σκοπεῖσθ' vulgo.——τηλικαῦτα r. Vid. ad § 45, 163. τηνικαῦτα libri in Isaei Menecl. Hered. § 20, Pyrrh. Hered. § 18, p. 39 St. = 24 R.

§ 298. τὸ τοιαῦτα Bekk. [et st.] Ed. Turic. Dind. Voem. Sed τὸ τὰ τ. F. Q. O. t. u. v. τὰ τοιαῦτα (sine τὸ) Q. r. et pr. S. Ed. Lutet. Itaque τὸ τὰ τ. recepi.

§ 298. καθαρῶς] See § 171. The Olynthic war with Sparta, which arose in consequence of an embassy from certain Chalcidian cities praying for aid against the growing power of Olynthus, began in 382 B.C. not long after the Peace of Antalcidas, and ended 379 B.C. the Olynthians having sued for peace, which was granted on the condition that they became members of the Spartan confederacy. Xenoph. Hellen. v. 2 and 3. Thirlw. v. chap. xxxviii.——πεντακισχιλίων] The MSS. of Xenoph. v. 2, 14 give ὀκτακοσίων as the number, which all agree in altering into ὀκτακισχιλίων. See Thirlw. Vol. v. p. 12.

§ 299. ὅπως ἐβούλοντο κ.τ.λ.] must be taken with some limitation. The Olynthians did not, though it would so appear from the Orator's words, dictate the terms of the peace. See on § 298. Grote, Vol. x. p. 88.

σαν καὶ τρεῖς τῶν πολεμάρχων ἀπέκτειναν καὶ τὸ τελευταῖον, ὅπως ἐβούλοντο, οὕτω τὸν πόλεμον κατε-
300 θεντο. ἐπειδὴ δὲ δωροδοκεῖν ἤρξαντό τινες, καὶ δι' 265
ἀβελτερίαν οἱ πολλοί, μᾶλλον δὲ διὰ δυστυχίαν, τούτους πιστοτέρους ἡγήσαντο τῶν ὑπὲρ αὐτῶν λεγόντων,
καὶ Λασθένης μὲν | ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδο- 426
νίας δοθεῖσι ξύλοις, Εὐθυκράτης δὲ βοῦς ἔτρεφε πολλὰς τιμὴν οὐδενὶ δούς, ἕτερος δέ τις ἧκεν ἔχων πρόβατα; ἄλλος δέ τις ἵππους, οἱ δὲ πολλοὶ καὶ καθ' ὧν ταῦτ' ἐγίγνετο οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἠξίουν τοὺς ταῦτα ποιοῦντας, ἀλλ' ἀπέβλεπον, ἐζήλουν, ἐτίμων,
301 ἄνδρας ἡγοῦντο· ἐπειδὴ δὲ ταῦθ' οὕτω προήγετο καὶ 266
τὸ δωροδοκεῖν ἐκράτησε, χιλίους μὲν ἱππέας κεκτημένοι, πλείους δ' ὄντες ἢ μύριοι, πάντας δὲ τοὺς περιχώ-

§ 299. ἐβούλοντο S. Edd. rec.
§ 300. ἀβελτερίαν S. r. ἀβελτηρίαν vulgo.——λακεδαιμονίας S. ——Pro ἤρεψε, ἐστέγασε $β^m$. Quod est scholium. "Hesych. T. I. p. 1425 ἔρεψα......ἐστέγασα" Schaef.
§ 301. δὲ (post ἐπειδὴ) om. F. S. Y. Q. O. r. t. u. vett. Edd. Ed. Turic. Dind. Voem. Bekk. st. Addidit Reisk. Mea quidem sententia omitti vix potest.——οἱ (ante προδιδόντες) om. S. k. s. A[1]. Ed. Turic. Dind. Voem. οἱ προδιδόντες omissum volunt Markl. Dobr. Frustra.

426. § 300. ἵππους] Aeschines is called λαμπρὸς ἱπποτρόφος de Coron. p. 331 § 320. The fall of Olynthus was at the close of 348 B.C. We learn from § 303 that the traitors were outlawed at Athens, as Arthmius of Zelea (see § 308) had been on a former occasion. Cp. de Cherson. p. 99 § 40 (from the strong language of which, πάντων κάκιστ' ἀπολώλασιν, it has been inferred that they were put to death by Philip: but see above on § 118) with de Coron. §§ 46—48. See Thirlw. v. 316.

§ 301. ἐπειδὴ δέ] "When *I repeat.*" Cp. Aesch. Agam. 12—16 εὖτ' ἂν δὲ νυκτίπλαγκτον ......ὅταν δ' ἀείδειν......which Klausen has explained very clearly, though he has shewn a most remarkable desire subsequently in the same Tragedy wilfully to go astray. Having predetermined before he edited the Choephoroe that ἐπεὶ δὲ (623) should signify ἔπειτα, he prepares the way for this innovation on sound Greek and sound sense, by forcing the same interpretation upon Agam. 198, and 218. In the former passage the obvious connection is: καὶ τόθ' ἡγεμὼν ὁ πρέσβυς (184) ......εὖτ' ἀπλοίᾳ κεναγγεῖ βαρύ-

ρους ἔχοντες συμμάχους, μυρίοις δὲ ξένοις καὶ τριήρεσι πεντήκοντα ὑμῶν βοηθησάντων αὐτοῖς, καὶ ἔτι τῶν πολιτῶν τετρακισχιλίοις, οὐδὲν αὐτοὺς τούτων ἐδυνήθη σῶσαι, ἀλλὰ πρὶν μὲν ἐξελθεῖν ἐνιαυτὸν τοῦ πολέμου τὰς πόλεις ἁπάσας ἀπολωλέκεσαν τὰς ἐν τῇ Χαλ-
267 *κιδικῇ οἱ προδιδόντες, καὶ Φίλιππος οὐκέτ' εἶχεν ὑπα-* 302
κούειν τοῖς προδιδοῦσιν, οὐδ' εἶχεν ὅ τι πρῶτον λάβῃ. πεντακοσίους δ' ἱππέας προδοθέντας, ὑπ' αὐτῶν τῶν

§ 302. Vulg. *οὐκετ' εἶχεν ἐπακούειν* relinquo, quanquam est quod displiceat. *οὐχ ὑπεῖχεν ὑπακούων* S. k. s. A¹. Ed. Turic. Dind. Voem. Bekk. st. *ὑπακούων* δ^m. *ἀκούων* Y. Dobr. *καὶ Φ.*

νοντο......πνοαὶ δ'......ἐπεὶ δὲ καὶ ......ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν· the last words being a repetition of *ἡγεμὼν ὁ πρέσβυς*. In the latter passage, if *τόθεν* must necessarily signify *ὅθεν*, which I strongly doubt notwithstanding Pers. 100, we have a most natural *apodosis* in *ἔτλα δ' οὖν θυτὴρ γενέσθαι κ.τ.λ.* (224). But Klausen is a most unsafe guide: not indeed from ignorance, but petulant self-will: see his note on Choeph. 348 (368) where he actually maintains that *μὴ* is used for *οὐ* "ubicunque negatio quaepiam affirmatur et asseveratur," and for fear his note should be misunderstood or overlooked, translates in his commentary *μηδὲ......τέθαψαι*: "ne id quidem, sane ne id quidem nobis contigit, ut honestam mortem obiret pater." And he is so confident, that he cares not to bring forward a single *specious* instance to support him, his quotations being either mainly from passages where *μὴ* is so used *after an oath* (a peculiarity which admits of explanation), or where *μὴ* follows *ὃς* used *causally* in the sense of *quippe qui*. When an unfortunate person explains *οὐδὲν* by *μηδαμῶς*, one is apt to laugh at his blunder, and rest satisfied that he exposes himself and is unlikely to mislead his readers: but when an editor of Klausen's learning and acuteness is so crotchety as to adopt for his motto "video meliora proboque: Deteriora sequor:" graver feelings naturally arise, and in proportion to his merits his faults deserve severer castigation.—This statement of the condition of Olynthus at the commencement of her war with Philip is perhaps as exaggerated as the description of the close of her struggle with Sparta, above § 299. See Thirlw. v. 308. — *κεκτημένοι*] Observe the *nominativus pendens*. Cp. § 333. Nicostr. p. 1253 § 20. Here it is more excused by *ἀπολωλέκεσαν* following.

§ 302. The various reading *οὐχ ὑπεῖχεν ὑπακούων* I should render: "Philip could not *present himself* in hearkening to the call of the traitors," as in Plat. Gorg. 497 B *ὑπόσχες Σωκράτει ἐξελέγξαι·* where *παράσχες* would be more natural. Voemel's "non sustinuit obtemperare" I in no wise believe. He quotes Hesych. *ὑπέχει· ὑπομένει.* Surely

ἡγουμένων ἔλαβεν αὐτοῖς ὅπλοις ὁ Φίλιππος, ὅσους οὐδεὶς πώποτε ἄλλος ἀνθρώπων. καὶ οὔτε τὸν ἥλιον ᾐσχύνοντο οἱ ταῦτα ποιοῦντες οὔτε τὴν γῆν πατρίδα οὖσαν, ἐφ' ἧς ἕστασαν, οὔτε ἱερὰ οὔτε τάφους οὔτε τὴν μετὰ ταῦτα γενησομένην αἰσχύνην ἐπὶ τοῖς τοιούτοις ἔργοις· οὕτως ἔκφρονας ὦ ἄνδρες Ἀθηναῖοι καὶ παρα-
303 πλῆγας τὸ δωροδοκεῖν ποιεῖ. ὑμᾶς οὖν, ὑμᾶς εὖ φρονεῖν δεῖ τοὺς πολλούς, καὶ μὴ ἐπιτρέπειν τὰ τοιαῦτα, ἀλλὰ κολάζειν δημοσίᾳ. καὶ γὰρ ἂν καὶ ὑπερφυὲς εἴη, εἰ κατὰ μὲν τῶν Ὀλυνθίους προδόντων πολλὰ καὶ δεινὰ ἐψηφίσασθε, τοὺς δὲ παρ' ὑμῖν αὐτοῖς ἀδικοῦντας μὴ κολάζοντες φαίνοισθε. Λέγε τὸ ψήφισμά μοι τὸ περὶ τῶν Ὀλυνθίων.

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304 Ταῦθ' ὑμεῖς, ὦ ἄνδρες δικασταί, ὀρθῶς καὶ καλῶς 268
πᾶσιν Ἕλλησι καὶ βαρβάροις δοκεῖτε ἐψηφίσθαι κατ'

οὐδ' εἶχεν ὑπακούων τοῖς πρ. ὅ τι πρῶτον λάβῃ quod vide ne a vero proximum sit. Qui *ὑπεῖχεν* primus scripsit, erraverunt oculi ad pr. syll. vocabuli sequentis. De *conjunct.* post *οὐδ' εἶχεν* vid. ad § 131. Mox *ἡγουμένων* S. Y. *ἡγεμόνων* vulgo.——*τοῖς* (ante *τοιούτοις*) om. Bekk. [et st.] Ed. Turic. Dind. Voem. Sed habent articulum F. Q. O. k. r. s. t. u. v. et opinor omnes Lambiniani et Reiskiani, et facile *τοισ* excidit ante *τοιο*.

§ 303. *ψηφίσαισθε* Markl. sensu invito. Vid. not. Infra pro ΨΗΦΙΣΜΑ, *ψηφίσματα* S.

§ 304. Ἕλλησί *τε* F. Y. O. r. t. u. v. vulg. ante Reisk.——

this gloss refers to passages like the one quoted from Plato. Besides what a paltry meaning this rendering gives. I do not understand what the Zurich editors mean by their references to § 51 (57), and § 215 (237). In § 57 they themselves read *ἐπέχοντες*. In § 237 *πάντα τὰκ τῶν νόμων ὑπέχειν* has surely nothing in common with this passage.

§ 303. *μὴ ἐπιτρέπειν*] "Not to overlook, not to put up with." Cp. Thucyd. vi. 40, where the word is used still more *absolutely*, *ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέψοντας*. [See on Thuc. i. 71, 1.]——*εἰ κατὰ μὲν κ.τ.λ.*] "If when you voted many vindictive resolutions...... yet you should be found......" The change of mood is necessary in Greek, while our own language frequently is less precise. Dobr. ~~refers to~~ Porson on

ἀνδρῶν προδοτῶν καὶ θεοῖς ἐχθρῶν. ἐπειδὴ τοινυν τὸ
δωροδοκεῖν πρότερον τοῦ τὰ τοιαῦτα ποιεῖν ἐστὶ καὶ
δι' ἐκεῖνο καὶ τάδε πράττουσί τινες, ὃν ἂν ὦ ἄνδρες
Ἀθηναῖοι δωροδοκοῦντα ἴδητε, τοῦτον καὶ προδότην
εἶναι νομίζετε. εἰ δ' ὁ μὲν καιροὺς ὁ δὲ πράγματα
ὁ δὲ στρατιώτας προδίδωσιν, ὧν ἂν ἕκαστος οἶμαι
κύριος γένηται, ταῦτα διαφθείρει· μισεῖν δ' ὁμοίως
269 *τοὺς τοιούτους πάντας προσήκει. ἔστι δ' ὑμῖν, ὦ* 305
ἄνδρες Ἀθηναῖοι, περὶ τούτων μόνοις τῶν πάντων
ἀνθρώπων οἰκείοις χρῆσθαι παραδείγμασι, καὶ τοὺς
προγόνους, οὓς ἐπαινεῖτε δικαίως, ἔργῳ μιμεῖσθαι. καὶ
γὰρ εἰ μὴ τὰς μάχας μηδὲ τὰς στρατείας μηδὲ τοὺς
κινδύνους, ἐν οἷς ἦσαν ἐκεῖνοι λαμπροί, συμβαίνει και-
ρός, ἀλλ' ἄγεθ' ἡσυχίαν ὑμεῖς ἐν τῷ παρόντι, ἀλλὰ τό
270 *γ' εὖ φρονεῖν αὐτῶν μιμεῖσθε. τούτου γὰρ πανταχοῦ* 306
χρεία, καὶ οὐδέν ἐστι πραγματωδέστερον οὐδ' ὀχληρό-

εἰδῆτε Marg. Ed. Lutet. Vid. ad § 284.——Post *ἕκαστος, ὑμῶν* vulg. ante Reisk. qui cum A^1. A^2. omisit. Revocavit Bekk. [et st.] e F. S. Y. Q. t. v. Habent etiam Ed. Turic. Dind. Voem. Equidem omisi; quid enim sibi velit, parum liquet. Puto librarios inseruisse, quibus *τὰ δικαστήρια πάντων κύρια εἶναι* compertum erat. Sed *ὧν ἕκαστος ὑμῶν κύριός ἐστι* dixisset Orator, neque tum non inepte adderetur. Potest etiam *ὑμῶν* propter *οἶμαι* irrepsisse, $\overline{υ}$ et $\overline{οι}$ confusis. Infra *πάντας* S. k. s. A^1. *ἅπαντας* vulgo.

§ 305. *καὶ γὰρ* om. F. Y. Q. t. v. B. in *γρ.* habet S. om. Ed. Turic.——*στρατιὰς* k. r. s. A^1. Marg. Ed. Lutet. Vid. ad § 278.——*συμβαίνει καιρὸς* F. S. Y. Q. v. *συμβαίνειν καιρὸς* t. *ἐν τοῖς νῦν συμβαίνει μιμεῖσθαι καιροῖς* vulgo. *ἐν τοῖς νῦν συμβαίνει καιροῖς* m. sec. in marg. S.

Phoeniss. 91, Schaefer to Melet. Critic. p. 111, where he cites Plat. Apol. 28 E.

427. § 304. *εἰ δ' ὁ μὲν καιρούς κ.τ.λ.*] "If one betrays opportunities, another interests, another soldiers, those things of which each may have become supreme manager, these he destroys." I cannot but agree with Schaefer in omitting *ὑμῶν*.

§ 305. *καὶ γὰρ εἰ μή κ.τ.λ.*] "For even if (to imitate) their battles, their expeditions, the hazards wherein they were distinguished,——an opportunity does not now occur, but you are at peace at the present time, at least imitate their good sense." See below on § 331.

τερον τὸ καλῶς φρονεῖν τοῦ κακῶς, ἀλλ' ἐν τῷ ἴσῳ χρόνῳ νυνὶ καθήμενος ὑμῶν ἕκαστος, ἂν μὲν ἃ χρὴ γιγνώσκῃ περὶ τῶν πραγμάτων καὶ ψηφίζηται, βελτίω τὰ κοινὰ ποιήσει τῇ πόλει καὶ ἄξια τῶν προγόνων πράξει, ἂν δ' ἃ μὴ δεῖ, φαυλότερα καὶ ἀνάξια τῶν
307 προγόνων ποιήσει. τί οὖν ἐκεῖνοι περὶ τούτων ἐφρόνουν; ταυτὶ λαβὼν ἀνάγνωθι, γραμματεῦ· δεῖ γὰρ ὑμᾶς εἰδέναι ὅτι ἐπὶ τοῖς τοιούτοις ἔργοις ῥᾳθυμεῖτε, ὧν θάνατον κατεγνώκασιν οἱ πρόγονοι. λέγε.

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308 Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῶν γραμμάτων λε- 271
γόντων Ἄρθμιον τὸν Πυθώνακτος τὸν Ζελείτην ἐχθρὸν εἶναι καὶ πολέμιον τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν συμμάχων αὐτὸν καὶ γένος πᾶν. διὰ τί; ὅτι τὸν

§ 306. φλαυρότερα r. Vid. not. Mox τε καὶ F. Y. Q. O. B. Reisk.

§ 307. Pro εἰδέναι, ἰδεῖν S. Ed. Turic. Dind. Voem. Bekk. st. Vid. § 284.——ΓΡΑΜΜΑΤΑ ΕΚΛΟΓΗΣ S. Y. O. t. u. v. ΓΡΑΜΜΑΤΑ ΕΚ ΣΤΗΛΗΣ Marg. Ed. Lutet. Ed. Turic. Voem.

§ 308. καὶ γένος om. pr. S. add. antiq. Post χρυσὸν, τὸν om. F. S. Y. Q. O. t. u. v. B. Voem. Bekk. st. Quibus si quis obsequatur, vide ne τὸν ante χρυσὸν omittendum sit. Voem. citat

§ 306. ἀλλ' ἐν τῷ ἴσῳ χρόνῳ κ.τ.λ.] It takes up no more time to vote useful and salutary, than bad and degenerate measures.——φαυλότερα] Phot. p. 650, 19 *Ed. Porson*. φλαῦρον: ἢ κοῦφον κακόν· διαφέρει γὰρ φλαῦρον καὶ φαῦλον· φλαῦρον μὲν γάρ ἐστι τὸ μικρὸν κακόν· φαῦλον δὲ τὸ μέγα. So Etym. Magn. p. 789, 49 in nearly the same words. There is some truth in this distinction of the Grammarians. φλαῦρος generally follows verbs of *speaking*, and is equivalent to "derogatory, depreciating, disparaging." But see Mid. p. 579 § 203 ἂν δέ τι φλαῦρον (ἀπαγγελθῇ τῇ πόλει), Aristocr. p. 651 § 92 ἥ γε πόλις φλαῦρον οὐδὲν πείσεται κατὰ τὸ ψήφισμα τοῦτο, Timocr. p. 749 § 158 ὅτι οὐδὲν αὐτῷ γενήσοιτο φλαῦρον ἀπὸ τῆς γραφῆς τῆσδε.

428. § 308. Arthmius of Zelea (a town in the Troad mentioned by Homer Il. II. 824) was branded with infamy (στηλίτης) at the proposal of Themistocles, as we learn from Plut. T. I. p. 114 E. Demosthenes alludes to this also III. Philipp. p. 121 § 42. In § 43 he calls him δοῦλον βασιλέως, to which Harpocration refers in Ἄρθμιος: ὄνομα κύριον, δοῦλός [τινος] βα-

χρυσὸν τὸν ἐκ τῶν βαρβάρων εἰς τοὺς Ἕλληνας ἤγαγεν. οὐκοῦν ἔστιν, ὡς ἔοικεν, ἐκ τούτων ἰδεῖν ὅτι οἱ πρόγονοι μὲν ὑμῶν ὅπως μηδ' ἄλλος ἀνθρώπων μηδεὶς ἐπὶ χρήμασι μηδὲν ἐργάσεται κακὸν τὴν Ἑλλάδα ἐφρόντιζον, ὑμεῖς δὲ οὐδὲ τὴν πόλιν αὐτὴν ὅπως μηδεὶς
τῶν πολιτῶν ἀδικήσει προορᾶσθε. νὴ Δί' ἀλλ' ὅπως 309
272 ἔτυχε ταῦτα τὰ γράμμαθ' ἕστηκεν. ἀλλ' ὅλης οὔσης ἱερᾶς τῆς ἀκροπόλεως ταυτησὶ καὶ πολλὴν εὐρυχωρίαν ἐχούσης παρὰ τὴν χαλκῆν τὴν μεγάλην Ἀθηνᾶν ἐκ δεξιᾶς ἕστηκεν, ἣν ἀριστεῖον ἡ πόλις τοῦ πρὸς τοὺς βαρβάρους πολέμου, δόντων τῶν Ἑλλήνων τὰ χρήματα ταῦτ', ἀνέθηκεν. τότε μὲν τοίνυν οὕτω σεμνὸν ἦν τὸ

Dinarch. c. Aristog. vers. fin. (de eodem Arthmio) *κομίσαι τὸ χρυσίον ἐκ Μήδων*. Sed ibi *φασὶν* praecedit et recte "significat *notum* illud." Infra idem Dinarch. *γράψαντες διαῤῥήδην......ὅτι τὸν ἐκ Μήδων χρυσὸν κ.τ.λ.* [ut Aeschin. (bis) *τὸ ἐκ Μήδων χρυσίον*]. Potuit *ἡ στήλη* dicere (*τῶν γραμμάτων λεγόντων*) *τὸν χρ. τὸν ἐκ τῶν β.* vel *τὸν ἐκ τῶν β. χρ.*, *τὸν χρ. ἐκ τῶν β.* non potuit. Hoc *rumor* potuit loqui.——*ἡμῶν* F. S. Y. Q. O. r. t. u. v. Infra *ἐργάσεται* S. Y. A¹. et pr. k. *ἐργάσηται* vulgo, quod superscr. in S.
η
ἀδικήσει F. S. Y. k. A¹. *ἀδικήσει* s. *ἀδικήσῃ* vulgo.

§ 309. *πόλεως* k. Vid. Thucyd. II. 15 *καλεῖται......ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις.* Apud Demosthenem tamen *πόλις* sic usurpatum non memini.——*ἐκ δεξιᾶς* S. Y. Q. k. s. A¹. *δεξιᾶ* u. *ἐν δεξιᾷ* vulgo.——*τὰ χρήματα* [*ταῦτα*] Dobr.

σιλέως. See also Aesch. de Coron. § 258 p. 90 St. = 647 R. Dinarch. c. Aristog. § 24 p. 108 S. = 90 R.——*ἄλλος ἀνθρώπων*] from its opposition to *τῶν πολιτῶν*, means: "an inhabitant of another country." See § 351.

§ 309. *νὴ Δί' ἀλλ'*...] "Yes but, it will be argued, this inscription stands anywhere (i. e. it is left in some obscure room or other, neglected and unnoticed by everybody). On the contrary...its place is beside the bronze statue, the large statue of Minerva." See § 29. For *νὴ Δία* see §§ 174, 245.——*ὅπως ἔτυχε*, a euphemism. Cp. Plat. Gorg. 514 E *πολλὰ μὲν ὅπως ἐτύχομεν ποιῆσαι* (= *ἁμαρτεῖν*) *πολλὰ δὲ κατορθῶσαι*, Eur. Hippol. 929 *τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν* (= *ἄδικον*). So *ὅπως ἐδύνατο* § 279 (*any how he could*). For the repetition of the article, see on § 29.——*τότε μὲν τοίνυν*] Schaefer directs attention to the particle *τοίνυν* recurring thrice in three consecutive sentences, and compares de Coron. p. 317 §§ 274, 275. It has already been remarked that *τοίνυν* is used either *in continua-*

δίκαιον καὶ τὸ κολάζειν τοὺς τὰ τοιαῦτα ποιοῦντας ἔντιμον, ὥστε τῆς αὐτῆς ἠξιοῦτο στάσεως τό τε ἀριστεῖον τῆς θεοῦ καὶ αἱ κατὰ τῶν τὰ τοιαῦτ' ἀδικούντων
310 τιμωρίαι· νῦν δὲ γέλως, ἄδεια, αἰσχύνη, εἰ μὴ τὴν ἄγαν ταύτην ἐξουσίαν σχήσετε νῦν ὑμεῖς. νομίζω τοίνυν 273 ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, οὐ καθ' ἕν τι μόνον τοὺς προγόνους μιμουμένους ὀρθῶς ἂν ποιεῖν, ἀλλὰ καὶ
311 κατὰ πάντα ὅσα ἔπραττον ἐφεξῆς. ἐκεῖνοι τοίνυν, ὡς ἅπαντες εὖ οἶδ' ὅτι τὸν λόγον τοῦτον ἀκηκόατε, Καλλίαν τὸν Ἱππονίκου ταύτην τὴν ὑπὸ πάντων θρυλου-

§ 310. αἰσχύνη om. S. Ed. Turic. Voem. Bekk. st. Injuria, opinor; quanquam Dobr. quoque omissum mavult. *Judicii* (vid. ad § 219) Reiskiani apto exemplo sit ejus emendatio: νῦν δὲ γέλως, ὅση ἄδεια Αἰσχίνῃ.

§ 311. λόγον ("in erasis 9 literis sed scriptum prima manu" Voem.) S. Mox θρυλουμένην F. S. Y. Q. k. A[1]. θρυλλουμένην

tion or as *a particle of inference.* ——τῆς αὐτῆς...στάσεως] "Of the same position," i. e. to stand in the same place, to be placed close to one another. —— αἱ τιμωρίαι] i.e. ἡ στήλη· as τὰ γράμματα above.

§ 310. ἐξουσίαν] "License." See § 222, Mid. p. 559 § 138.

§ 311. ταύτην τὴν ὑπό......] "After having on his embassy negotiated (see § 147) that peace which is in the mouth of all, 'that the king of Persia should not come down to the sea coast within a day's journey for a horse, nor sail with a ship of war within the Chelidonian rocks and Cyaneae,' because he was adjudged, &c." This peace was negotiated 470 B.C. [466 *Clint.*] after the two-fold victory on the river Eurymedon in Pamphylia (briefly alluded to by Thucyd. I. 100) as we learn from Lycurg. c. Leocr. § 73 p. 157 St. = 187 R. ἐπ' Εὐρυμέδοντι δὲ καὶ πεζομαχοῦντες καὶ ναυμαχοῦντες ἐνίκησαν,...συνθήκας ἐποιήσαντο μακρῷ μὲν πλοίῳ μὴ πλεῖν ἐντὸς Κυανέων καὶ Φασήλιδος (ὥστε μακρὸν πλοῖον ἐπὶ τάδε Φασήλιδος μὴ καθέλκειν Isocr. Paneg. p. 65 b), Diodor. Sic. XII. 4 (where see Wesseling), and Plutarch Vit. Cimon. T. I. p. 486 E τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην ἵππου μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάττης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηῒ καὶ χαλκεμβόλῳ μὴ πλεῖν. καίτοι Καλλισθένης οὔ φησι ταῦτα συνθέσθαι τὸν βάρβαρον, ἔργῳ δὲ ποιεῖν διὰ φόβον τῆς ἥττης ἐκείνης, καὶ μακρὰν οὕτως ἀποστῆναι τῆς Ἑλλάδος, ὥστε πεντήκοντα ναυσὶ Περικλέα, καὶ τριάκοντα μόναις Ἐφιάλτην ἐπέκεινα πλεῦσαι Χελιδονίων, καὶ μηδὲν αὐτοῖς ναυτικὸν ἀπαντῆσαι παρὰ τῶν βαρβάρων. ἐν δὲ τοῖς ψηφίσμασιν ἃ συνήγαγε Κρατερός, ἀντίγραφα συνθηκῶν ὡς γενομένων ἀντικατατέτακται.

μένην εἰρήνην πρεσβεύσαντα, ἵππου μὲν δρόμον ἡμέρας
429 πεζῇ μὴ καταβαίνειν | ἐπὶ τὴν θάλατταν βασιλέα,
ἐντὸς δὲ Χελιδονίων καὶ Κυανέων πλοίῳ μακρῷ μὴ
πλεῖν, ὅτι δῶρα λαβεῖν ἔδοξε πρεσβεύσας, μικροῦ μὲν
ἀπέκτειναν, ἐν δὲ ταῖς εὐθύναις πεντήκοντα ἐπράξαντο
274 τάλαντα. καίτοι καλλίω ταύτης εἰρήνην οὔτε πρότε- 312
ρον οὔθ' ὕστερον οὐδεὶς ἂν εἰπεῖν ἔχοι πεποιημένην τὴν
πόλιν. ἀλλ' οὐ τοῦτ' ἐσκόπουν, τούτου μὲν γὰρ ἡγοῦντο
τὴν αὐτῶν ἀρετὴν καὶ τὴν τῆς πόλεως δόξαν αἰτίαν
εἶναι, τοῦ δὲ προῖκα ἢ μὴ τὸν τρόπον τοῦ πρεσβευτοῦ·
τοῦτον οὖν δίκαιον ἠξίουν παρέχεσθαι καὶ ἀδωροδόκη-
275 τον τὸν προσιόντα τοῖς κοινοῖς. ἐκεῖνοι μὲν τοίνυν 313
οὕτως ἐχθρὸν ἡγοῦντο τὸ δωροδοκεῖν καὶ ἀλυσιτελὲς
τῇ πόλει, ὥστε μήτ' ἐπὶ πράξεως μηδεμιᾶς μήτ' ἐπ'
ἀνδρὸς ἐᾶν γίγνεσθαι· ὑμεῖς δέ, ὦ ἄνδρες Ἀθηναῖοι,
τὴν αὐτὴν εἰρήνην ἑωρακότες τὰ μὲν τῶν συμμάχων
τῶν ὑμετέρων τείχη καθῃρηκυῖαν, τὰς δὲ τῶν πρέσβεων
οἰκίας οἰκοδομοῦσαν, καὶ τὰ μὲν τῆς πόλεως κτήματα

vulgo. τὴν (ante θάλατταν) om. F. Q. r. A². [τὴν] Reisk.——Χελειδονειων S. Χελιδοναίων s. A¹. Χελιδονίαι πέτραι Steph. Byzant. Χελιδονίων Plutarch. T. i. p. 487 A. κυανεων S. Χελιδονεῶν καὶ Κυανεῶν Dind.

§ 312. ἑαυτῶν vulg. ante Bekker. αυτῶν (sic) S.

φασὶ δὲ καὶ βωμὸν εἰρήνης διὰ ταῦτα τοὺς Ἀθηναίους ἱδρύσασθαι, καὶ Καλλίαν τὸν πρεσβεύσαντα τιμῆσαι διαφερόντως. The last words are strangely at variance with the tradition of Demosthenes. [For the discussion of the question raised as to the genuineness of this document (see Theopompus ap. Harpocrat. Ἀττικοῖς γράμμασι) the reader is referred to Thirlwall, Vol. III. p. 37, 38, Grote, Vol. V. p. 455—462, Ed. 2, Niebuhr's Lectures on Ancient History, Vol. II. p. 5, 6.] The *Chelidoniae Insulae* (or πέτραι as Steph. Byz. calls them) lie off the Sacrum Promontorium in Lycia; the *Cyaneae* (or Symplegades, so well known from the mythic narrative of the Argonauts) are situate in the Euxine, at the North entrance of the Thracian Bosporos, or channel of Constantinople.

429. § 311. μικροῦ μὲν ἀπέκτειναν κ.τ.λ.] For a similarly worded sentence comp. Timocr. p. 743 § 138.

§ 313. τὴν αὐτὴν εἰρήνην κ.τ.λ.] "Having seen that the peace *at the same time* (τὴν αὐτήν) has

ἀφῃρημένην, τούτοις δ' ἃ μηδ' ὄναρ ἤλπισαν πώποτε κτησαμένην, οὐκ αὐτοὶ τούτους ἀπεκτείνατε ἀλλὰ κατηγόρου προσδεῖσθε, καὶ λόγῳ κρίνετε ὧν ἔργῳ τἀδικήματα πάντες ὁρῶσιν.

314 *Οὐ τοίνυν τὰ πάλαι ἄν τις ἔχοι μόνον εἰπεῖν, καὶ* 276 *διὰ τούτων τῶν παραδειγμάτων ὑμᾶς ἐπὶ τιμωρίαν παρακαλέσαι· ἀλλ' ἐφ' ὑμῶν τουτωνὶ τῶν ἔτι ζώντων ἀνθρώπων πολλοὶ δίκην δεδώκασιν, ὧν ἐγὼ τοὺς μὲν ἄλλους παραλείψω, τῶν δ' ἐκ πρεσβείας, ἣ πολὺ ταύτης ἐλάττω κακὰ τὴν πόλιν εἴργασται, θανάτῳ ζημιωθέντων ἑνὸς ἢ δυοῖν ἐπιμνησθήσομαι. Καί μοι λέγε τουτὶ τὸ ψήφισμα λαβών.*

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315 *Κατὰ τουτὶ τὸ ψήφισμα ὦ ἄνδρες Ἀθηναῖοι τῶν* 277 *πρέσβεων ἐκείνων, ὑμεῖς θάνατον κατέγνωτε, ὧν εἷς ἦν Ἐπικράτης, ἀνήρ, ὡς ἐγὼ τῶν πρεσβυτέρων ἀκούω, σπουδαῖος καὶ πολλὰ χρήσιμος τῇ πόλει καὶ τῶν ἐκ*

§ 313. *ἀποκτενεῖτε* F. Q. k. r. s. ε^m. A[1]. B. Harl. "quae proba erit locutio (ait Taylor.) si interrogative sumas hanc periodum."

§ 314. *πάλαι* S. Y. *παλαιὰ* vulgo. *παλαί'* Cobet. Var. Lect. p. 384 "nam dicitur *οἱ πάλαι* sed *τὰ πάλαι γενόμενα* aut *τὰ παλαιά*." Contra citat Voemel. Soph. Oed. R. 916. In Lept. § 81 p. 482 *παλαιὰς* vulg. sed *πάλαι* S. alii optimae notae libri. Idem Cobet. *τῶν ἔτι ζώντων ἀνθρώπων* "absurdum additamentum" appellat. ——Pro *κακά*, *κατὰ* S. O. t. *δυεῖν* r. s. B. "Sic ille si bene memini ubique" Reisk.

destroyed the fortresses of your allies and is building the houses of your ambassadors, has carried off our country's possessions, and earned for them (the envoys) what they never expected even in a dream." There is probably an allusion to the proverb *ὄναρ πλουτεῖν* Plat. Theaet. 208 B, Lysis 218 C.

430. § 315. Harpocration: *Ἐπικράτης*: *Ἰσαῖος ἐν τῷ περὶ τῶν ἐν Μακεδονίᾳ ῥηθέντων. οὗτός ἐστιν ὁ τῶν Ἀθηναίων δημαγωγὸς ὁ Σακεσφόρος* [*the man with the beard:* see Aristoph. Ecclesias. 71 *κἄγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα* (*πώγωνα*) and the Scholiast who quotes from Plat. Comic. *ἄναξ ὑπήνης Ἐπίκρατες σακεσφόρε.* See more in Maus-

Πειραιῶς καταγαγόντων τὸν δῆμον καὶ ἄλλως δημοτικός. ἀλλ' ὅμως οὐδὲν αὐτὸν ὠφέλησε τούτων, δικαίως· οὐ γὰρ ἐφ' ἡμισείᾳ χρηστὸν εἶναι δεῖ τὸν τὰ τηλικαῦτα διοικεῖν ἀξιοῦντα, οὐδὲ τὸ πιστευθῆναι προλαβόντα παρ' ὑμῶν εἰς τὸ μείζω δύνασθαι κακουργεῖν καταχρῆ-
278 σθαι, ἀλλ' ἁπλῶς μηδὲν ὑμᾶς ἀδικεῖν ἑκόντα. εἰ τοίνυν 316
τι τούτοις ἄπρακτόν ἐστι τούτων ἐφ' οἷς ἐκείνων θάνατος κατέγνωσται, ἐμὲ ἀποκτείνατε ἤδη. σκοπεῖτε γάρ. ἐπειδὴ παρὰ τὰ γράμματα φησὶν ἐπρέσβευσαν ἐκεῖνοι, καὶ τοῦτ' ἐστὶ τῶν ἐγκλημάτων πρῶτον. οὗτοι δὲ οὐ παρὰ τὰ γράμματα; οὐ τὸ μὲν ψήφισμα Ἀθηναίοις καὶ τοῖς Ἀθηναίων συμμάχοις,

§ 315. οὐ γὰρ ἐφ' ἡ. om. pr. S. in fine lineae, altera linea incipit μισει αι δει. Deficientia supplevit m. antiqua.——τά, ante τηλικαῦτα, om. Y. s. A[1]. "In S. primo omissum supplevit m. prima" Dind. "Add. antiq. non ut videtur ipse primus scriba" Voem. Habent Dind. Voem.

§ 316. κατέγνωται t.——ἐκεῖνοι, [καὶ τὸ ψήφισμα] Bekk. [om. st.] om. k. s. A[1]. καί om. S. Dind. (qui in annot. τὸ ψήφισμα quoque deletum vult) Voem. [qui retinet τὸ ψήφισμα]. Recte Schaefer.: "margini olim adscripta ad interpretandum verbum φησὶν post in textum irrepserunt. Docet etiam optimus Bekkeri liber, qui cum habeat τὸ ψήφισμα, caret particula καί." Post Ed. Turic. delevi. Cf. Plat. Phaedr. 258 A ubi similiter αὐτὸ τὸ σύγγραμμα irrepsit.——τὸ πρῶτον praeter S. libri. Si omnes retinerent, neutiquam stare potest.——συμμάχοις [εἶναι κελεύει

sac. on Harpocrat.] οὐ μνημονεύει καὶ Δημοσθένης ἐν τῷ περὶ τῆς παραπρεσβείας. He was sent as ambassador to the court of Persia, and was so pleased with his reception that he declared upon his trial that a proposal ought to be made to elect yearly not nine archons, but nine ambassadors to the great king. Plutarch, T. I. p. 294 E, Athen. VI. 251 B (who, in contradiction to our Orator, tells us that the Athenians τοῦτον ἄκριτον εἴασαν). His embassy is alluded to by Plat. Com. in Πρέσβεσι, ap. Athen. VI. 229 F κατέλαβον Ἐπικράτης τε καὶ Φορμίσιος | παρὰ τοῦ βασιλέως [see *Annot. Crit.* § 150] πλεῖστα δωροδοκήματα, | ὀξύβαφα χρυσᾶ καὶ πινακίσκους ἀργυροῦς. After writing this note I find I have been anticipated in my references by Meineke Fragm. Com. Vol. I. 182, 183. Another Epicrates is mentioned below under his nickname Κυρηβίων § 329.

§ 316. ἐπειδὴ παρά κ.τ.λ.] "Since, as the psephism says, they acted on the embassy in violation of their instructions ......Did not the psephism (say) for Athenians and their allies,

317 οὗτοι δὲ Φωκέας ἐκσπόνδους ἀπέφηναν; οὐ τὸ μὲν
ψήφισμα τοὺς ἄρχοντας ὁρκοῦν τοὺς ἐν ταῖς πόλεσιν,
οὗτοι δέ, οὓς Φίλιππος αὐτοῖς προσέπεμψε, τούτους
ὥρκισαν; οὐ τὸ μὲν ψήφισμα οὐδαμοῦ μόνους ἐντυγχά-
νειν Φιλίππῳ, οὗτοι δ' οὐδὲν ἐπαύσαντο ἰδίᾳ χρημα-
318 τίζοντες; καὶ ἠλέγχθησάν τινες αὐτῶν ἐν τῇ 279
βουλῇ οὐ τἀληθῆ ἀπαγγέλλοντες. οὗτοι δέ γε
καὶ ἐν τῷ δήμῳ. καὶ ὑπὸ τοῦ; τοῦτο γάρ ἐστι τὸ
λαμπρόν. ὑπ' αὐτῶν τῶν πραγμάτων· οἷς γὰρ ἀπήγ-
γειλαν οὗτοι, πάντα δήπου γέγονε τἀναντία. οὐδ'
319 ἐπιστέλλοντες | φησὶ τἀληθῆ. οὔκουν οὐδ' οὗτοι. 431
καὶ καταψευδόμενοι τῶν συμμάχων καὶ δῶρα
λαμβάνοντες. ἀντὶ μὲν τοίνυν τοῦ καταψευδό-

τὴν εἰρήνην] BEKK. [om. st. et ceteri] om. S. k. s. A¹. "Si deleas, sententia fit manca" SCHAEF. Noli credere: *φησὶν* facile subintelligi potest.

§ 317. Omnes ut videntur libri in *ὁρκοῦν......ὥρκισαν* consentiunt. "Vellem Codex (ait SCHAEF.) *ὥρκωσαν* offerret." Sed Graecorum levitas non modo structuras et vocabula sed et ipsam orthographiam passim mutantium satis nota est. Plat. Theaet. 198 D *πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἕνεκα*, 199 A *ὅ μέν τις ἔκτηται μὴ κεκτῆσθαι* documento sufficiant. Vid. Lob. ad Phryn. p. 762. De *ὁρκοῦν* et *ὁρκίζειν* docte scripsit idem p. 360, 361.——*μόνους μόνῳ* Cobet. Var. Lect. p. 112, coll. de Coron. p. 273, 1. Vid. nos *Journal of Philology*, Vol. IV. p. 310.

§ 319. *τοῦ καταψεύδεσθαι* omnes praeter S. s. A¹. Vid. ad § 176. *δεινότερον τοῦ καταψεύσασθαι* S. Y. Q. *δεινότερον τοῦ καταψεύδεσθαι* O. k. r. s. t. A¹. *τοῦ καταψεύσασθαι δεινότερον*

and they declare the Phocians to be excluded from the terms of the treaty? &c." The first *τὰ γράμματα* refers to the instructions given to Epicrates and his colleagues, the second to those of Aeschines and his co-ambassadors. Reiske misunderstood the sense. Throughout the passage the two embassies are contrasted.

§ 317. *χρηματίζοντες*] Not to be confounded with the middle *χρηματιζόμενοι* (*money-making*) but "transacting business, concocting schemes with." The ordinary sense of the word is "to bring forward a measure in the ecclesia," corresponding to *referre* in Latin.

§ 318. *οὗτοι δέ γε*] "And these *too*." See on § 102. —— *τὸ λαμπρόν*] "For this is *the* grand argument." See § 130.

431. § 319. *ἀντὶ μὲν τοίνυν κ.τ.λ.*] "Instead then of the word 'belying' (read) 'having entirely ruined'." See § 176.

μενοι παντελῶς ἀπολωλεκότες· πολλῷ δὲ δήπου τοῦτο δεινότερον τοῦ καταψεύσασθαι. ἀλλὰ μὴν ὑπέρ γε τοῦ δῶρα εἰληφέναι, εἰ μὲν ἠρνοῦντο, ἐξελέγχειν λοιπὸν ἂν ἦν, ἐπειδὴ δ' ὁμολογοῦσιν, ἀπάγειν δήπου προσῆκεν. τί οὖν, ὦ ἄνδρες Ἀθηναῖοι; τούτων οὕτως 320
ἐχόντων ὑμεῖς ἐκείνων τῶν ἀνδρῶν ὄντες, οἱ δὲ καί τινες αὐτῶν ἔτι ζῶντες, ὑπομενεῖτε τὸν μὲν εὐεργέτην τοῦ δήμου καὶ τὸν ἐκ Πειραιῶς, Ἐπικράτην, ἐκπεσεῖν καὶ κολασθῆναι, καὶ πάλιν πρῴην Θρασύβουλον ἐκεῖνον τὸν Θρασυβούλου τοῦ δημοτικοῦ καὶ τοῦ ἀπὸ Φυλῆς καταγαγόντος τὸν δῆμον, τάλαντα δέκα ὠφληκέναι, καὶ τὸν ἀφ' Ἁρμοδίου καὶ Ἀριστογείτονος καὶ 321

vulgo. Mox τὸ λοιπὸν ἂν ἦν F. Q. O. r. s. t. u. v. In S. ἂν ἦν λοιπόν. Vid. *Ann. Cr.* § 247.——ὡμολόγουν S. Q. Ed. Turic. Dind. Voem. Bekk. st. Librariis emendantibus puto deberi. ——Mox προσήκει k. a^m. [de s. tacet Bekk.] ϵ^m. A¹. A². "Mihi placet προσήκει" Schaef. Paene reposueram: sed fortasse defendi potest *imperfectum* et in § 323 omnes habent.

§ 320. ἐξ ἐκείνων τῶν ἀνδρῶν mavult Dobr.——τῶν ἐκ Πειραιῶς pr. A¹. Dind. Sed vid. ad § 99. Πειραέως S. Y. "ut saepe" (ait Bekk.). Receperunt Ed. Turic. "In Codicibus notae tam bonae vix expectaveris" Schaefer.——Θρασύβουλον ἐκεῖνον τοῦ om. Y. et pr. S.——Post δημοτικοῦ, υἱὸν add. F. Q. O. r, t. u. v. Mox καὶ om. Dind.

§ 321. καὶ Ἀριστογείτονος om. S. ["in quo manus antiqua

——ὑπέρ γε τοῦ......] See § 7. Translate: "However, at all events, touching the allegation that they have received bribes, assuming they denied it, it would have remained to sift out the matter, but since they admit it, surely you ought to have summarily proceeded against them (and not to wait for a trial)." There is some degree of exaggeration in this: Philocrates I conceive alone admitted the charge (§ 129), though Demosthenes chooses to extend his confession to the rest of the ambassadors. προσῆκεν (not προσήκει) is probably used to qualify the exaggeration. Voemel "ad supplicium sane abripi decet," confounding the imperfect with the present.

§ 320. τὸν μὲν εὐεργέτην κ.τ.λ.] The apodosis is found in § 322 τὸν δὲ Ἀτρομήτου...See on § 250. Here the protasis is repeated τούτους μὲν......§ 321.——ἐκπεσεῖν· either "forfeit your favour" (literally "be hissed off the stage," de Coron. p. 315 § 265, Plat. Gorg. 517 A), or "be banished." There is the same ambiguity in Androt. p. 593 § 1. Here I am led to prefer the former by the position of κολασθῆναι.

τῶν τὰ μέγιστ' ἀγαθὰ ὑμᾶς εἰργασμένων, οὓς νόμῳ διὰ τὰς εὐεργεσίας, ἃς ὑπῆρξαν εἰς ὑμᾶς, ἐν ἅπασι τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινωνοὺς πεποίησθε καὶ ᾄδετε καὶ τιμᾶτε ἐξ ἴσου
322 τοῖς ἥρωσι καὶ τοῖς θεοῖς, τούτους μὲν πάντας τὴν ἐκ 281
τῶν νόμων δίκην ὑπεσχηκέναι, καὶ μήτε συγγνώμην μήτ' ἔλεον μήτε παιδία κλάοντα ὁμώνυμα τῶν εὐεργετῶν μήτ' ἄλλο μηδὲν αὐτοὺς ὠφεληκέναι, τὸν δὲ Ἀτρομήτου τοῦ γραμματιστοῦ καὶ Γλαυκοθέας τῆς τοὺς θιάσους συναγούσης, ἐφ' οἷς ἑτέρα τέθνηκεν ἱέ-

supplevit" Dind.] k. s. A[1]. Ed. Turic. Voem. Bekk. st. Eandem varietatem praebent libri in Leptin. p. 462 § 20. Mox [καὶ] τῶν Bekk. [καὶ st.] om. δ[m]. Dind. Delendum censent Markl. Taylor. Schaef. Vid. not.——ὑμᾶς εἰργασμένων correctus k. ἡμᾶς εἰργασμένων S. Y. Q. r. ἡμᾶς ἐργασμένων O. t. u. v. εἰργασμένων, om. pronomine, A[1]. ἐργασμένων ὑμᾶς vulgo. Mox ὑμᾶς k. r. s. A[1]. ἡμᾶς vulgo.

§ 322. κλαίοντα S. A[1]. κλᾴονθ' Voem. Post οὐδένα τῶν τούτου, ἀφήσετε ponunt F. S. Y. Q. O. t. u. v. vett. Edd. Ed. Turic. Dind. Voem. Bekk. st. utrobique ponit r.

§ 321. "And the descendant of Harmodius and Aristogiton, *aye* (καί) of those who have wrought the greatest services towards you." The names of these miscalled patriots and worthless men were so intimately associated in the minds of an Athenian audience, that they could hardly be disunited even in such a passage as the present. (The reader will probably recollect that the heiress of a partner in a noted firm rejoiced in the name *Miss A. and B.*) See Leptines *passim.* (Dinarchus however c. Demosth. § 63 p. 98 St. = 46 R. ἐδέθη τῶν ἀφ' Ἁρμοδίου γεγονότων εἰς κατὰ τὸ σὸν πρόσταγμα, which passage is referred to by the Zurich Editors. Add Arist. Equit. 786 μῶν ἔκγονος εἶ τῶν Ἁρμοδίου τις ἐκείνων; Isae. Dicaeogen. § 47 p. 55 St. = 118 R.) According to Ulpian, this was Proxenus, the admiral already mentioned § 56, § 58. See Boehnecke *Forschung.* p. 654.——ἃς ὑπῆρξαν] "Which they first conferred on you." Isocrat. Plataic. p. 307 D τὴν αὐτὴν εὐεργεσίαν......ἥνπερ αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες. Aeschin. § 26 p. 31 St. = 211 R. τὰς εὐεργεσίας ἃς ὑμεῖς ὑπήρξατε, Thucyd. II. 67 τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν. "Supple ἀμυνόμενοι αὐτούς" Poppo. Rather οἷσπερ is by attraction for the *accusative.* The origin of this construction is not so clear. ὁ ὑπάρξας *absolutely*, Ar. Nic. Ethic. IV. 8 = 3, 24.

§ 322. ὁμώνυμα] He probably had a son named Harmodius. See Ulpian and Boehnecke.——ἐφ' οἷς ἑτέρα...] "For such pur-

ρεια, τοῦτον ὑμεῖς λαβόντες ἀφήσετε, τὸν τῶν τοιού-
των, τὸν οὐδὲ καθ' ἓν χρήσιμον τῇ πόλει, οὐκ αὐτόν,
282 οὐ πατέρα, οὐκ ἄλλον οὐδένα τῶν τούτου; ποῖος γὰρ 323
432 ἵππος, ποία τριήρης, ποία | στρατεία, τίς χορός, τίς
λειτουργία, τίς εἰσφορά, τίς εὔνοια, ποῖος κίνδυνος, τί
τούτων ἁπάντων ἐν παντὶ τῷ χρόνῳ γέγονε παρὰ
τούτων τῇ πόλει; καίτοι κἂν εἰ ταῦτα πάνθ' ὑπῆρχεν,
ἐκεῖνο δὲ μὴ προσῆν, τὸ δικαίως καὶ προῖκα πεπρε-
σβευκέναι, ἀπολωλέναι δήπου προσῆκεν αὐτῷ. εἰ δὲ
283 μήτε ταῦτα μήτ' ἐκεῖνα, οὐ τιμωρήσεσθε; οὐκ ἀνα- 324
μνησθήσεσθε ἃν κατηγορῶν ἔλεγε Τιμάρχου, ὡς οὐδέν
ἐστ' ὄφελος πόλεως ἥτις μὴ νεῦρα ἐπὶ τοὺς ἀδικοῦντας
ἔχει, οὐδὲ πολιτείας ἐν ᾗ συγγνώμη καὶ παραγγελία
τῶν νόμων μεῖζον ἰσχύουσιν· οὐδ' ἐλεεῖν ὑμᾶς οὔτε
τὴν μητέρα δεῖν τὴν Τιμάρχου, γραῦν γυναῖκα, οὔτε
τὰ παιδία οὔτ' ἄλλον οὐδένα, ἀλλ' ἐκεῖνο ὁρᾶν, ὅτι εἰ
προήσεσθε τὰ τῶν νόμων καὶ τῆς πολιτείας, οὐχ εὑρή-
284 σετε τοὺς ὑμᾶς αὐτοὺς ἐλεήσοντας. ἀλλ' ὁ μὲν ταλαί- 325

§ 323. *στρατια* S. cf. § 278. Sequitur vulgo *ποία χορηγία.* om. S. Y.——*ἁπάντων* om. S. Ed. Turic. Dind. Voem. Bekk. st.——*ἐκεῖνα* (et mox *τὸ* om.) S. Ed. Turic. Dind. Voem.

§ 324. *ων οὗτος* aliquot libri, sed *ουτος* om. S. alii.——*ἰσχύει* k. s. δ^m. A[1]. A[2]. quae varietas notabilis.——Mox *οὐδε τὴν μ.* S.——*δεῖ τὴν Τιμ.* A. k. s. Vid. *Ann. Crit.* ad § 213.——*τὰ τῆς π.* vulgo. *τὰ* om. S. Y.

poses for which another priestess has been put to death." According to Ulpian, the priestess Ninus, whose conviction upon the prosecution of the sycophant Menecles is alluded to Boeot. de Nomin. p. 995 § 2. Schaef.: "Facile suspiceris in illis *θιάσοις*, ob quos mulier poenam capitalem passa est, *τοὺς θιασώτας* usos ipsa sacerdote *προξενητρίᾳ* perpetrasse quae flagitiosa essent." *τέθνηκεν* § 150.

432. § 323. *εὔνοια*] "Benevolence," i. e. gratuity or voluntary gift, e.g. *ἐπίδοσις*. Schaefer refers to Cherson. p. 96 § 25 *φασὶ δ' εὐνοίας διδόναι, καὶ τοῦτο τοὔνομα ἔχει τὰ λήμματα ταῦτα.* Add de Coron. p. 328 § 311. Cp. *ἐπεδίδοσαν, ἐπέδωκας.*

§ 324. *παραγγελία*] See on § 1. These passages are not found in the *published* speech of Aeschines. Similarly many topics are adverted to in his reply to this Oration as having been touched upon by Demosthenes which are now not extant.

πωρος ἄνθρωπος ἠτίμωται, ὅτι τοῦτον εἶδεν ἀδικοῦντα,
τούτῳ δ' ἀθῴῳ δώσετε εἶναι; διὰ τί; εἰ γὰρ παρὰ
τῶν εἰς ἑαυτοὺς ἐξαμαρτόντων τηλικαύτην ἠξίωσε
δίκην Αἰσχίνης λαβεῖν, παρὰ τῶν εἰς τὰ τῆς πόλεως
τηλικαῦθ' ἡμαρτηκότων ὧν εἷς οὗτος ὢν ἐξελέγχεται,
πηλίκην ὑμᾶς προσήκει λαβεῖν τοὺς ὀμωμοκότας καὶ
326 δικάζοντας; νὴ Δί', οἱ νέοι γὰρ ἡμῖν δι' ἐκεῖνον ἔσον- 285
ται τὸν ἀγῶνα βελτίους. οὐκοῦν καὶ διὰ τόνδε οἱ
πολιτευόμενοι, δι' ὧν τὰ μέγιστα κινδυνεύεται τῇ
πόλει· προσήκει δὲ καὶ τούτων φροντίζειν· ἵνα τοίνυν
εἰδῆθ' ὅτι καὶ τοῦτον ἀπώλεσε, τὸν Τίμαρχον, οὐ μὰ
Δί' οὐχὶ τῶν ὑμετέρων παίδων, ὅπως ἔσονται σώφρο-
327 νες, προορῶν | (εἰσὶ γὰρ ὦ ἄνδρες Ἀθηναῖοι καὶ νῦν 433
σώφρονες· μὴ γὰρ οὕτω γένοιτο κακῶς τῇ πόλει,

§ 325. ἠτίμωται vulg. ἠτιμώσεται (sic) S. Certatim arripuerunt viri docti paullo rariorem futuri formam (de qua prudenter disputavit Cobet. Nov. Lect. 241) et ego olim invitus edidi. Scriba erravit propter *fut.* sequens et alteris curis revocavit ἠτίμωται.—— Cum Voem. repono.——ἑαυτοὺς pr. S. ἑαυτὸν corr. S. ἐξαμαρτανόντων vulg. ἐξαμαρτόντων solus S.

§ 325. ἠτίμωται] Voemel's collation of Cod. S. satisfying me that the copyist intended to give ἠτίμωται, I now restore it. From either reading we may infer that Timarchus was still alive. Transl. "Has been and still is disfranchised." See on § 2.

§ 326. "Yes, he will say, (§ 174) for we shall find our young men all the better for that trial: and for this too will not our statesmen, on whom it turns that the greatest interests of the state perilled?" See § 204. ——οὐ μὰ Δί' οὐχί κ.τ.λ.] "Not caring for your children, certainly not (see on § 234), that they become moral." Dobr. quotes several instances of this construction, to which add Plat. Gorg. 474 A πείρασαι τοῦ ἐλέγχου οἷον ἐγὼ οἶμαι δεῖν εἶναι. He remarks: "Singulare est illud Thucyd. II. 42 πενίας ἐλπίδι ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν." Translate: "*hope touching poverty*, that one may yet escape it and become rich:" comparing I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα (*hope respecting Greece*) ἣν ὑπετίθει αὐτῷ δουλώσειν. The two passages are so like, both involving in addition to other points of similarity the rarer attraction of the *object* to the preceding clause, that I wonder they have not been compared by others.

433. § 327. "For God forbid that such misfortune befal (literally; *that it should turn out so bad for*) our country, that her

ὥστε Ἀφοβήτου καὶ Αἰσχίνου σωφρονιστῶν δεηθῆναι
286 *τοὺς νεωτέρους), ἀλλ' ὅτι βουλεύων ἔγραψεν, ἄν τις ὡς Φίλιππον ὅπλα ἄγων ἁλῷ ἢ σκεύη τριηρικά, θάνατον εἶναι τὴν ζημίαν· σημεῖον δέ· πόσον γὰρ ἐδημηγόρει χρονον Τίμαρχος; πολύν· οὐκοῦν τοῦτον ἦν* 328
Αἰσχίνης ἅπαντα ἐν τῇ πόλει, καὶ οὐδεπώποτε ἠγανάκτησεν οὐδὲ δεινὸν ἡγήσατο εἶναι τὸ πρᾶγμα, εἰ ὁ τοιοῦτος λέγει, ἕως εἰς Μακεδονίαν ἐλθὼν ἑαυτὸν ἐμίσθωσεν· λέγε δή μοι τὸ ψήφισμα λαβὼν αὐτὸ τὸ τοῦ Τιμάρχου.

ΨΗΦΙΣΜΑ.

287 *Ὁ μὲν τοίνυν ὑπὲρ ὑμῶν γράψας μὴ ἄγειν ἐν τῷ* 329
πολέμῳ πρὸς Φίλιππον ὅπλα, εἰ δὲ μή, θανάτῳ ζημιοῦσθαι, ἀπόλωλε καὶ ὕβρισται· ὁ δὲ καὶ τὰ τῶν ὑμετέρων συμμάχων ὅπλα ἐκείνῳ παραδοὺς οὑτοσὶ κατηγόρει, καὶ περὶ πορνείας ἔλεγεν, ὦ γῆ καὶ θεοί, δυοῖν μὲν κηδεσταῖν παρεστηκότοιν, οὓς ἰδόντες ἂν

§ 327. Post *σημεῖον*, *δὲ* om. pr. S. ("add. antiq." Voem.) Ed. Turic. Particulam ne posse quidem omitti quovis pignore contenderim.

§ 329. *παρεστηκότων* (οιν *superscr.*) F. S. *παρεστηκότων* v. Ed. Turic. Bekk.

younger members should require an Aphobetus and an Aeschines as Censors of Morals." Herod. I. 8 *χρῆν γὰρ Κανδαύλῃ γενέσθαι κακῶς*, where see Wesseling. The same insinuation is ventured upon below § 329. See note on § 222. "Hinc Auct. c. Aristog. I. p. 779, 15" Dobr. The passage is: *μὴ γάρ, ὦ Ζεῦ καὶ θεοί, τοσαύτη σπάνις ἀνδρῶν γένοιτο τῇ πόλει, ὥστε παρὰ Ἀριστογείτονος τῶν καλῶν τι ποιήσασθαι.*—— This measure of Timarchus was brought forward Olymp. 108, 2, 347—6 B.C. according to Boehnecke *Forsch.* p. 377, 378 not. 2. The length of time of his *public life* may in some degree be fixed from Aeschin. Tim. § 109 p. 15 St.=127 R. *βουλευτὴς ἐγένετο ἐπὶ ἄρχοντος Νικοφήμου*, Olymp. 104, 4, 361—0, about the time when Philip came to the throne. He had therefore been a public man at least *fourteen* years before Aeschines sold himself to Philip.

§ 328. *λέγει*] See § 151.—— *λέγε δή μοι κ.τ.λ.* forms the *apodosis* to *ἵνα τοίνυν εἰδῆθ'* § 326. Accordingly from *σημεῖον δέ·* to *ἐμίσθωσεν* is quasi-parenthetical.

§ 329. *ἀπόλωλε καὶ ὕβρισται*]

ὑμεῖς ἀνακράγοιτε, Νικίου τε τοῦ βδελυροῦ, ὃς ἑαυτὸν ἐμίσθωσεν εἰς Αἴγυπτον Χαβρίᾳ, καὶ τοῦ καταράτου Κυρηβίωνος, ὃς ἐν ταῖς πομπαῖς ἄνευ τοῦ προσώπου κωμάζει. καὶ τί ταῦτα; ἀλλὰ τὸν ἀδελφὸν ὁρῶν

st. Utraque proba est constructio (nam quod ait Elmsleius ad Eur. Med. 798, not. o, "δυοῖν, ni fallor, apud Atticos duali semper jungitur," Hermannus qui astipulatur addit: "quod est de tragicis et ceteris antiquioribus scriptoribus intelligendum" ad Aesch. Ag. 1344): itaque in consensu Codd. acquiesco. [Isae. Apollod. Hered. § 12 p. 64 St. = 167 R. δυοῖν θυγατέροιν οὐσῶν.]——Κηρυβίωνος vulg. ante Bekk. κυρηβίωνος Q. r. κυρηβιῶνος F. Y. O. t. u. v. κυρηβιωνος S. Restituit dudum Meursius ex Harpocrat. in Κυρηβίων [et in 'Επικράτης], Suid. in 'Επικράτης, qui ut solet Harpocrationem exscripsit. Nempe κυρήβια non κηρύβια scribunt Attici. Certa res est ex *ratione metrica.*——προσωπεῖου F. Y. Q. O.

"Has been ruined and disgraced." See for ἀπόλωλε § 118. ——Νικίου] Aeschines, who adverts to this passage § 150 p. 48 St. = 315, 316 R. instead of Nicias (which cannot, like Κυρηβίων, have been a nickname) speaks of a brother-in-law, by name *Philon*, and in words which evidently shew that he had shared in our Orator's abuse. ἐκπέπληγμαι δέ, εἰ σὺ λοιδορεῖν Φίλωνα τολμᾷς καὶ ταῦτα ἐν τοῖς ἐπιεικεστάτοις 'Αθηναίων κ. τ. λ. Demosthenes also mentions Philon de Coron. p. 329 § 312, whose property Aeschines inherited. The name of the other brother-in-law was *Epicrates:* Harpocr. 'Επικράτης:.........ἄλλος δ' ἐστὶν 'Επικράτης, Αἰσχίνου τοῦ ῥήτορος κηδεστής, ὡς δηλοῦται ὑπ' αὐτοῦ ἐν τῇ περὶ τῆς παραπρεσβείας ἀπολογίᾳ [p. 316 R.] οὗτος μέντοι ἐπώνυμον εἶχε Κυρηβίων, ὡς ὁ Δημοσθένης φησὶν ἐν τῷ κατ' Αἰσχίνου. See also in Κυρηβίων. The sobriquet is derived from κυρήβια (*furfures, bran*), Arist. Equit. 254 denoting, according to Ulpian, something *vile and worthless.* λέγει δὲ τὸ κάθαρμα καὶ εὐτελές· κυρήβια γὰρ τὰ ἀποκαθάρματα τοῦ σίτου λέγουσιν. From Cratin. Fragm. Incert. xxvii. Meineke Vol. ii. p. 184, one may infer that it was applied to a *hairy* man. The lovers of coincidences will be pleased to learn that *Eucrates* the *tow-seller* and celebrated demagogue (Arist. Equit. 129, 254) had the name of κυρηβιοπώλης (see Arist. Scholiast), and if Meineke is right p. 185 because he was δασύς. See also Vol. ii. p. 1002, 1003. [Donaldson, New Cratylus § 331, suggests a fanciful meaning of κυρηβιοπώλης.] Aeschines denies the ἀσχημοσύνη of Epicrates, though he admits his εὐαγωγία (*goodnature and aptness to be led astray*). The father of these, and father-in-law of Aeschines, was Philodemus, whose kind offices had been serviceable in getting our Orator's name enrolled in the ληξιαρχικὸν γραμματεῖον, if we are to credit his rival.—ἄνευ τοῦ προσώπου] Theophr. Char. vi. δυνατὸς καὶ ὀρχεῖσθαι (ὁ ἀπονενοημένος) νήφων τὸν κόρδακα προσωπεῖον ἔχων (they correct οὐκ ἔχων or μὴ ἔχειν) ἐν κωμικῷ χόρῳ.——καὶ τί ταῦτα; κ.τ.λ.] "And what

Ἀφόβητον. ἀλλὰ δῆτα ἄνω ποταμῶν ἐκείνῃ τῇ ἡμέρᾳ πάντες οἱ περὶ πορνείας ἐῤῥύησαν λόγοι.

288 Καὶ μὴν εἰς ὅσην ἀτιμίαν τὴν πόλιν ἡμῶν ἡ τού- 330
του πονηρία καὶ ψευδολογία καταστήσασα ἔχει, πάντα τἄλλ' ἀφείς, ὃ πάντες ὑμεῖς ἴστε, ἐρῶ. πρότερον μὲν
434 γάρ, ὦ ἄνδρες Ἀθηναῖοι, τί παρ' ὑμῖν | ἐψήφισται, τοῦτ' ἐπετήρουν οἱ ἄλλοι πάντες Ἕλληνες· νῦν δὲ δὴ περιερχόμεθ' ἡμεῖς, τί δέδοκται τοῖς ἄλλοις, σκοπ-

r. t. u. v. et vulg. ante Reisk. Ulpian: ἰστέον δὲ ὅτι οἱ νεώτεροι καλοῦσιν αὐτὸ προσωπεῖον· ἐν δὲ τοῖς ἀρχαιοτέροις βιβλίοις εὑρίσκεται τὸ πρόσωπον. Vid. Piers. ad Moer. p. 323. Thom. M. 760.—— ὅσοι om. S. Y. k. s. A^1. Ed. Turic. Dind. Voem. Bekk. st. Ego hodie. οἱ om. F. Q. r. s^m. $\overset{\text{οἱ}}{\text{ὅσοι}}$ B.

§ 330. τούτων Reisk. Bekk. [τούτου st.]. Sed τούτου F. S. Y. Q. O. t. u. v. (Credo etiam B. et omnes Lutetiani praeter a^m.)—— νῦν δ' ἤδη S. Y. Q. r. s. A^1. A^2. Marg. Lutet. Ed. Turic. Dind. Voem. Bekk. st. νῦν δὴ (*nunc cum maxime* s. *cum maxime*) perinde bonum est ac νῦν ἤδη, quod occurrit supr. § 295. Ceterum quod ait Hermann. ad Arist. Nub. 825 "νῦν ἤδη est *nunc jam*, ἤδη νῦν *jam*

is this? (*this is nothing*). Why he actually (talked about it) while his brother Aphobetus was before his eyes. But in good sooth all words that were spoken on that day about unnatural offences *flowed up the stream*," i.e. *all was topsy-turvy, everything went wrong, and justice was utterly perverted.* The proverb is found at full length Eur. Med. 410 ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί, | καὶ δίκα καὶ πάντα πάλιν στρέφεται. It was first used by Aeschylus. Hesych. I. 411, where see interpreters. It occurs in Cicero xv. Attic. 4, and Ovid Heroid. IV. 5. 28, 29 translates it: Ad fontem Xanthi versa recurret aqua. Xanthe retro propera, versaeque recurrite lymphae. ἐῤῥύησαν (as Schaefer after Ulpian observes) is used to carry on the metaphor. Besides ῥεῖν is in itself by no means unsuitable: Aesch. Suppl. 491 αἰδοῖον εὖ ῥέοντα πρόξενον λαβεῖν, where Wellauer is, I think, right. Every one remembers πολλῷ ῥέοντι (de Coron. p. 272 § 136) and *salso multoque fluenti* (Hor. I. Satir. 7. 28). It may be as well to observe that ἐῤῥύησαν no more presupposes the existence of an *active* sense of ῥέω (which F. A. Wolf seems to have acknowledged on Leptin. 472, 2. ἔῤῥει χοὰς in Eur. Hecub. 528 does not, as it strikes me, prove it, and I doubt the existence—in Attic writers—of the passive ῥέομαι, for in Eur. Helen. 1602 ἔῤῥει· τὸ παρακέλευσμα δ' ἦν is Elmsley's certain conjecture) than ἐχάρην that of χαίρω, or ἐχαλεπάνθην (Xenoph. Cyrop. III. 1. 38, Anabas. IV. 6. 2) of χαλεπαίνω. For τί ταῦτα see *Annot. Crit.* ad § 70.

434. § 330. νῦν δὲ δή] "But

οῦντες, καὶ ὠτακουστοῦντες τί τὰ τῶν Ἀρκάδων, τί τὰ τῶν Ἀμφικτυόνων, ποῖ πάρεισι Φίλιππος, ζῇ ἢ
331 τέθνηκεν. οὐ τοιαῦτα ποιοῦμεν; ἐγὼ δὲ οὐ δέδοικα, 289
εἰ Φίλιππος ζῇ, ἀλλ' εἰ τῆς πόλεως τέθνηκε τὸ τοὺς ἀδικοῦντας μισεῖν καὶ τιμωρεῖσθαι· οὐδὲ φοβεῖ με Φίλιππος, ἂν τὰ παρ' ὑμῶν ὑγιαίνῃ, ἀλλ' εἰ παρ' ὑμῖν ἄδεια γενήσεται τοῖς παρ' ἐκείνου μισθαρνεῖν βουλομένοις, καὶ συνεροῦσί τινες τούτοις τῶν ὑφ' ὑμῶν πεπιστευμένων, καὶ πάντα τὸν ἔμπροσθεν χρόνον ἀρνούμενοι μὴ πράττειν ὑπὲρ Φιλίππου νῦν ἀναβή-
332 σονται, ταῦτα φοβεῖ με. τί γὰρ δή ποτε, Εὔβουλε, 290
Ἡγησίλεῳ μὲν κρινομένῳ ὃς ἀνεψιός ἐστί σοι, καὶ

tandem;" verum id quidem est quod ad νῦν ἤδη spectat, sed ἤδη νῦν latiorem usum vide ne patiatur. Xen. Cyrop. VI. 1. 40 ὡς πορευσομένου οὖν, ἔφη, ἤδη νυνί.

§ 331. εἰ παρ' ἡμῖν F. ἡμῖν S. Y. k. A^1. A^2. συναιρουσι S. Vid. ad § 261.——μὴ (ante πράττειν) om. A^2.

§ 332. Ἡγεσίλεω μὲν κρινομένου ULPIAN. Marg. Lutet. Sed dativus ad ὑπακοῦσαι spectat. Et necessario sequentes *dativi* in

at this very time." See *Annot. Crit.*—ὠτακουστοῦντες] "Herod. VIII. 130 fin." DOBR. ἅμα δὲ καὶ ὠτακούστεον ὅκῃ πεσέεται τὰ Μαρδονίου πρήγματα.—ποῖ πάρεισι Φ.] "Where Philip's next movement will be." πάρεισι of course future. εἶμι never in *Attic* = *eo*. πρόσειμι Aesch. Eumen. 242 is rightly explained by Schaefer App. Crit. II. p. 510 πάρειμι Δίρκης νάματ' Ἰσμήνης θ' ὕδωρ Eur. Bacch. 5. Here πάρειμι (*adsum*) = ἥκω, and πάρειμι νάματα (which might have been expressed πάρειμι ἐς ν.) is justified by Cycl. 95, 105, and Electr. 1278 Ναυπλίαν παρών. I am surprised to find in Aesch. Sept. 373 εἴσ' ἀρτίκολλον retained in Hermann's posthumous edition.

§ 331. εἰ τῆς πόλεως κ.τ.λ.] The *genitive* is governed of τὸ μισεῖν τιμωρεῖσθαι. "The city's hatred and punishment of offenders." Dobree compares Pantaenet. 976, 22 § 32 οὐ γὰρ τὸ γιγνώσκειν καὶ συνιέναι τὰ δίκαια ὑμῶν ἐξαλεῖψαι δυνήσεται (*your determining upon and understanding*). Cp. above § 305, Timocr. p. 711 § 37.

§ 332. This passage and Mid. p. 580, 581 § 205—207 are well worth comparing with each other. The reluctance of Eubulus to get up to speak in behalf of Midias, though importunately entreated, § 206, his readiness to bring men to trial, § 207, are points which particularly bear upon this passage. Hegesileos (the Attic name corresponding to the Spartan *Agesilaus*) was general in Euboea when the

Θρασυβούλῳ πρῴην, τῷ Νικηράτου θείῳ, ἐπὶ μὲν τῆς πρώτης ψήφου οὐδ' ὑπακοῦσαι καλούμενος ἤθελες, εἰς δὲ τὸ τίμημα ἀναβὰς ὑπὲρ μὲν ἐκείνων οὐδ' ὁτιοῦν ἔλεγες, ἐδέου δὲ τῶν δικαστῶν συγγνώμην ἔχειν σοι; εἶτα ὑπὲρ μὲν συγγενῶν καὶ ἀναγκαίων ἀνθρώπων
291 *οὐκ ἀναβαίνεις, ὑπὲρ Αἰσχίνου δὲ ἀναβήσει, ὅς, ἡνίκ'* 333
ἔκρινεν Ἀριστοφῶν Φιλόνεικον καὶ δι' ἐκείνου τῶν σοὶ πεπραγμένων κατηγόρει, συγκατηγόρει μετ' ἐκείνου σοῦ καὶ τῶν ἐχθρῶν τῶν σῶν εἷς ἐξητάζετο; ἐπειδὴ δὲ σὺ μὲν τουτουσὶ δεδιξάμενος, καὶ φήσας κατα-

genitivos mutandi erunt.——Post *σοι* plene interpunxit Bekk. [*σοι*, st.] nisi error potius est operarum.——*ἠθέλησας* et mox *ἀναβήσῃ* vulgo. Sed *ἤθελες* S. Y. et *γρ.* F. *ἀναβήσει* S.

§ 333. Inter *δεξάμενος*, *διαδεξάμενος*, *διδαξάμενος*, *δεδειξάμενος* variant libri. Bekkeriani, ut videntur, omnes *δεδιξάμενος* praebent praeter k. qui correct. *δεξάμενος*.

Athenians sent aid to Plutarch, tyrant of Eretria. So Ulpian. [See Schneider's note on Xenoph. de Vectig. III. 7.] Thrasybulus and Niceratus were probably connections of Eubulus.——*ἐπὶ τῆς πρώτης ψήφου*] Before the verdict was given, during the trial)(*εἰς τὸ τίμημα*, after the verdict was pronounced and the parties were called upon to speak on the question of the assessment of the penalty. See Aeschin. de Coron. § 197 p. 82 St. = 587 R. *ἐπειδὰν δὲ τῇ πρώτῃ ψήφῳ μὴ λυθῇ τὸ παράνομον, ἤδη τὸ τρίτον ὕδωρ ἐγχεῖται τῇ τιμήσει κ.τ.λ.* In Plat. Apolog. chapt. 1—24 are supposed to have been spoken *ἐπὶ τῆς πρώτης ψήφου*, and 25—28 *ἐν τῇ τιμήσει*.——*ὑπακοῦσαι*] See Mid. (quoted on § 83) and above § 291. Translate the next words: "And when you did get up to speak on the question of damages, you had not a word to say for them, but you besought the court to excuse you."

§ 333. "And will you get up to speak for Aeschines, who, when Aristophon was prosecuting (*imperfect.* See *Annot. Crit.* ad § 335) Philonicus, and through him accused your conduct, joined with him in accusing you, and was found in the ranks as one of your enemies?" *δι' ἐκείνου*· "under the cloak of him: i.e. used him as a means and a handle for inveighing against you." The same antithesis between *κρίνειν* and *κατηγορεῖν* occurs de Coron. p. 230 § 15 *εἶτα κατηγορεῖ μὲν ἐμοῦ, κρίνει δὲ τουτονί.* For *διὰ* comp. I. Steph. p. 1111 § 31 *λαβὲ δὴ τὴν μίσθωσιν, καὶ λέγε, ἣν τὸν αὐτὸν τρόπον διὰ προκλήσεως ἐνεβάλοντο.* The second *ἐκείνου* refers to Aristophon, though the preceding *ἐκείνου* obviously means Philonicus. There would certainly be nothing faulty as far as idiom is concerned in translating: "jointly accused

βαίνειν εἰς Πειραιᾶ δεῖν ἤδη καὶ χρήματ' εἰσφέρειν καὶ τὰ θεωρικὰ στρατιωτικὰ ποιεῖν, ἢ χειροτονεῖν ἃ συνεῖπε μὲν οὗτος ἔγραψε δ' ὁ βδελυρὸς Φιλοκράτης,

you together with him (i. e. Philonicus);" for *μετὰ* with the *genitive* (though rarely, yet) sometimes refers to the *object* and not the *subject*. In Ar. Vesp. 1037, which I formerly quoted as an instance, *μετ' αὐτόν* Bentley's alteration is unquestionably right. The Poet did not attack Cleon and the Sophists in the same play. But see Eur. Electr. 278 *ἢ καὶ μετ' αὐτοῦ μητέρ' ἂν τλαίης κτανεῖν*; i. e. *αὐτόν τε καὶ μητέρα*. Mid. p. 555 § 122, III. Aphob. p. 847 § 9, Thucyd. II. 67. Cp. I. 40 *μὴ ἄνευ ὑμῶν τούτους*. [Also *σύν*. Eur. Herac. 249 *ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ*.] But then the words are very unnecessary, as Markland, who so understood them, saw: nor is the application of *ἐκείνου* to two different persons at all contrary to the genius of Greek composition. Thuc. VIII. 43 *οὐδ' ἐκεῖνοι ἐπ' ἐκείνους*. So *περὶ σφῶν αὐτῶν......ὑπὲρ σφῶν αὐτῶν* Plat. Gorg. 457 D, *σφίσι...σφᾶς αὐτοὺς* Thucyd. IV. 30. For *ἐξετάζεσθαι*, see Buttm. *Ind. Mid.* For Aristophon, see below § 339. ——*ἐπειδὴ δέ κ.τ.λ.*] "But when you have terrified these (*τουτουσί*, as usual, identifying the jurors with the whole body of the Athenian citizens) and declared they must at once go down to the Piraeus and contribute a war tax, and convert the theatrical fund into a military fund, else they must vote for the measure which Aeschines advocated and Philocrates proposed, whence it turned out that the peace was concluded on disgraceful instead of honourable terms &c." I see no difficulty in the *nomin. pendens* in a sentence delivered with such rapidity and vehemence as this. An instance occurs above § 301. Besides, though Demosthenes probably, at the outset of the sentence, intended to signify that Eubulus had caused the people, by the alternative which he suggested, to pass the disgraceful measure, yet he prudently thought proper to disguise this as he proceeded under the vaguer language "it so resulted," especially as he could then with more weight contrast the anti-Macedonic feeling which Eubulus had or pretended to have evinced with his becoming reconciled to and advocating the Philippising party. ——*δεδιξάμενος*] This verb (in Attic, and in the purest authors who wrote in other dialects) always signifies "to frighten, to menace." It is very remarkable that so many concur in mis-translating Homer Il. II. 190 *δαιμόνι' οὔ σὲ ἔοικε κακὸν ὣς δειδίσσεσθαι*, especially after Elmsley, *Edinb. Rev.* Vol. II. p. 314, had given the proper translation, as a comparison with XV. 196 will amply convince the reader.——This measure of Eubulus is not mentioned elsewhere. It is worthy of notice that he was the author of that infamous bill, whereby it was rendered a capital offence even to propose the alienation of the theatrical fund to any state purposes. Thirlw. v. 300, 301. Demosthenes had not sufficient influence to repeal this till Olymp. 110, 2, 339 B.C., a year before the battle of Chaeronea.

292 *ἐξ ὧν αἰσχρὰν ἀντὶ καλῆς συνέβη γενέσθαι τὴν* 334
435 *εἰρήνην, οὗτοι δὲ τοῖς μετὰ ταῦτ' ἀδικήμασι | πάντ' ἀπολωλέκασι, τηνικαῦτα διήλλαξαι; καὶ ἐν μὲν τῷ δήμῳ κατηρῶ Φιλίππῳ, καὶ κατὰ τῶν παίδων ὤμ-*

§ 334. "*ἐξ ὧν αἰσχρὸν* omnes praeter pr. S." ["add. antiq." Voem.] Bekk. qui mox "*ἀντὶ καλῆς*] *ἀντ' ἴσης* k. s. [ut A[1]. A[2].] et fortasse pr. S. ['conjunctim *αντισης* pr. S. in quo corrector erasis literis *σης* et quattuor aliis quae sequebantur, intulit verba *καλῆς συνέβη*' Dind.] in quo haec *καλῆς συνέβη* a correctore posita sunt loco pauciorum capace. Et opus est verbo secundae personae, apto ex illis *δεδιξάμενος καὶ φήσας*, quale *ἐποίησας*." Itaque inter *αἰσχρὰν ἀντὶ* et *γενέσθαι* lacunae signa dant Ed. Turic. et conj. Dobr. *ἀντήλλαξω τὴν* [non intelligo quot verba deleta malit]. *ἀντ' ἴσης* Dind. Voem. Bekk. st. Locus sanus. *ἐξ ὧν* quae omisit Bekk. [et st. Voem. qui mox *συνέβη* om.] restitui. Omnino conf. Boeot. de Dot. p. 1010, 1011 § 9 *seq.* *ἐπειδὴ δ' οὑτοσὶ αὐξηθεὶς καὶ μεθ' αὑτοῦ παρασκευασάμενος ἐργαστήριον συκοφαντῶν......μεθ' ὧν*

435. § 334. "And whereas in the assembly you imprecated curses on Philip, and swore by the head of your children that you could have wished that he was utterly ruined: yet will you now support Aeschines? How then will (Philip) be ruined, when you protect those who receive bribes from him?" *καταρᾶσθαι* with a *dative* of the *person* with or without an *accus.* of the *thing* § 143. The oldest example of this construction is in Homer Odyss. xix. 330 *τῷδε καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω | ζωῷ*, Arist. Nub. 871. Reiske *Ind.* has collected a number of examples from Demosthenes. The construction of this word with an *accusative* of the person is not met with in Classical Greek. I am not aware of any instance of a *genitive* following it, which might have been expected from the analogy of other verbs compounds of *κατά*. [Cp. Herod. *καταγελᾶν τινί* several examples whereof Cobet (Nov. Lect. p. 97, 98) gives merely to massacre them, confidently saying, "suapte natura quidquid sic compositum est genitivum postulat." I allow the rule but I admit the exceptions. If, as he goes on to say, "non minus est absurdum *καταγελᾶν τινί* velle dicere atque *ἐγγελᾶν τινός*" (to which however *καθ' ἡμῶν ἐγγελῶν* Soph. Oed. C. 1339 nearly approaches), what are we to make of the vagaries of *καθυβρίζειν*, which surely stands in the same relation to *ἐνυβρίζειν* as *καταγελᾶν* to *ἐγγελᾶν*? Let us investigate *καθυβρίζειν*. Herod. I. 212 *Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυβρίσας*. (Cod. Sancr. gives *τρίτην μερίδα*. Will Cobet accept it, or reject *τριτημορίδι τοῦ στρατοῦ* as an "emblema"?) Sophocl. also has a *dative*, Ajax 153. I own that the case may grammatically belong to *χαίρει*. Sophocles twice elsewhere construes this verb with a *genitive*, Oedip. C. 960, Philoct. 1364, once with an *accusative* (both of *person* and of *thing*) Electr. 522. Euripides (always I think) and Aristophanes give the *accusative*. So

*νυες ἦ μὴν ἀπολωλέναι Φίλιππον ἂν βούλεσθαι·
νῦν δὲ βοηθήσεις τούτῳ; πῶς οὖν ἀπολεῖται, ὅταν
335 τοὺς παρ' ἐκείνου δωροδοκοῦντας σὺ σώζῃς; τί γὰρ 293
δή ποτε Μοιροκλέα μὲν ἔκρινες, εἰ παρὰ τῶν τὰ μέ-
ταλλα ἐωνημένων εἴκοσιν ἐξέλεξε δραχμὰς παρ' ἑκά-
στου, καὶ Κηφισοφῶντα γραφὴν ἱερῶν χρημάτων
ἐδίωκες, εἰ τρισὶν ὕστερον ἡμέραις ἐπὶ τὴν τράπεζαν
ἔθηκεν ἑπτὰ μνᾶς· τοὺς δὲ ἔχοντας, ὁμολογοῦντας,
ἐξελεγχομένους ἐπ' αὐτοφώρῳ ἐπὶ τῷ τῶν συμμάχων*

οὗτος ἐδικάζετο......συνόδων δὲ γιγνομένων......τελευτῶσα ἡ Πλαγγὼν κ.τ.λ. ubi recte Schaefer: "Est constructio *ἀνανταπόδοτος*, cujus exempla in scriptis Classicorum satis multa reperiuntur, ubi intersertae enuntiationes tenorem periodorum interruperunt." Idem h. l. mea quidem sententia parum recte: "ad ea [*δεδιξάμενος* et *φήσας*] e sequentibus oportet subaudiri *πάντα ἀπολώλεκας*."——Post *οὗτοι δὲ, ἐπειδὴ* add. F. Q. O. r. t. u. v. vulg. ante Bekk. Praeferrem ita, si *apodosis* (*τηνικαῦτα διήλλαξαι*) longiore intervallo distaret.——*κατηγορῶν Φιλίππου* vulg. ante Reisk. *κατηγορῶι* (sic) pr. S. *κατηγορῶ* Q. v. *κατηγορῶν* Y. r. t. et *γρ.* F. Q. B. *Φιλίππου* F. Y. Q. r. Post *ἀπο* (in *ἀπολεῖται*) duae literae erasae in S.

§ 335. *Μυροκλέα* hic et alibi praebent aliquot libri. "Ejusmodi nomina in *-κλῆς* exeuntia paene solummodo formantur a nominibus Deorum" ait Reisk. Festinantius scriptum: id quod *Ἰατροκλῆς, Ἀγαθοκλῆς, Στρατοκλῆς, Περικλῆς*, et sexcenta alia declarant.——*ἔκρινες* k. s. ϵ^{m}. A^{1}. Placet Schaefer. Sic *ἐδίωκες*, et § 336 *ἔκρινες*. *ἔκρινας* vulg. Bekk. [et st.] Ed. Turic. Voem.——*οὐ μόνον οὐ* (ante *κρίνεις*) *γρ.* S.

καταφρονεῖν with *accus.* twice in Thuc. vi. 34, viii. 82.]——*κατὰ τῶν παίδων ὤμνυες*] "*Swore invoking curses on your children's head* in case you perjured yourself." iii. Aphob. p. 852 § 26. (See Schaefer's note.) Schaefer rightly joins *ἂν* with *βούλεσθαι*. See Dawes' *Misc. Critic.* p. 439 with Kidd's voluminous note.

§ 335. *εἰ παρὰ τῶν......*] "Because from the lessees of the mines he collected (fraudulently or extortionately, as *παρεκλέγοντα* § 336) twenty drachmas from each." For the tenure of the mines which were held in *fee farm* of the state and were *not freehold property* (though *πρίασθαι, ὠνεῖσθαι, πωλεῖν* appears to have been the language always used in these leases, cp. in Latin *vendere decumas*), see Boeckh in *A Dissertation on the Silver Mines of Laurion*, appended to the transl. of his *Publ. Oecon.* For this and the following charge, comp. Aristot. i. Rhetor. 14. 1 *οἷον ὁ Μελανώπου Καλλίστρατος κατηγόρει ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τοὺς ναοποιούς.* The charge against Cephisophon was either that he was a defaulter in payment of the rent for *τεμένη* of some god or goddess (see Law.

ὀλέθρῳ ταῦτα πεποιηκότας, τούτους οὐ κρίνεις, ἀλλὰ
294 καὶ σώζειν κελεύεις; καὶ μὴν ὅτι ταῦτα μέν ἐστι 336
φοβερὰ καὶ προνοίας καὶ φυλακῆς πολλῆς δεόμενα,
ἐφ' οἷς δὲ ἐκείνους σὺ ἔκρινες, γέλως, ἐκεῖθεν ὄψεσθε.
ἦσαν ἐν Ἤλιδι κλέπτοντες τὰ κοινά τινες; καὶ μάλ'
εἰκός γε. ἔστιν οὖν ὅστις μετέσχεν αὐτόθι νῦν τούτων
τοῦ καταλῦσαι τὸν δῆμον; οὐδὲ εἷς. τί δέ; ἦσαν, ὅτ'
ἦν Ὄλυνθος, τοιοῦτοί τινες ἄλλοι; ἐγὼ μὲν οἶμαι.
ἆρ' οὖν διὰ τούτους ἀπώλετ' Ὄλυνθος; οὔ. τί δέ; ἐν
Μεγάροις οὐκ οἴεσθ' εἶναί τινα κλέπτην καὶ παρεκλέ-
γοντα τὰ κοινά; ἀνάγκη, καὶ πέφηνε. τίς αἴτιος
αὐτόθι νῦν τούτων τῶν συμβεβηκότων πραγμάτων;
295 οὐδὲ εἷς. ἀλλὰ ποῖοί τινες οἱ τὰ τηλικαῦτα καὶ τοιαῦτ' 337
ἀδικοῦντες; οἱ νομίζοντες αὑτοὺς ἀξιόχρεως εἶναι τοῦ
Φιλίππου ξένοι καὶ φίλοι προσαγορεύεσθαι, οἱ στρα-

§ 336. *ἐκείνους* [*σὺ*] Voem. Pro *ἐκεῖθεν*, *ἐκείνως* S. Y. *γρ.* B. F. Dind. Voem. Pro *ὄψεσθε*, *εἴσεσθε γρ.* S.——*οἴομαι* S. Dind. Voem. Bekk. st. Mox *τί δ' ἐν* M. Ed. Turic. *τί δ', ἐν* M. Dind. *τί δ'; ἐν* M. Bekk. st. *τί δέ; ἐν* M. Voem.——*καὶ* (ante *κλέπτην*) add. S. Ed. Turic. Dind. Voem. Bekk. st.——*πέφηνε* (sic) Bekk. [*πέφηνεν* st.]. Speciose Madv. Adv. Crit. p. 459 *ἀνάγκη.* [*καὶ*] *πέφηνέ τις*......

§ 337. *ποιοῖ καὶ τίνες* F. Y. Q. O. r. u. v. et rec. S.——*στρατηγιῶν τε* vulg. ante Bekk. Ver. lect. habent S. Q. k. r. s. A[1]. et corr.

in Macart. p. 1069 § 58) or that he was a collector, and could not make up his accounts on the right day: though it would appear not from any design of embezzlement, as the money was paid into the bank only three days too late.

§ 336. The affairs of Elis have been alluded to before, § 295.

§ 337. *ἀξιόχρεως*] See § 144. Observe *ξένοι καὶ φίλοι* referring to the remote subject *οἱ νομίζοντες* not to *αὑτούς*. (For a similar laxity after *δεῖν* see § 260.) Cp. de Coron. Praef. Nav. p. 1232 § 16 *ἐξελέγχουσιν αὐτοὺς* ......*συκοφαντοῦντες*.....*συνηγοροῦντες*. Herod. IV. 42 *δηλοῖ ἑωυτὴν ἐοῦσα περίῤῥυτος*. These examples quite justify Thucyd. VI. 17 *ὅσοι ἕκαστοι σφᾶς αὐτοὺς ἠρίθμουν*, are in fact more strange as *ἠριθμοῦντο* might have been originally intended. Cp. also Mid. p. 571 § 176 *τὰς βλάβας, ἃς ἐπὶ τῇ καταχειροτονίᾳ μένων ἐλογίζετο αὐτῷ γεγενῆσθαι*. Nicostr. p. 1246 § 2 *ἡγησάμενος δεινότατον εἶναι ἀδικεῖσθαι μὲν αὐτός*. Analogous to this usage are *πείθων γε ἐμαυτὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν* Thucyd. VI. 33, and *ξύνοιδα ἐμαυτῷ σοφὸς ὢν* Plat. Apolog. 21 B.

τηγιῶντες καὶ προστασίας ἀξιούμενοι, οἱ μείζους τῶν πολλῶν οἰόμενοι δεῖν εἶναι. οὐ Περίλαος ἐκρίνετο ἔναγχος ἐν Μεγάροις ἐν τοῖς | τριακοσίοις ὅτι πρὸς 436
Φίλιππον ἀφίκετο, καὶ παρελθὼν Πτοιόδωρος αὐτὸν ἐξῃτήσατο, καὶ πλούτῳ καὶ γένει καὶ δόξῃ πρῶτος Μεγαρέων, καὶ πάλιν ὡς Φίλιππον ἐξέπεμψε, καὶ μετὰ ταῦτα ὁ μὲν ἧκεν ἄγων τοὺς ξένους, ὁ δ' ἔνδον
338 ἐτύρευε; τοιαῦτα. οὐ γάρ ἐστιν, οὐκ ἔστιν ὅ τι τῶν 296
πάντων μᾶλλον εὐλαβεῖσθαι δεῖ ἢ τὸ μείζω τινὰ τῶν πολλῶν ἐᾶν γίγνεσθαι. μή μοι σωζέσθω μηδ' ἀπολλύσθω μηδείς, ἐὰν ὁ δεῖνα ἢ ὁ δεῖνα βούληται, ἀλλ' ὃν ἂν τὰ πεπραγμένα σώζῃ καὶ τοὐναντίον, τούτῳ τῆς προσηκούσης ψήφου παρ' ὑμῶν ὑπαρχέτω τυγχάνειν·

v.——προστασίας F. S. Y. O. k. s. t. u. v. A¹. προστασίων Q. προστασιῶν vulgo.——ἐκρίνατο r. Sic ἔκρινας a^m § 336, et ἔκρινας plurimi Codd. § 335.——τὰ τοιαῦτα s. Vellem in pluribus repertum.——Pro ἐτύρευε, κατεσκεύαζε β^m, manifesta glossa, uti vidit TAYLOR. ἐτύρευεν ED. TURIC. VOEM. BEKK. st.

§ 338. ὃν ἐὰν ὁ δεῖνα ἢ ὁ δεῖνα β. vulg. ante BEKK. ὃν ἐὰν habent quidem aliquot libri, sed plane mendosa est utpote citerioris Graecitatis. ἂν S. DIND. VOEM. BEKK. st. Mox ἢ ὁ δεῖνα omnes ut videntur libri, in γρ. S. ["ubi etiam ἐὰν pro ἂν" DIND.], om. ED. TURIC. VOEM. BEKK. st. [qui olim uncis incluserat]. Sed vid. II. Olynth. p. 27 § 31, ὁ δεῖνα καὶ ὁ δεῖνα supr. § 185, I. Philipp. p. 53

——στρατηγιῶντες] "*Itching* to be generals." Xenoph. Anabas. VII. 1, 33.——ἐν Μεγάροις] "Megara was at this time, as it had probably never ceased to be, divided between rival factions, which however seem not to have been so turbulent as to prevent it from enjoying a high degree of prosperity (Isocrat. de Pace § 143 [p. 183 a] Μεγαρεῖς...... μεγίστους οἴκους τῶν Ἑλλήνων κέκτηνται κ.τ.λ. Cf. Demosthenes Aristocr. [p. 691] § 256), and there are indications that its form of government was not unhappily tempered." Thirlw. VI. 15, who in his note adds: "There was a council of Three Hundred, which possessed judicial authority." Perilaus is mentioned amongst the traitors who, after Philip had gained what he wanted, were cast off and became universally contemptible: de Coron. p. 242 § 48.

436. § 337. ἐτύρευε] "Was making the cheese," i.e. was concocting the plot. Cp. Arist. Equit. 479 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.—τοιαῦτα is added as τὰ τοιαῦτα elsewhere, "and the like." See Cherson. p. 96 § 25, Mid. p. 559 § 136. In such expressions καί in Greek and *et* in Latin (*alia*, *cetera*) are usu-

297 τοῦτο γάρ ἐστι δημοτικόν. ἔτι τοίνυν πολλοὶ παρ' ὑμῖν ἐπὶ καιρῶν γεγόνασιν ἰσχυροί, Καλλίστρατος ἐκεῖνος, αὖθις Ἀριστοφῶν, Διόφαντος, τούτων ἕτεροι πρότερον. ἀλλὰ ποῦ τούτων ἕκαστος ἐπρώτευεν; ἐν τῷ δήμῳ· ἐν δὲ τοῖς δικαστηρίοις οὐδεὶς πω μέχρι τῆς τήμερον ἡμέρας ὑμῶν οὐδὲ τῶν νόμων οὐδὲ τῶν ὅρκων κρείττων γέγονεν. μὴ τοίνυν μηδὲ νῦν τοῦτον ἐάσητε. ὅτι γὰρ ταῦτα φυλάττοισθ' ἂν εἰκότως μᾶλλον ἢ τούτοις πιστεύοιτε, τῶν θεῶν ὑμῖν μαντείαν ἀναγνώσομαι, 339

§ 46, Androt. p. 599 § 18. Infr. ἢ τοὐναντίον ἀπολλύῃ conj. Dobr. nulla quod sciam causa satis justa.

§ 339. Post Καλλίστρατος, add. ἐκεῖνος vulg. ante Bekk. Sic in loc. simill. de Coron. p. 301 § 278 additur. Hodie repono: habent enim F. Q. O. k. r. t. u. v. et a m. sec. S. ["add. antiq." Voem.]——τούτους ἐάσητε mavult Dobr. ne inverecundius Eubulum lacessere videatur Demosthenes.——τούτοις (ante πιστεύοιτε) om. S. Y. k. s. A[1]. Ed. Turic. Dind. Voem. Bekk. st. Mox μαρτυρίαν S.

ally omitted. So τούτοις § 343 according to Reiske's certain emendation. So also § 399, and the passage quoted from de Coron. on § 339.

§ 339. Cp. de Coron. p. 301 § 219 καίτοι πολλοὶ παρ' ὑμῖν, ἄνδρες Ἀθηναῖοι, γεγόνασι ῥήτορες ἔνδοξοι καὶ μεγάλοι πρὸ ἐμοῦ, Καλλίστρατος ἐκεῖνος, Ἀριστοφῶν, Κέφαλος, Θρασύβουλος, ἕτεροι μυρίοι κ.τ.λ. Callistratus was a frequent name amongst the Greeks: "The most celebrated of the persons of this name is Callistratus, the son of Callicrates of Aphidna, the near relation of Agyrrhius a famous orator and general in the 100th and 101st Olympiads, censured for his private life by Theopompus, but praised for his zeal in the public service: he is said to have excited Demosthenes to the study of eloquence by the famous law suit concerning Oropus, and having been at first acquitted was afterwards condemned to death, in Olymp. 104, 3." Boeckh *Publ. Oecon.* Book II. 14. Aristophon of Azenia is constantly spoken of by Demosthenes as one of the foremost Orators. A namesake of his of the deme Colyttus is mentioned in a psephism de Coron. p. 250 § 93. Some have identified the latter with the former. But see Boehnecke *Forschung.* p. 659—661. He advocated the law of Leptines, p. 501, 502 § 146 *foll.* Diophantus is mentioned in the same speech, p. 498 § 137. The name occurs twice in this Oration § 97, § 220, but in neither passage probably is the same person signified. ——μέχρι τῆς τήμερον ἡμέρας] So below § 376. The Latin *hodiernus dies* and the German *der heutige Tag* exactly correspond.

οἵπερ ἀεὶ σώζουσι τὴν πόλιν πολλῷ τῶν προεστηκότων μᾶλλον. Λέγε τὰς μαντείας.

ΜΑΝΤΕΙΑΙ.

340 Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῶν θεῶν ἃ ὑμῖν 298
προλέγουσιν. εἰ μὲν τοίνυν πολεμούντων ὑμῶν ταῦτ' ἀνῃρήκασι, τοὺς στρατηγοὺς λέγουσι φυλάττεσθαι· πολέμου γάρ εἰσιν ἡγεμόνες οἱ στρατηγοί· εἰ δὲ πεποιημένων εἰρήνην, τοὺς ἐπὶ τῆς πολιτείας ἐφεστηκότας· οὗτοι γὰρ ἡγοῦνται, τούτοις πείθεσθε ὑμεῖς
341 | ὑπὸ τούτων δέος ἐστὶ μὴ παρακρουσθῆτε. καὶ τὴν 437
πόλιν συνέχειν φησὶν ἡ μαντεία, ὅπως ἂν μίαν γνώμην ἔχωσιν ἅπαντες καὶ μὴ τοῖς ἐχθροῖς ἡδονὴν
ποιῶσιν. πότερον οὖν οἴεσθ' ἄν, ὦ ἄνδρες Ἀθηναῖοι, 299
τὸν τοσαῦτα κακὰ εἰργασμένον σωθέντα ἢ δίκην δόντα ἡδονὴν Φιλίππῳ ποιῆσαι; ἐγὼ μὲν οἶμαι σωθέντα.

§ 340. ἃ (post τῶν θεῶν) F. S. Q. O. t. u. v. οἷα vulgo. ἡμῶν S. Y. O. t. u. v. ὑ ἡμῶν F.——ἀνειρήκασιν S. v. ἂν εἰρήκασιν Y. Q. t. u. v.——οἱ (ante στρατηγοί) om. pr. S. Ed. Turic. Voem. Mox καὶ τούτοις S. a m. antiqua.

§ 341. δεῖ συνέχειν F. Y. Q. O. r. t. u. v. δεῖν συνέχειν vulg. ante Bekk. "Neque opus est addi (ait Schaefer.) cum φησὶν valeat i.q. κελεύει." Infra tamen § 342 additur. Mox pro ὅπως ἄν, ὅπου ἂν "i.e. fere ὅταν" mavult Dobr.——ἐν τῇ μαντείᾳ S. [marg. antiq. γρ. ἡ μαντεία] Q. Voem. φασὶν ἐν τῇ μαντείᾳ Dind. φησὶν [ἡ μαντεία] Bekk. st.——ἂν (post οἴεσθ') quod omnino necessarium est praebent nonnisi S. Y. Q. post ἡδονὴν inserunt A. k. r. s. Mox οἴομαι S. Dind. Voem. Bekk. st.

§ 340. Ἀκούετε...τῶν θεῶν ἃ... προλέγουσιν] See Dobr. on p. 432 § 326. "Aesch. Ctesiph. p. 61, 37 [444 R. § 57], 72, 10 [520 R. § 130], ad Olynth. II. init." Dobr.——οὗτοι γὰρ ἡγοῦνται] "For it is they that take the lead." There is no reason whatever for Markland's suspicion that εἰρήνης or τότε is wanting.

437. § 341. "And the oracle bids you hold together the commonwealth," if we translate the words with Schaefer. φημὶ in the sense of φημὶ δεῖν, as ἡγοῦμαι, οἴομαι, are used (see Buttm. *Ind. Dial. Plat.* or *Excurs. V. Mid.*). The words certainly admit of another rendering: "And the oracle tells you that (the gods) hold together the state," which however is not to be preferred.

φησὶ δέ γε ἡ μαντεία δεῖν ὅπως ἂν μὴ χαίρωσιν οἱ 342
ἐχθροὶ ποιεῖν. ἅπασι τοίνυν μιᾷ γνώμῃ παρακελεύε-
ται κολάζειν τοὺς ὑπηρετηκότας τι τοῖς ἐχθροῖς ὁ
Ζεύς, ἡ Διώνη, πάντες οἱ θεοί. ἔξωθεν οἱ ἐπιβουλεύ-
οντες, ἔνδοθεν οἱ συμπράττοντες. οὐκοῦν τῶν ἐπι-
βουλευόντων μὲν ἔργον διδόναι, τῶν συμπραττόντων
δὲ λαμβάνειν καὶ τοὺς εἰληφότας ἐκσώζειν.

300 Ἔτι τοίνυν κἂν ἀπ' ἀνθρωπίνου λογισμοῦ τοῦτ' 343
ἴδοι τις, ὅτι πάντων ἐχθρότατον καὶ φοβερώτατον τὸ
τὸν προεστηκότα ἐᾶν οἰκεῖον γίγνεσθαι τοῖς μὴ τῶν
αὐτῶν ἐπιθυμοῦσι τῷ δήμῳ. τίσι γὰρ τῶν πραγμάτων
ἐγκρατὴς γέγονε Φίλιππος ἁπάντων, καὶ τίσι τὰ μέ-
γιστα κατείργασται τῶν πεπραγμένων, σκέψασθε. τῷ
παρὰ τῶν πωλούντων τὰς πράξεις ὠνεῖσθαι, τῷ τοὺς
προεστηκότας ἐν ταῖς πόλεσι διαφθείρειν καὶ ἐπαίρειν,
301 τούτοις. ταῦτα τοίνυν ἐφ' ὑμῖν ἐστιν ἀμφότερα, ἐὰν 344

§ 342. ἀεὶ ante δεῖν F. Y. O. t. u. v. vulg. ante Bekk. Primus Reisk. intellexit AEI ante ΔEI irrepsisse.——Δωδώνη e conject. Canteri Taylor. Sed recte Schaef. "Dione in oraculis Jovi jungitur etiam p. 531, 20, 1487, 2." Vid. Buttm. ad Mid. Excurs. iv. ουκουν S.

§ 343. ἐχθρότατον "superlativi forma parum probata Atticistis. V. Moeris p. 135." Schaef. Cf. Oed. Tyr. 1346. ἐχθροτέρους Prooem. xl. p. 1448 et ibi Schaef. ἐχθροτέρως de Pace p. 61 § 18. Damnat Th. Mag. p. 401 ἔχθιστος, οὐκ ἐχθρότατος.——ἐπαίρειν τούτους libri. τούτοις ex conj. Reisk. Bekk. [et st.] Ed. Turic. Dind. Voem. Defendi nequit vulg. nam τούτους ad Aeschinem et collegas h. l. aperte non spectat: nec potest ad τοὺς προεστηκότας referri: ita enim αὐτοὺς poni oportuit.

§ 342. φησὶ δέ γε κ.τ.λ.] "And *again* the oracle bids you so to act that your enemies may not rejoice therein." See on § 102.——Διώνη] See *Ann. Crit.*——ἔξωθεν οἱ...] "Without are foes, within traitors (*liter.* those who design against you, those who are their coadjutors). It is the duty then (is it not?) of foes to give, and of traitors to receive (bribes) and rescue from courts of justice such as have received them." Notice the *asyndeton*, which adds to the oratory.

§ 343. τὸν προεστηκότα] Still referring to Eubulus. Comp. Mid. p. 581 § 207 δύνασαι μὲν καὶ πολιτεύει.——τῷ παρὰ τῶν ......] See § 146.——τούτοις] "By these means, by such means as these." See § 337.

βούλησθε, ἀχρεῖα ποιῆσαι τήμερον, ἐὰν τῶν μὲν μὴ ἐθέλητε ἀκούειν τῶν τοῖς τοιούτοις συνηγορούντων, ἀλλ' ἐπιδείξητε ἀκύρους ὄντας ὑμῶν (νῦν γὰρ φασιν εἶναι κύριοι), τὸν δὲ πεπρακόθ' ἑαυτὸν κολά-
345 σητε, καὶ τοῦθ' ἅπαντες ἴδωσιν. παντὶ μὲν γὰρ εἰ- 302
κότως ἂν ὀργισθείητε, ὦ | ἄνδρες. Ἀθηναῖοι, τοιαῦτα 438
πεποιηκότι καὶ προδεδωκότι συμμάχους καὶ φίλους καὶ καιρούς, μεθ' ὧν ἢ καλῶς ἢ κακῶς ἑκάστοις ἔχει τὰ πάντα, οὐ μὴν οὐδενὶ μᾶλλον οὐδὲ δικαιότερον ἢ τούτῳ. ὃς γὰρ ἑαυτὸν τάξας τῶν ἀπιστούντων εἶναι Φιλίππῳ, καὶ μόνος καὶ πρῶτος ἰδὼν ὅτι κοινὸς ἐχθρὸς ἐκεῖνός ἐστιν ἁπάντων τῶν Ἑλλήνων, ηὐτομόλησε καὶ προὔδωκε καὶ γέγονεν ἐξαίφνης ὑπὲρ Φιλίππου, πῶς
346 οὐ πολλάκις οὗτος ἄξιός ἐστ' ἀπολωλέναι; ἀλλὰ μὴν 303
ὅτι ταῦθ' οὕτως ἔχει, αὐτὸς οὐχ οἷός τε ἀντειπεῖν ἔσται. τίς γάρ ἐσθ' ὁ τὸν Ἴσχανδρον προσάγων ὑμῖν

§ 344. ἂν τῶν μὲν S. DIND. VOEM. BEKK. st. θέλητε de suo VOEM. Mox τῶν ante τοῖς τοιούτοις om. Editores sed hab. F. k. r. s. A¹. A² (ut videtur) et rec. S. et omnes Lutetiani. Credo alterum articulum librarios omissuros fuisse potius quam addituros. Cf. de Coron. p. 260 § 102 τοὺς μὲν τὰ δίκαια ποιεῖν ἠνάγκασα τοὺς πλουσίους, τοὺς δὲ πένητας κ.τ.λ. Hodie reposui.

§ 345. καὶ καιροὺς deleta vult DOBR.——οὐδὲ (post μᾶλλον) om. F. Q. t. v. B. Nempe ut μᾶλλον δικαιότερον jungantur. Vid. Matth. § 458. Sed vulg. praestat.

§ 346. Ἴσχρανδρον S. Y. O. Mox Ἀγραύλου k. r. s. A¹. vulg. ante BEKK. "V. Anecdot. Bekker. p. 326, 21 [Ἄγραυλος], 329,

§ 344. νῦν γάρ φασιν εἶναι κύριοι] Demosthenes, Mid. p. 581, 582 § 209 *foll.*, paints in strong colours the disadvantage to the body of the citizens, if these rich and foremost men should be permitted to become κύριοι τῆς πολιτείας.

438. § 345. μεθ' ὧν......ἔχει] "On which it turns, with which it results, and without which it cannot be." Eubulid. p. 1299 § 1 τὴν αἰσχύνην μεθ' ἧς ὑπάρχει τοῖς ἁλισκομένοις ἀπολωλέναι.——ὃς γὰρ ἑαυτὸν τάξας κ.τ.λ.] Comp. § 9 *foll.*

§ 346. Ἴσχανδρον] I have on § 10 translated Ἴσχ. τὸν Νεοπτολέμου, "Ischander *son* of Neoptolemos." I am not yet persuaded that the translation, "Ischander of the company of Neoptolemus," is correct, nor that δευτεραγωνιστὴν is to be joined with τὸν Νεοπτολέμου. At the same time if Ischander

τὸ κατ' ἀρχάς, ὃν παρὰ τῶν ἐν Ἀρκαδίᾳ φίλων τῇ πόλει δεῦρ' ἥκειν ἔφη; τίς ὁ συσκευάζεσθαι τὴν Ἑλλάδα καὶ Πελοπόννησον Φίλιππον βοῶν, ὑμᾶς δὲ καθεύδειν; τίς ὁ τοὺς μακροὺς καὶ καλοὺς λόγους ἐκείνους δημηγορῶν, καὶ τὸ Μιλτιάδου καὶ Θεμιστοκλέους ψήφισμα ἀναγιγνώσκων καὶ τὸν ἐν τῷ τῆς Ἀγλαύρου τῶν

24 [Ἄγλαυρος]," SCHAEF. Ἀγραυλίσιν editur in Eur. Ion. 23. ——ἐν τῷ τῆς Α. Vid. Lob. ad Phryn. p. 100.

were the son of Neoptolemus, the latter must have been beyond the prime of life when he performed at the games during which Philip was assassinated. Thirlw. (v. p. 425, 8vo ed.) after quoting (from the *βίος Αἰσχίνου*) *Δημοχάρης δὲ ὁ ἀδελφιδοῦς Δημοσθένους, εἰ ἄρα πιστευτέον αὐτῷ λέγοντι περὶ Αἰσχίνου, φησὶν Ἰσχάνδρου τοῦ τραγῳδοποιοῦ τριταγωνιστὴν γενέσθαι τὸν Αἰσχίνην*, and discussing the difficulty of the passage, concludes; "I should rather say that *δευτεραγωνιστὴν* is referred to both Aeschines and to Neoptolemus, though in different senses." —— *φίλων τῇ πόλει*] "The party attached to our country."——*συσκευάζεσθαι*] See § 61.——*καθεύδειν*] "That you were *asleep*." So the word is literally to be rendered: comp. § 348 *καὶ ἐγείρεται ἡ τῶν Ἀθηναίων πόλις* (*is opening her eyes, is waking from her slumber*). ——*τὸ Μιλτιάδου καὶ Θεμιστοκλέους*] ULPIAN: *ἐπιόντων τῶν Μήδων, ἐξαρχῆς καὶ ὁ Μιλτιάδης δραμεῖν εὐθὺς ἐπὶ τὸν Μαραθῶνα ἐψηφίσατο καὶ μὴ ἀναμένειν ἕως συλλεγῶσιν οἱ συμμαχήσοντες· διὸ καὶ νενίκηκε μόνος. ὁ δὲ Θεμιστοκλῆς κατὰ γῆν ἄπορα βλέπων τὰ πράγματα, συνεβούλευσε μὲν ἀφεῖναι τὴν πόλιν, εἰς Σαλαμῖνα δὲ μετοικισθῆναι.* Aristot. III. Rhet. 10, 7 *παρακαλῶν ποτὲ τοὺς Ἀθηναίους εἰς Εὔβοιαν ἐπισιτισαμένους ἔφη δεῖν ἐξιέναι τὸ Μιλτιάδου ψήφισμα.*——*τὸν ... ὅρκον*] Lycurg. c. Leocrat. § 76 p. 157 St. = 189 R. *ὑμῖν γάρ ἐστιν ὅρκος, ὃν ὀμνύουσι πάντες οἱ πολῖται, ἐπειδὰν εἰς τὸ ληξιαρχικὸν γραμματεῖον ἐγγραφῶσι καὶ ἔφηβοι γένωνται, μήτε τὰ ἱερὰ ὅπλα καταισχυνεῖν μήτε τὴν τάξιν λείψειν, ἀμυνεῖν δὲ τῇ πατρίδι καὶ ἀμείνω παραδώσειν.* The oath is found in Pollux VIII. 105, 106, Stobae. Floril. XLIII. 48. See Fynes-Clinton, *F. H.* Vol. II. p. 352. "As the military oath was taken in the sanctuary of Agraulus, so the occasion was, it may be presumed, no other than the festival of the Agraulia, which honoured the memory of the daughter of Cecrops. By a comparison of this festival with the Cyprian Agraulia, Corsini has shewn that it was most probably celebrated in Boedromion." Thirlw. *Phil. Mus.* Vol. II. p. 403, who in a note says: "Boeckh adds 'ephebos sese patriae devovisse, quemadmodum sese Agraulus olim devoverat.' I have not been able to find the legend here alluded to, which is certainly not the common one. Was the author thinking of the daughter of Erectheus?" The legend is given in ULPIAN, who

347 ἐφήβων ὅρκον; οὐχ οὗτος; τίς ὁ πείσας ὑμᾶς μόνον 304
οὐκ ἐπὶ τὴν ἐρυθρὰν θάλατταν πρεσβείας πέμπειν, ὡς
ἐπιβουλευομένης μὲν ὑπὸ Φιλίππου τῆς Ἑλλάδος, ὑμῖν
δὲ προσῆκον προορᾶν ταῦτα καὶ μὴ προΐεσθαι τὰ τῶν
Ἑλλήνων; οὐχ ὁ μὲν γράφων τὸ ψήφισμα Εὔβουλος
ἦν, ὁ δὲ πρεσβεύων εἰς Πελοπόννησον Αἰσχίνης οὑτοσί;
ἐλθὼν δ' ἐκεῖσε ἅττα μέν ποτε διελέχθη καὶ ἐδημηγό-
ρησεν, αὐτὸς ἂν εἰδείη, ἃ δ' ἀπήγγειλε πρὸς ὑμᾶς, ὑμεῖς
348 οἶδ' ὅτι μέμνησθε πάντες. βάρβαρόν τε γὰρ πολλάκις 305
καὶ ἀλάστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει, καὶ
τοὺς Ἀρκάδας ὑμῖν ἀπήγγελλεν ὡς ἔχαιρον, εἰ | προσέ- 439
χει τοῖς πράγμασιν ἤδη καὶ ἐγείρεται ἡ τῶν Ἀθηναίων

§ 347. πρεσβείαν k. s. A¹.——προσῆκεν F. B. προσῆκεν S. et pr. t. "Defendi possit, ut ὡς...προσῆκεν constructione variata dictum sit." VOEM. Ego προσήκει aut προσήκοι requirerem.

§ 348. ἀπήγγειλλεν O. r. t. v. ἀπήγγειλεν vulg. ante BEKK. Frequens confusio in hoc vocab. inter ελ, ελλ, ειλ, ειλλ. Cf.

has probably confounded the two: Ἄγραυλος καὶ Ἕρση, καὶ Πάνδροσος, θυγατέρες Κέκροπος, ὥς φησιν ὁ Φιλόχορος [see Eurip. Ion 265—274, Apollodor. II. 14. 6, Pausan. I. 18. 2]. λέγουσι δὲ ὅτι πολέμου συμβάντος παρ' Ἀθηναίοις ὅτε Εὔμολπος ἐστράτευσε κατὰ Ἐρεχθέως, καὶ μηκυνομένου τούτου, ἔχρησεν ὁ Ἀπόλλων ἀπαλλαγήσεσθαι, ἐάν τις ἀνέλῃ ἑαυτὸν ὑπὲρ τῆς πόλεως. ἡ τοίνυν Ἄγραυλος ἑκοῦσα αὑτὴν ἐξέδωκεν εἰς θάνατον. ἔρριψε γὰρ ἑαυτὴν ἐκ τοῦ τείχους [Eur. Ion 277, 278, Apollod. II. 15. 4]. εἶτα ἀπαλλαγέντες τοῦ πολέμου, ἱερὸν ὑπὲρ τούτου ἐστήσαντο αὐτῇ περὶ τὰ προπύλαια τῆς πόλεως, καὶ ἐκεῖσε ὤμνυον [observe the construction met with in Classical Greek] οἱ ἔφηβοι μέλλοντες ἐξιέναι εἰς πόλεμον. Herodotus gives the site of the building VIII. 53 ἔμπροσθε ὦν πρὸ τῆς ἀκροπόλιος, ὄπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλαττε, οὔτ' ἂν ἤλπισε μήκοτέ τις κατὰ ταυτα ἀναβαίη ἀνθρώπων, ταύτῃ ἀνέβησάν τινες (i. e. the invading Persians) κατὰ τὸ ἱρὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίτοιπερ ἀποκρήμνου ἐόντος τοῦ χώρου. Pausan. I. 18. 2.

§ 347. τὴν ἐρυθρὰν θάλατταν] "Mare Rubrum," "the Indian Ocean," including the Sinus Arabicus (*Red Sea*) and Sinus Persicus. Plin. Hist. Nat. VI. 23 (28) § 107. See Baehr on Herod. I. 1.——The embassy of Aeschines is spoken of above § 10.

§ 348. "Contemptuously calling Philip a *blood-stained barbarian*" (as Thirlw. v. 328 so well renders the words).——For ἀποκαλῶν see § 274. Comp. § 351. That Philip was not a *barbarian*, or in other words was a Ἕλλην, is clear from

πόλις· ὃ δὲ πάντων μάλιστ' ἀγανακτῆσαι ἔφη· συν-
τυχεῖν γὰρ ἀπιὼν 'Ατρεστίδᾳ παρὰ Φιλίππου πορευ-
ομένῳ, καὶ μετ' αὐτοῦ γύναια καὶ παιδάρια ὡς τριά-
κοντα βαδίζειν, αὐτὸς δὲ θαυμάσας ἐρέσθαι τινὰ τῶν 349
ὁδοιπόρων τίς ἅνθρωπός ἐστι καὶ τίς ὄχλος ὁ μετ'
306 αὐτοῦ, ἐπειδὴ δὲ ἀκοῦσαι ὅτι 'Ατρεστίδας παρὰ Φιλίπ-
που τῶν 'Ολυνθίων αἰχμάλωτα δωρεὰν ταῦτ' ἔχων
ἀπέρχεται, δεινὸν αὐτῷ τι δόξαι καὶ δακρῦσαι καὶ
ὀδύρασθαι τὴν 'Ελλάδα, ὡς κακῶς διάκειται, εἰ τοιαῦτα
πάθη περιορᾷ γιγνόμενα. καὶ συνεβούλευεν ὑμῖν πέμ-
πειν τινὰς εἰς 'Αρκαδίαν οἵτινες κατηγορήσουσι τῶν τὰ

§ 12 (ἀπαγγελόντων s.) § 21 (ἀπαγγελεῖν r.) § 22, § 41, § 42 (ἀπήγγελλεν k. s.) § 60, § 65 (ἐπηγγέλλετο s.) § 66, § 67, § 70 (ἀπήγγειλλε O.) § 83, § 126, § 166, § 220, § 226, § 231, inf. § 372.——Infr. μετατοῦ pr. S. [antiq. add. υ]. μετὰ τούτου k. s. A¹.

§ 349. ἀνθρωπος (sic) S. ὁ ὄχλος vulg. ante Reisk. "Malim restitutum" Schaef. Sed neque est necessarius articulus, et e Bekkerianis habet solus r.——ἀκούσαι vulgo. Acc. carent S. A¹. ἀκοῦσαι F. Y. Q. O. k. r. s. t. v. Infinitivus longe praestat. Vid. supr. § 216. Restituit etiam Dobr. ad cujus not. Editor: "Vid. ipsum ad Plut. 1112" (Aristophanic. p. 141).——ἢ τοιαῦτα F. S. Y. Q. O. t. v. B. Ed. Turic. Dind. Voem. Bekk. st. Ita vulg. ante Reisk. Sane non displicet; ὃς enim perinde atque ὃς γε s. ὅστις idem valet aliquoties quod *quippe qui*. Sed et infr. § 353 ἐδάκρυσεν......εἰ......ὑβρίζονται· qui locus plane geminus est, nec dubitantis est, sed ut χαλεπαίνειν εἰ, θαυμάζειν εἰ, similia, sexcenties dicuntur.——κατηγορήσωσι t. Sic § 180 σπείσηται O. Sed neutrobi stare potest *conjunctivus*. Nam in Thucyd. vii. 25

Herodot. v. 22. Demosthenes constantly gives him this name: but he "every where speaks, not of the man, but of the king, the chief of the nation, and attributes its character to him with perfect justice in respect of his subject." Thirlw. v. 322, who in his note adds: "If in the reign of Peter the Great the power of Russia had been known to threaten the liberty of Europe, would an English orator have been guilty of falsehood or exaggeration who should have spoken of the czar as the Muscovite, the barbarian?" The illustration is very apt, since the Czars of Russia trace descent from Ruric, a Scandinavian chief, and are therefore from remote times of "Teutonic blood." See Gibbon, Chap. lv.

439. § 348. 'Ατρεστίδᾳ] "Atrestidas Mantineus. Theophilus Athenaei x. 417 A." Dobr.

§ 349. ἐπειδὴ δὲ ἀκοῦσαι] See *Ann. Crit.*——αἰχμάλωτα] See § 152.—— ἐπιστροφὴν ... ποιήση-

Φιλίππου πραττόντων· ἀκούειν γὰρ ἔφη τῶν φίλων,
ὡς ἐὰν ἐπιστροφὴν ἡ πόλις ποιήσηται καὶ πρέσβεις
350 πέμψῃ, δίκην ἐκεῖνοι δώσουσιν. ταῦτα μὲν τοίνυν 307
τότε καὶ μάλα, ὦ ἄνδρες Ἀθηναῖοι, καλὰ καὶ τῆς πό-
λεως ἄξια ἐδημηγόρει. ἐπειδὴ δὲ ἀφίκετο εἰς Μακε-
δονίαν καὶ τὸν ἐχθρὸν εἶδε τὸν αὑτοῦ καὶ τῶν Ἑλλήνων,
τὸν Φίλιππον, ἆρά γε ὅμοια ἢ παραπλήσια τούτοις;
πολλοῦ γε καὶ δεῖ, ἀλλὰ μήτε τῶν προγόνων μεμνῆσθαι
351 μήτε τρόπαια λέγειν μήτε βοηθεῖν μηδενί, τῶν τε κε-
λευόντων μετὰ τῶν Ἑλλήνων περὶ τῆς πρὸς Φίλιππον
εἰρήνης βουλεύεσθαι θαυμάζειν, εἰ περὶ τῶν ὑμετέρων
ἰδίων ἄλλον τινὰ δεῖ πεισθῆναι· εἶναί τε τὸν Φίλιππον 308

οἵπερ......φράσουσιν......ἐποτρυνοῦσι reponi jubet Dobr. Adv. I. 121. Sed, cum *οἵτινες* vel *οἱ* desideretur, *ὅπως* (quod unus et alter codex praebet) rectius opinor recepit Herm. Opusc. T. IV. p. 130.——*τῶν ὑπὲρ Φιλ.* k. r. s. ϵ^m. A[1]. A[2]. Utrumque probum. Infr. § 335 *τοὺς ὑπὲρ Φ. πράττοντας.*

§ 350. *ἴδε* A[1]. *δ* in rasura S. "Videtur λ fuisse, i.e. *εἶλε*" Dind. Mox *αυτοῦ* S.——*πολλοῦ δεῖ* O. Mox *λέγει* S. *βοηθει* S. *ν* a m. antiq. scripto.

§ 351. *τῶν τελευτόντων* (sic) A[2]. "Videtur (ait Reisk.) dare voluisse *τῶν τε λεγόντων.*" Potius, opinor, *κε* post *τε* excidit. Mox *κοινῇ* additum vult Markl. "ut 441, 11 et alibi." Sed quid

ται] i. e. *ἐπιστραφῇ* (which word occurs Auct. IV. Philipp. p. 133 § 9, Aristocr. p. 665 § 136). See note on § 103. So [Philip.] Epist. p. 158 § 1 *οὐδεμίαν ἐποιεῖσθε ἐπιστροφήν*. The word might be rendered in this passage "reaction" (i. e. *ἐπιστρ. ποιεῖσθαι=ἐπιστρέφειν*), as Thucyd. III. 71, but *προσέχει τοῖς πράγμασιν ἤδη* proves the other translation.

§ 350. *καὶ μάλα*] See note on § 30. "Adverte *καὶ μάλα* (*vel maxime*) ab adjectivo suo sejunctum" Schaef. The *ear* may possibly have caused this separation: and such an expression as *ὦ ἄνδρες Ἀθηναῖοι* might separate nearly any words.——"*ὁμοῖα ἢ παραπλήσια* de Fals. Leg. 361, 7 [§ 70], 439, 20. *ὁμοίως καὶ παραπλησίως* Olynth. 36, 1" [§ 27, ubi 2 Codd. *ἤ*]. Pors. *Adv.* p. 60.——*μήτε τῶν προγόνων κ.τ.λ.*] See on § 17.

§ 351. *θαυμάζειν, εἰ κ.τ.λ.*] "He was surprised, that it is necessary for any foreigner (so *ἄλλος ἀνθρώπων* § 308) to be reasoned with respecting your own individual interests."——*ἑλληνικώτατον*] "A most genuine Greek, of the true and purest blood." Ulpian: *καθαρώτατον, εἰλικρινέστατον, δεινότατον λέγειν.* "Aeschin. 33, 33 [226 R. § 43], 34, 42 [231 R. § 51]." Dobr.

αὐτόν, Ἡράκλεις, ἑλληνικώτατον ἀνθρώπων, δεινότατον λέγειν, φιλαθηναιότατον· οὕτω δὲ ἀτόπους τινὰς ἐν τῇ πόλει καὶ δυσχερεῖς ἀνθρώπους εἶναι, ὥστε οὐκ αἰσχύ-
440 νεσθαι λοιδορουμένους αὐτῷ καὶ | βάρβαρον αὐτὸν ἀποκαλοῦντας. ἔστιν οὖν ὅπως ταῦτ' ἄν, ἐκεῖνα 352
προειρηκώς, ὁ αὐτὸς ἀνὴρ μὴ διαφθαρεὶς ἐτόλμησεν
309 εἰπεῖν; τί δέ; ἔστιν ὅστις ἂν τὸν Ἀτρεστίδαν τότε μισήσας διὰ τοὺς τῶν Ὀλυνθίων παῖδας καὶ γύναια ταὐτὰ Φιλοκράτει νῦν πράττειν ὑπέμεινεν, ὃς γυναῖκας ἐλευθέρας τῶν Ὀλυνθίων ἤγαγε δεῦρο ἐφ' ὕβρει, καὶ οὕτως ἐπὶ τῷ βδελυρῶς βεβιωκέναι γιγνώσκεται, ὥστε 353
μηδὲν ἐμὲ αἰσχρὸν εἰπεῖν νυνὶ περὶ αὐτοῦ δεῖν μηδὲ δυσχερές, ἀλλὰ τοσοῦτον εἰπόντος μόνον, ὅτι Φιλοκράτης γυναῖκας ἤγαγε, πάντας ὑμᾶς εἰδέναι καὶ τοὺς περιεστηκότας τὰ μετὰ ταῦτα, καὶ ἐλεεῖν εὖ οἶδ' ὅτι τὰς ἀτυχεῖς καὶ ταλαιπώρους ἀνθρώπους, ἃς οὐκ ἠλέησεν Αἰσχίνης, οὐδ' ἐδάκρυσεν ἐπὶ ταύταις τὴν Ἑλλάδα, εἰ παρὰ τοῖς συμμάχοις ὑπὸ τῶν πρέσβεων ὑβρίζονται.
310 ἀλλ' ὑπὲρ αὐτοῦ κλαήσει τοῦ τὰ τοιαῦτα πεπρεσβευ- 354

hoc est nisi cacoethes emendandi?——Pro φιλαθηναιότατον, γρ. φιλονεικότ. ἄλλ. φιλελληνέστατον Ed. Lutet. Certe posterius vix locum habet post ἑλληνικώτατον.

§ 352. τί δ' ἔσθ' S. τί δέ; ἔσθ' Dind. Bekk. st. Mox τὰ γύναια k. r. s. A¹. et γρ. Q. vulg. ante Bekk. Mox Φ. συμπράττειν k. s. δ^{m}. A¹. νῦν aegre caremus propter praec. τότε.

§ 353. ἅπαντας k. s. A¹.——καὶ (post εἰδέναι) omissum malit Schaef. Sed ὑμᾶς ad τοὺς δικαστὰς pertinet.——τὰ (ante μετὰ ταῦτα) om. S. F. Y. Q. O. r. u. B. et pr. t. Sed recte vertit Markl. *consequentia*.——ἐλπίδα k. s. A¹.

§ 354. κλαιήσει S. κλᾳήσει Voem. κλαύσεται k. r. s. [κλαιήσει

Cf. βαρβαρώτατος Arist. Av. 1573, Thucyd. VIII. 98.——φιλαθηναιότατον] It is possible that Demosthenes had in view Arist. Ach. 142 καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς κ.τ.λ.——ὥστε οὐκ αἰσχύνεσθαι] Comp. § 167, and see App. B.

440. § 352. ἐφ' ὕβρει] "To gratify his lust."——ἐπὶ τῷ βδ. βε. γιγνώσκεται] Elsewhere Demosthenes uses the *accusative*; III. Aphob. p. 851 § 24 οὔτ' ἐπὶ τὰ χείρω γιγνωσκόμενοι.

§ 353. ὑμᾶς......καὶ τοὺς περιεστηκότας] "Yourselves, and the by-standers," who are frequently called οἱ ἔξωθεν.

*κότος, καὶ τὰ παιδία ἴσως παράξει καὶ ἀναβιβᾶται.
ὑμεῖς δ' ἐνθυμεῖσθε, ὦ ἄνδρες δικασταί, πρὸς μὲν τὰ
τούτου παιδία, ὅτι πολλῶν συμμάχων ὑμετέρων καὶ
φίλων παῖδες ἀλῶνται καὶ πτωχοὶ περιέρχονται δεινὰ
πεπονθότες διὰ τοῦτον, οὓς ἐλεεῖν πολλῷ μᾶλλον ὑμῖν
ἄξιον ἢ τοὺς τοῦ τοιαῦτα ἠδικηκότος καὶ προδότου*
355 *πατρός, καὶ ὅτι τοὺς ὑμετέρους παῖδας οὗτοι, καὶ τοῖς
ἐγγόνοις προσγράψαντες εἰς τὴν εἰρήνην, καὶ τῶν
ἐλπίδων ἀπεστερήκασι, πρὸς δὲ τὰ αὐτοῦ τούτου δά-
κρυα, ὅτι νῦν ἔχετε ἄνθρωπον, ὃς εἰς Ἀρκαδίαν ἐκέ-*

αm teste Lambino] εm. A[1]. Sic Auct. Neaer. p. 1357 § 38 *κλαύσοιτο.* Sed alteram formam praefert Noster. *κλαιήσει* Mid. p. 546 § 99 nulla Codd. discrepantia. Th. Magist. p. 536 *Δημοσθένης ἐν τῷ περὶ παραπρεσβείας· καὶ τὰ παιδία κλαήσεται.* Memoriter fortasse. Potest etiam Midianum locum respexisse. Vid. Dobr. Adv. I. 541. —— *ἀναβιβάσεται* voluit H. Wolf. Habet Marg. Lutet. Sed Schaef. "Errasse Wolfium nunc vel tiro sciat. V. Moeris p. 124, quaeque ibi collegit Pierson."——*τοιαῦτα* om. S. Ed. Turic. Bekk. st. *τοιαῦτ'* Voem. *τοσοῦτα* (sic et Bekk. et Dind.) Y. Q. O. t. u. v. B. Supr. *τοῦ* om. F. Y. O. t. u. v. B. Denique *ἠδικηκότας* F. O. t. u. v. B.——*ἢ τοὺς τοσαῦτα* Dobr.

§ 355. *καὶ ὅτι τοὺς ὑμετέρους* om. et post *παῖδας* add. *οὓς* k. r. s. A[1]. Mox *τοῖς ἐκγόνοις* omnes praeter u. qui *ἐκείνοις* praebet. Editores *ἐκγόνοις.* Vid. ad § 53. Mox *τὴν εἰρήνην* plerique omnes,

§ 354. *παράξει*] "Bring forward." The more usual word is *παραστήσεται.* Mid. p. 546 § 99. For the custom see Buttmann's note, and the most witty parody in Arist. Vesp. 976 *foll.* Comp. also 568 *foll.* Aeschines had two sons and one daughter § 152 p. 48 St. = 316 R.——*ἀλῶνται καὶ πτωχοὶ περιέρχονται*] A. Schaefer compares Soph. Oed. Col. 444 *πτωχὸς ἠλώμην ἐγώ,* 1363 *ἀλώμενος | ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον,* Oed. Tyr. 1506 *πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας.*——*οὓς ἐλεεῖν......ὑμῖν ἄξιον*] "To bestow your pity on whom is far more worthy at your hands." The sentence might have been worded: *οἱ ἐλέου..... ὑμῖν ἄξιοι,* or *οἱ...ἄξιοι ἐλεεῖν.* For the construction of *ἄξιος* see Porson on Eur. Hec. 309, where Schaefer quotes a somewhat similar passage from Orest. 1151 *πάσαις γυναιξὶν ἀξία στυγεῖν ἔφυ.* Comp. also Soph. Oed. Col. 1446 *ἀνάξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν,* where Brunck and Elmsley strangely misunderstood the *dative.* The sentence might have been worded *ἄξιαι οὐδενί.*

§ 355. *ἄνθρωπον, ὅς*] Precisely as we say "*a man, who.*" So § 356 *κατ' ἀνδρός, ὅς.* See Plat. Phaed. 98 B, where consult Stallbaum's note.

λευεν ἐπὶ τοὺς ὑπὲρ Φιλίππου πράττοντας πέμπειν
441 311 τοὺς κατηγορήσοντας. νῦν τοίνυν ὑμᾶς οὐκ εἰς | Πελο- 356
πόννησον δεῖ πρεσβείαν πέμπειν, οὐδ' ὁδὸν μακρὰν βαδίσαι, οὐδ' ἐφόδια ἀναλίσκειν, ἀλλ' ἄχρι τοῦ βήματος ἐνταυθοῖ προσελθόντα ἕκαστον ὑμῶν τὴν ὁσίαν καὶ

ut in loco plane simili § 98. Utrobique post Ed. Turic. Dind. εἰς addidi. τῇ εἰρήνῃ Bekk. τὴν εἰρήνην, sine εἰς, Bekk. st. Voem. ——ἐκέλευεν F. S. Y. Q. O. t. u. v. ἐκέλευσεν vulgo. κατηγορήσαντας k. r. A[1]. Vid. ad § 91, § 127.

§ 356. ἐνταυθί S. Ed. Turic. Dind. Voem. Bekk. st. Vid. ad § 92. Lubet virorum doctorum sententias excutere. Elmsl. ad Ar. Acharn. 152 ἐνταυθοῖ *formam Ionicam* appellat, quod me perinde ac Schaeferum non intelligere fateor. Nisi forte voluit Homero soli hanc formam addicere. Il. xxi. 122, Od. xviii. 104, xx. 262, Hymn. Apoll. 363, quos locos citavit jam Hermann. ad Arist. Num. 813. Sed quod ait "ἐνταυθί habet Rav. in Lys. 570 et fortasse alibi," *nusquam alibi*, quod sciam, habet pro ἐνταυθοῖ. Bekkeriani Editio praebet ἐνταυθοῖ *undecies:* fortasse saepius, nam non vacabat rem diligentissime examinare. *Acharn. 152 (ubi Cod. Rav. ἐνταῦθα). Lysistr. 568, 570 (Rav. ἐνταυθί). In ceteris locis nihil enotavit Bekk. *Nub. 804 (=814 *Dind.*), *833 (=843). *Vesp. 1442. *Thesm. 225. Lysistr. 4. Plut. 225, 608. *Ran. 273. Loci *asterisco* notati videntur sensum "*hic*" flagitare: itaque Herm. ad Nub. l. c. ἐνταυθί scribi jubet. Idem tamen ad Eur. Iph. T. 984 paullo cautior factus: "Significationis aliquod discrimen invenire mihi visus sum in iis quae ad Ar. Nub. dixi ......Nec puto prorsus illam rationem falsam esse, sed usu, ut in πέδοι aliisque, factum esse ut ἐνταυθοῖ etiam sine motus significatione diceretur." Notatu dignum est, in *quatuor* locis cum μένειν jungi, in Acharn. cum εἶπας, in Ran. cum ἦν. Quod ad μένειν attinet, *vocabula motum significantia* huic verbo conjuncta videntur a Graecitatis ingenio non prorsus abhorrere. Cf. Soph. Ajac. 80 ubi ἐς δόμους var. lect. Schol. et pauci libri. Arist. Lysistr. 526 ποῖ γὰρ καὶ χρῆν ἀναμεῖναι; Ran. 194 ποῖ δῆτ' ἀναμενῶ; Cod. Ven. Nam quod ad εἶπας spectat εἰς s. πρὸς ὄχλον λέγειν non displicet; neque in τί δ' ἐστι τἀνταυθοῖ alia ratio est

441. § 356. ἄχρι τοῦ βήματος] "Coming up hither as far as the platform." Are we to infer from this that the ψῆφοι were given there? Anecd. Bekk. 219, 28 βῆμα: πλείονα σημαίνει κοινότερον. ἔστι δὲ οὕτω πως καὶ τὸ λογεῖον [*pulpitum* in the Theatre], ὥσπερ καὶ τὸ ἐν τῇ ἐκκλησίᾳ καὶ τὸ ἐν δικαστηρίοις. The βῆμα in the δικαστήριον is mentioned by Arist. Ecclesiaz. 677, where Schol. Rav. ὁ λίθος ἐν τῷ δικαστηρίῳ. Arist. Acharn. 683 τονθορύζοντες δὲ γήρᾳ τῷ λίθῳ προσέσταμεν. ["βῆμα, the bar in a court of justice. Lys. Theomnest. p. 117, 28 et 118, 2." Dobr. *Adv.* i. p. 533.]——τὴν ὁσίαν......ψῆφον] Cp. Mid. extr. τὴν ὁσίαν καὶ δικαίαν θέμενοι ψῆφον (where some MSS. add

τὴν δικαίαν ψῆφον ὑπὲρ τῆς πατρίδος θέσθαι κατ' ἀνδρὸς ὅς, ὦ γῆ καὶ θεοί, ἐκεῖνα ἃ διεξῆλθον ἐν ἀρχῇ δεδημηγορηκώς, τὸν Μαραθῶνα, τὴν Σαλαμῖνα, τὰς μάχας, τὰ τρόπαια, ἐξαίφνης ὡς ἐπέβη Μακεδονίας, πάντα τἀναντία τούτοις ἔλεγε, μὴ προγόνων μεμνῆσθαι, μὴ τρόπαια λέγειν, μὴ βοηθεῖν μηδενί, μὴ κοινῇ μετὰ τῶν Ἑλλήνων βουλεύεσθαι, μόνον οὐ καθελεῖν τὰ τεί-
357 χη. καίτοι τούτων αἰσχίους λόγοι οὐδένες πώποτ' ἐν 312
τῷ παντὶ χρόνῳ γεγόνασι παρ' ὑμῖν. τίς γάρ ἐστιν Ἑλλήνων ἢ βαρβάρων οὕτω σκαιὸς καὶ ἀνήκοος καὶ

quam in τὰ δεῦρο, quod alibi dicitur. Apud Platonem semper *motum* significat ἐνταυθοῖ, praeter Phileb. 15 A, et VII. Legg. 822 C (nisi utrobique ἐνταῦθα reponendum), nam alios locos quos collegit Ast. Lexic. si vere dispicias significationem *motus* prae se ferre facile intelligas. Itaque credo in Eur. Iph. T. 984 (=1010 *Dind.*) retinendum ἐνταυθοῖ, et vere tradidisse Eustath. ad Odyss. XVIII. 104 p. 1839, 60 σημειοῦνται δὲ οἱ παλαιοί, ὡς τὸ μὲν ἐνταυθοῖ τὴν ἐν τόπῳ [Leg. εἰς τόπον, uti suadet totius loci ratio quem citat Dind. Praef. Poet. Scen. p. XXX.] σημασίαν δηλοῖ, τὸ δὲ ἐνταῦθα καὶ τὴν ἐν τόπῳ καὶ τὴν εἰς τόπον. Quamquam aliter praecipit Ioann. Alex. p. 36, 2 ἐνταῦθοι τὴν αὐτὴν ἔχει σημασίαν τῷ ἐνταῦθα τῷ πρωτοτύπῳ quem itidem adduxit Dindorf. Sed breviter et obscure dixit Grammaticus: et videtur idem οὐδαμοῖ posse *quietem* significare dixisse: itaque corruptelae aliquid subesse puto.——τὴν (ante δικαίαν) eximi jubet Cobet. Var. Lect. p. 118. Vid. ad § 99. ταύτην ψῆφον F. Q. O. r. t. u. v. vulg. ante REISK.——ἔλεγε om. S. in γρ. habent F. Q. om. ED. TURIC. DIND. VOEM. BEKK. st. "Vide ne verbum debeatur interpretanti." SCHAEF. Non puto. ——βούλεσθαι S.

§ 357. οὕτως καιρὸς s. u. σκαιὸς ἢ ἀνήκοος vulg. ante REISK. Probat SCHAEFER. Dedit VOEM. Sed nullus e Bekkerianis habet

τὴν before δικαίαν, as some omit it here).——ἐξαίφνης ὡς...] "As soon as he had trodden on Macedonian ground." Dobr. compares Aeschin. § 152 p. 48 St. =317 R. οὐ γὰρ ἡ Μακεδονία κακοὺς ἢ χρηστοὺς ποιεῖ, ἀλλ' ἡ φύσις· οὐδ' ἐσμὲν ἕτεροί τινες ἥκοντες ἀπὸ τῆς πρεσβείας, ἀλλ' οἵους ἐξεπέμψατε,—and § 23, 81 =209 Ἀθήνησι μὲν ἦμεν ἄξιοι τῆς ὑμετέρας πίστεως .....ἐλθόντες δ' εἰς Μακεδονίαν ἐξαίφνης ἐγενόμεθα προδόται. Aeschines had also probably this charge in his view in the concluding sentence of that very *histrionic* piece of oratory, de Coron. § 78 p. 65 St. =470 R. οὐδ' ὅστις ἐστὶν οἴκοι φαῦλος, οὐδέποτ' ἦν ἐν Μακεδονίᾳ κατὰ τὴν πρεσβείαν καλὸς κἀγαθός· οὐ γὰρ τὸν τρόπον ἀλλὰ καὶ τὸν τόπον μόνον μετήλλαξεν.

§ 357. ἀνήκοος] "Unacquainted with traditional lore," i.e., as we should say, *so unac-*

σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν, ὅστις, εἴ τις ἔροιτο, "εἰπέ μοι, τῆς νῦν οὔσης Ἑλλάδος ταυτησὶ καὶ οἰκουμένης ἔσθ' ὅ τι ταύτην ἂν τὴν προσηγορίαν εἶχεν
ἢ ᾠκεῖθ' ὑπὸ τῶν νῦν ἐχόντων Ἑλλήνων, εἰ μὴ τὰς 358
ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι παρέσχοντο οἱ ἡμέτεροι πρόγονοι;"—οὐδ' ἂν εἷς εὖ οἶδ' ὅτι φήσειεν, ἀλλὰ πάντα ταῦθ' ὑπὸ τῶν βαρβάρων
313 *ἂν ἑαλωκέναι. εἶθ' οὓς μηδὲ τῶν ἐχθρῶν μηδεὶς ἂν τούτων τῶν ἐγκωμίων καὶ τῶν ἐπαίνων ἀποστερήσειε, τούτων Αἰσχίνης ὑμᾶς οὐκ ἐᾷ μεμνῆσθαι, τοὺς ἐξ ἐκεί-*
νων, ἵν' αὐτὸς ἀργύριον λάβῃ; καὶ μὴν τῶν μὲν ἄλλων 359
ἀγαθῶν οὐ μέτεστι τοῖς τεθνεῶσιν, οἱ δ' ἐπὶ τοῖς καλῶς πραχθεῖσιν ἔπαινοι τῶν οὕτω τετελευτηκότων ἴδιον κτῆμά εἰσιν· οὐδὲ γὰρ ὁ φθόνος αὐτοῖς ἔτι τηνικαῦτ'

ἤ: *καὶ* om. S. qui ab alia manu ["eadem ut nobis quidem videtur" Voem.] *ἢ* habet. Mox *ἢ σφόδρα* vulg. ante Bekk. Habent F. S. k. v. A¹. Voem. Bekk. st.

§ 358. *ἐν Μαραθῶνι* t. Ed. Lutet. Sed "ante *Μαραθῶνι* et *Σαλαμῖνι* solet *ἐν* omitti" recte ait Reisk. [Vid. Cobet. Var. Lect. p. 69, p. 201, Nov. Lect. p. 96.] Idem tamen perperam *οἱ* (post *παρέσχοντο*) cum A¹. A². B omisit. Mox *ὑμέτεροι* omnes Bekkeriani praeter k. r.——*ἡλωκέναι* ut solet Voem.——*ὑμᾶς* (post *Αἰσχίνης*) om. k. s. A¹. A².

§ 359. *αὐτὸς* O. Inter *ἀποστερεῖσθαι* et *στερίσκεσθαι* subtilem neque tamen veram distinctionem odoratur Ulpian.: *στερίσκεταί τις ὧν ἔχει· ἀποστερεῖται δὲ τὰ ἀλλότρια.* Nimirum homo justo

quainted with history. Plat. Phaedr. 259 B *ἀνήκοος γὰρ ὡς ἔοικα τυγχάνω ὤν*, 261 B *τῶν δὲ Παλαμήδους ἀνήκοος γέγονας;* Reiske ought not to have considered this word as a synonym of *σκαιός* (*ἀπαίδευτος*, or *ἀμαθής*, is so used, but not *ἀνήκοος*).

§ 358. "Had not the heroes at Marathon and Salamis, even our forefathers, displayed those well-known feats of valour on their behalf." *οἱ ἡμέτεροι πρόγονοι* added with great emphasis to remind the audience that the Athenians had fought at Marathon *single-handed*, at Salamis had done two-thirds of the work. See the boast of the Athenian ambassador, Thuc. I. 73, 74.——*ἂν ἑαλωκέναι*] It is perhaps hardly necessary to repeat Schaefer's note: "*futurum fuisse ut caperentur.* Est infinitivus plusquam perfecti." *οὐδ' εἷς* is a repetition of *τίς ἐστιν ὅστις* above.

§ 359. *οὐδὲ γὰρ ὁ φθόνος...*] Comp. de Coron. p. 330 § 315, and Thucyd. II. 45 *φθόνος γὰρ*

| ἐναντιοῦνται. ὧν ἀποστερῶν ἐκείνους οὗτος αὐτὸς ἂν 442
τῆς ἐπιτιμίας δικαίως νῦν στερηθείη, καὶ ταύτην ὑπὲρ
360 τῶν προγόνων ὑμεῖς δίκην λάβοιτε παρ' αὐτοῦ. τοιού-
τοις μέντοι λόγοις, ὦ κακὴ κεφαλή, σὺ τὰ τῶν προγό-
νων ἔργα συλήσας καὶ διασύρας τῷ λόγῳ πάντα τὰ
πράγματ' ἀπώλεσας. εἶτα γεωργεῖς ἐκ τούτων καὶ 314
σεμνὸς γέγονας. καὶ γὰρ αὖ τοῦτο· πρὸ μὲν τοῦ πάντα
κακὰ εἰργάσθαι τὴν πόλιν ὡμολόγει γεγραμματευκέναι
καὶ χάριν ὑμῖν ἔχειν τοῦ χειροτονηθῆναι, καὶ μέτριον
361 παρεῖχεν ἑαυτόν· ἐπειδὴ δὲ μυρία εἴργασται κακά, τὰς
ὀφρῦς ἀνέσπακε, κἂν "ὁ γεγραμματευκὼς Αἰσχίνης"
εἴπῃ τις, ἐχθρὸς εὐθέως, καὶ κακῶς φησὶν ἀκηκοέναι,

sagacior oblitus fuerat *ἀποστερεῖν χρέα* s. *παρακαταθήκην* constanter dici. Thucyd. II. 44 *καὶ λύπη οὐχ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται·* ubi ad Grammatici normam *ἀποστερῆται* scribi oportuit.

§ 360. Pro *λόγοις*, *ἔργοις* Markl. *τῷ λόγῳ* infr. omissum vult Taylor. "Uterque fallitur: ut enim *τοιούτοις λόγοις* et *τὰ τῶν προγόνων ἔργα*, ita *τῷ λόγῳ* et *πάντα τὰ πράγματα* inter se opponuntur." Schaef.——Post *καὶ γάρ*, *αὖ* om. S. Y. k. s. A[1]. Ed. Turic. Dind. Voem. Bekk. st. Sed in Mid. p. 568 § 167 ex optimis Codd. eadem verba ediderunt omnes, et *αὖ*, si quid video, aegre abesse potest.——*πρὸς μὲν τοῦ* S.——*εἶχεν* (pro *ἔχειν*) frustra voluit Dobr.

§ 361. *εἴποι* vulg. ante Bekk. cujus e Codd. habent nonnisi

τοῖς ζῶσι πρὸς τὸ ἀντίπαλον· τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται.

442. § 359. *τῆς ἐπιτιμίας*] "His civic rights, his franchise")(*ἀτιμίας*.——*ταύτην δίκην*] "This *as a* compensation." So *ταύτην φήμην παρέδοσαν* Plat. Phileb. 16 C "They handed this down *as a* tradition." In Thucyd. VI. 54 *τύραννοι οὗτοι* is to be rendered "these *for* tyrants" (a sop to the Athenian hydra-headed Cerberus). So *ἐπίγραμμα ἔχον τόδε.*

§ 360. *συλήσας καὶ διασύρας*] Another instance of the *explanatory* (or *corrective*) use of *καί*. See § 102. Schaef. "*συλήσας* cum idem sit quod *ἀποστερήσας τῶν ἐπαίνων*, interpretandi ergo additum est *διασύρας*." *διασύρειν* (*traducere*, *to slur over*) is a favourite word of Demosthenes, e.g. de Coron. p. 234 § 27. It is generally understood (as *διαφέρειν*, *differre*) "*to tear in pieces*:" but I think the translation I have given suits all passages in which the word occurs, and is analogous to the use of *ἐπισύρειν* Leptin. p. 496 § 131 (*to glance over*, *to hurry over*). See F. A. Wolf. For the next words, consult note on § 109.

§ 361. *μυρία εἴργασται κακά*] See on § 389.——*ἄχρι τῶν σφυ-*

καὶ διὰ τῆς ἀγορᾶς πορεύεται θοἰμάτιον καθεὶς ἄχρι τῶν σφυρῶν, ἴσα βαίνων Πυθοκλεῖ, τὰς γνάθους φυσῶν, τῶν Φιλίππου ξένων καὶ φίλων εἷς οὗτος ὑμῖν ἤδη, τῶν ἀπαλλαγῆναι τοῦ δήμου βουλομένων καὶ κλύδωνα καὶ μανίαν τὰ καθεστηκότα πράγμαθ' ἡγουμένων, ὁ τέως προσκυνῶν τὴν θόλον.

315 *Βούλομαι τοίνυν ὑμῖν ἐπανελθεῖν ἐπὶ κεφαλαίων,* 362
ὃν τρόπον ὑμᾶς κατεπολιτεύσατο Φίλιππος προσλα-

r. s.——"*θοἰμάτιον* cum coronide S. non *θοιμάτιον*, ut vulgo." Dind.——*τέως πρῴην* F. S. Y. Q. O. t. u. v. B. *τέως ἔτι* vulg. ante Bekk. *πρῴην ἔτι* a^{m}. *πρῴην* videtur fuisse glossa. Citat Schaef. Schol. Platon. ad Hipparch. 229 D *τέως· δηλοῖ τὸ πρὸ τοῦ. Δημοσθένης, ὁ τέως προσκυνῶν τὴν θόλον.* Post *τὴν θόλον* aliquid excidisse frustra putat Dobr.

§ 362. *ἐπελθεῖν* vulg. ante Reisk. Revocavit Bekk. et st. Ed. Turic. Dind. Voem. *ἐπανελθεῖν* F. Q. k. r. s. A^{1}. B. Ego

ρῶν] See Valcken. Diatr. ad Eurip. p. 252, and Dobree. The sense is said to be (from comparison of Eupolis in *Δήμοις* ap. Valck. Fragm. XIII. *Meinek. ἐν τοῖς σφυροῖς ἕλκοντα τὴν στρατηγίαν*) "having his brains in his heels." Meineke compares Auct. Halonnes. cited above on § 81. Why should it not simply refer to the fussy appearance of Aeschines dressed in his long flowing robe, and why should not the same interpretation be given to the words of Eupolis? Cp. Cicer. Cluent. 40, 111 Facite enim ut...vultum atque amictum atque illam *usque ad talos demissam* purpuram recordemini.——*ἴσα βαίνων*] See Dobr. "Keeping pace with, walking in step with," to shew his consequence. Comp. I. Steph. p. 1120 § 63, where the same words are rather differently applied, truckling to, and adapting his pace to his companion's. One may conjecture from Athenae. v. 213 E that the words *ἴσα βαίνων Πυθοκλεῖ* either were or became proverbial. Harpocrat. *ἴσα βαίνων Πυθοκλεῖ: Δημοσθένης ἐν τῷ κατ' Αἰσχίνου, ἀντὶ τοῦ συνὼν ἀεὶ καὶ μηδὲ βραχὺ ἀφιστάμενος· καὶ ἐν τῷ κατὰ Στεφάνου πρώτῳ φησίν, Ἀριστολόχῳ τῷ τραπεζίτῃ ἴσα βαίνων ἐβάδιζε. Μένανδρος, παρ' αὐτὸν ἴσα βαίνουσ' ἑταίρα πολυτελής.* [Fragm. Inc. CCXXVIII. *Meineke.*] The wit of the passage is greatly increased if Aeschines was of *short stature*, as Ulpian says on de Coron. p. 270 § 129 [p. 160 § 234 *Ed. Lutet.*].——*εἷς οὗτος ὑμῖν ἤδη*] Observe the *emphatic* and utterly untranslateable collocation of the words. "*τρίποδες οὗτοι πέντε σοι.* Eubul. Athen. II. p. 49 C, Aristoph. Ach. 788." Dobr. See on § 21. —— *κλύδωνα...... καθεστηκότα*] See § 149. —— *θόλον*] See § 279.

§ 362. *κατεπολιτεύσατο*] Cherson. p. 102 § 52 *δείξας ὃν τρόπον ὑμᾶς ἔνιοι καταπολιτεύονται.* "Came the statesman over you" seems to suit this passage.——

βῶν τούτους τοὺς θεοῖς ἐχθρούς. πάνυ δ' ἄξιον ἐξετάσαι καὶ θεάσασθαι τὴν ἀπάτην ὅλην. τὸ μὲν γὰρ ἀπ' ἀρχῆς τῆς εἰρήνης ἐπιθυμῶν, διαφορουμένης αὐτοῦ τῆς χώρας ὑπὸ τῶν λῃστῶν καὶ κεκλειμένων τῶν ἐμπορίων, ὥστ' ἀνόνητον ἐκεῖνον ἁπάντων εἶναι τῶν ἀγαθῶν, τοὺς τὰ φιλάνθρωπα λέγοντας ἐκείνους ἀπέστειλεν ὑπὲρ αὐτοῦ, τὸν Νεοπτόλεμον, τὸν Ἀριστόδημον,
363 τὸν Κτησιφῶντα· | ἐπειδὴ δὲ ἤλθομεν ὡς αὐτὸν ἡμεῖς 443 316
οἱ πρέσβεις, ἐμισθώσατο μὲν τοῦτον εὐθέως, ὅπως συνερεῖ καὶ συναγωνιεῖται τῷ μιαρῷ Φιλοκράτει καὶ τῶν τὰ δίκαια βουλομένων ἡμῶν πράττειν περιέσται, συνέγραψε δ' ἐπιστολὴν ὡς ὑμᾶς, ᾗ μάλιστ' ἂν ᾤετο
364 τῆς εἰρήνης τυχεῖν. ἦν δ' οὐδὲν μᾶλλον μέγ' αὐτῷ 317
καθ' ὑμῶν οὐδ' οὕτω πρᾶξαι, εἰ μὴ Φωκέας ἀπολεῖ.

praetuli. Plat. Phaedr. 267 D τὸ δὲ δὴ τέλος τῶν λόγων κοινῇ πᾶσιν ἔοικε συνδεδογμένον εἶναι, ᾧ τινὲς μὲν ἐπάνοδον, ἄλλοι δὲ ἄλλο τίθενται ὄνομα. ΦΑΙΔ. τὸ ἐν κεφαλαίῳ ἕκαστα λέγεις ὑπομνῆσαι ἐπὶ τελευτῆς τοὺς ἀκούοντας περὶ τῶν εἰρημένων. Vid. ad § 108.

θειρο
——διαφθειρομένης β^m. η^m. A^1. Harl. διαφορουμένης k. "V. Pors. ad Eur. Phoen. 884." SCHAEF.——κεκλεισμένων vulg. ante BEKK. Vid. ipsum et Schaef. ad II. Olynth. p. 22 § 16.

§ 363. καὶ συναγωνιεῖται "interpolata sunt a Graeculis" Cobet. Nov. Lect. p. 779.

§ 364. Post καθ' ὑμῶν, οὐδὲν excidisse opinatur DOBR. Neque

διαφορουμένης] "being plundered and ravaged." I. Aphob. p. 822 § 29 ὧν κοινῇ διαπεφορημένων, and elsewhere. The word is used oddly by Thucyd. VI. 91. ——κεκλειμένων κ.τ.λ.] Cp. § 168 II. Olynth. p. 22 § 16 οὐθ' ὅσ' ἂν πορίσωσιν οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι κεκλειμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον, de Coron. p. 276 § 145 οὔτε γὰρ ἐξήγετο τῶν ἐκ τῆς χώρας γεγενημένων οὐδὲν οὔτ' εἰσήγετο ὧν ἐδεῖτ' αὐτῷ. These passages throw light on Thuc. V. 83 κατέκλῃσαν Μακεδονίας (shut him within Macedon, see Lob. on Soph. Aj. 1274) Ἀθηναῖοι Περδίκκαν.——τὸν Νεοπτόλεμον] Mentioned above § 10. Dobr. refers to de Pace, p. 58 § 6 *foll.*

443. § 363. ὡς ὑμᾶς] SCHAEFER directs attention to the construction συγγράφειν ἐπιστολὴν ὡς τινα. συγγράφειν has the *pregnant* sense of *writing and dispatching a letter*, and there is nothing more strange in the expression than in Thucyd. I. 137 ἐσπέμπει γράμματα ὡς βασιλέα.

§ 364. "But not a whit the more was it in his power to

τοῦτο δ' οὐκ ἦν εὔπορον· συνῆκτο γὰρ αὐτῷ τὰ πράγματα, ὥσπερ ἐκ τύχης, εἰς καιρὸν τοιοῦτον, ὥστε ἢ μηδὲν ὧν ἐβούλετο εἶναι διαπράξασθαι, ἢ ἀνάγκην εἶναι ψεύσασθαι καὶ ἐπιορκῆσαι καὶ μάρτυρας τῆς αὑτοῦ κακίας πάντας Ἕλληνας καὶ βαρβάρους ποιή-
318 σασθαι. εἰ μὲν γὰρ προσδέξαιτο Φωκέας συμμάχους 365
καὶ μεθ' ὑμῶν τοὺς ὅρκους αὐτοῖς ἀποδοίη, τοὺς πρὸς Θετταλοὺς καὶ Θηβαίους ὅρκους παραβαίνειν εὐθὺς ἀναγκαῖον ἦν, ὧν τοῖς μὲν τὴν Βοιωτίαν συνεξαιρήσειν ὀμωμόκει, τοῖς δὲ τὴν Πυλαίαν συγκαταστήσειν· εἰ δὲ

si libri haberent eliminandum esset, neque tacentibus desideratur. οὐδ' αυτω καθυμῶν S.

§ 365. ὠμωμόκει F. Y. s. B. et corr. u. Voem. Vid. ad § 66, § 295.

accomplish any thing of moment against you even then, unless he shall bring to pass the downfall of the Phocians." The words are simple, though they have given some trouble to critics. —— πάντας Ἕλληνας κ.τ.λ.] The same words occur § 304, where some MSS. insert τε: causelessly, as this passage shews.

§ 365. προσδέξαιτο......προσδέχοιτο.] Whether this change of *tense* is purely accidental or not, it is difficult to determine. We may translate: "In case *he should receive* the Phocians into alliance...but if *he were loth to receive* them," and thus mark the distinction. Comp. Leptin. p. 477 § 67 εἰ τοῦτο μόνον δόξαιμι...τῶν δὲ πολιτῶν μηδέν' ἄξιον δοκοίην ἔχειν δεῖξαι, p. 483 § 87 σκοπεῖτε δὴ καὶ λογίσασθε, p. 494 § 123 μὴ...ἀφαιροῦ, δι' ἃ δ' ...... ἀφέλῃ (on both which passages Schaefer allows no difference of meaning). In Thucyd. VI. 23 ὅ τι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκότων ἀσφαλὴς ἐκπλεῦσαι· and VIII. 46 οὐκ εἰκὸς εἶναι τοὺς Λακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλλήνων ἐλευθεροῦν νῦν τοὺς Ἕλληνας. ἀπὸ δ' ἐκείνων τῶν βαρβάρων...μὴ ἐλευθερῶσαι, I conceive the difference to be clear. In the latter passage transl. "*to be constantly engaged in the liberation*, and not *to apply the principle in liberating;* in the former, ἐκπλεῖν, signifies *to commence the voyage:* ἐκπλεῦσαι, *to complete the voyage:* the *security* could only be attested by *the result.* The last quoted passage from the Leptines will admit of the same explanation as the latter from Thucydides: the rest I leave to the reader: and add Eurip. Ion 1359, 60 ἃ κεῖνος ἀκέλευστόν μ' ἐβουλήθη λαβεῖν | σῶσαί θ'· ὅτου δ' ἐβούλετ' οὐκ ἔχω λέγειν, where from collation of the various readings we may probably read ὅτου δ' ἄρ' οὕνεκ'. [Mr Paley

μὴ προσδέχοιτο, ὥσπερ οὐ προσίετο, οὐκ ἐάσειν ὑμᾶς παρελθεῖν αὐτὸν ἡγεῖτο ἀλλὰ βοηθήσειν εἰς Πύλας, ὅπερ εἰ μὴ παρεκρούσθητ' ἐποιήσατ' ἄν· εἰ δὲ τοῦτο
366 γένοιτο, οὐκ ἐνεῖναι παρελθεῖν ἐλογίζετο. καὶ τοῦτο 319
οὐ παρ' ἄλλων αὐτὸν ἔδει πυθέσθαι, ἀλλ' αὐτὸς ὑπῆρχε μάρτυς ἑαυτῷ τοῦ πράγματος· ὅτε γὰρ Φωκέας ἐκράτησε τὸ πρῶτον καὶ διέφθειρε τοὺς ξένους αὐτῶν καὶ τὸν ἡγούμενον καὶ στρατηγοῦντα Ὀνόμαρχον, τότε τῶν ὄντων ἀνθρώπων ἁπάντων οὐδενός, οὔτε Ἕλληνος οὔτε βαρβάρου, Φωκεῦσι βοηθήσαντος πλὴν ὑμῶν, οὐχ ὅπως παρῆλθεν ἢ | διεπράξαθ' ὧν ἐβουλήθη τι παρελ- 444
367 θών, ἀλλ' οὐδὲ προσελθεῖν ἐγγὺς ἐδυνήθη. ᾔδει δὴ 320

§ 366. καὶ ταῦτα vulg. Sed καὶ τοῦτο S. Y. O. k. r. s. A^1. ἐκτήσατο πρῶτον S. Y. O. Dind. Ven. Ital. Post τὸ πρῶτον, ὁ Φίλιππος vulgo. Sed ὁ Φ. om. S. Y. O. k. s. t. u. v. A^1. ἡγούμενον [καὶ στρατηγοῦντα] Dobr. Vid. not.

§ 367. δὲ k. r. v. vulg. ante Bekk. Vid. ad § 206. φερεοι S.

on this passage says my proposed ἄρα is "useless." But surely τίνος ἄρ' ἕνεκ' ἐβούλετο; is sufficiently common. Is ἄρα otiose in Plat. Phaedr. 228 D? δείξας γε πρῶτον, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις, in Theaet. 181 B? ἀρχὴ τῆς σκέψεως, ποῖόν τί ποτε ἄρα λέγοντες φασὶ τὰ πάντα κινεῖσθαι. So in Latin *tandem* is found not only in *direct interrog.*, but also in *indirect.* Cic. Cat. M. 20, 72. Precisely as we not only say "What on earth do you mean?" but also "I cannot tell you what on earth he meant." οὕνεκ' is not without authority, as I learn from Kirchhoff, and grammar seems to require it.]——τὴν Πυλαίαν συγκ.] "Assist them in restoring their right as members of (or perhaps, as presidents over) the Amphictyonic council." See *sec. Argum.* Comp. de Pace p. 62 § 23 τῆς πυλαίας δ' ἐπεθύμουν καὶ τῶν ἐν Δελφοῖς, πλεονεκτημάτων δυοῖν [vid. *Ann. Crit.* § 329], κύριοι γενέσθαι. II. Philipp. p. 71 § 22 τὸν τὴν πυλαίαν ἀποδόντα. See also Thirl. v. 372.

§ 366. τὸν ἡγούμενον καὶ στρατηγοῦντα] "Their chieftain and general." The former word (according to Reiske) refers to *civil* command, the latter to *military*. It is possible however that καὶ στρ. are added to define the precise power with which Onomarchus was invested, which seems to have been a *military despotism*. See Thirl. v. 276 *foll.* Aeschines speaking of his son, subsequent ruler in Phocis, says Φαλαίκου τοῦ Φωκέων τυράννου § 130, p. 45 St. =299 R.——παρῆλθεν...προσελθεῖν] "Marched *through*...... march *up* near the place."

σαφῶς οἶμαι τοῦθ', ὅτι νῦν, ἡνίκα ἐστασίαζε μὲν αὐτῷ τὰ Θετταλῶν, καὶ Φεραῖοι πρῶτον οὐ συνηκολούθουν, ἐκρατοῦντο δὲ Θηβαῖοι καὶ μάχην ἥττηντο καὶ τρόπαιον ἀπ' αὐτῶν εἱστήκει, οὐκ ἔνεστι παρελθεῖν, εἰ βοηθήσεθ' ὑμεῖς, οὐδ', ἂν ἐπιχειρῇ, χαιρήσειν, εἰ μή τις τέχνη προσγενήσεται. πῶς οὖν μήτε ψεύσομαι 368
φανερῶς, μήτ' ἐπιορκεῖν δόξας πάνθ' ὅσα βούλομαι

——ἐκράτουν Y. O. et pr. S.——ἐνεῖναι γρ. F. S. Q. B.——εἰ μὴ (ante βοηθ.) γρ. S. Q.——χαίρειν S. Bekk. [et st.] Ed. Turic. Dind. Voem. χαιρήσειν r. s. A[1]. et γρ. S. τοῖς ὅπλοις χαιρήσειν δυνήσεται k. A[2]. [χ' αἱρήσειν enotavit Reisk.] τοῖς ὅπλοις δυνήσεται F.·Q. O. t. u. v. et rec. Y. "ubi totum hoc (τοῖς ὅπλοις δυνήσεται εἰ μή τις) in litura." χαιρήσειν Schaefero perplacet. Recepi: nam et nititur satis justa Codd. auctoritate, et videntur Graeci aut οὐ χαίρων ποιήσεις, aut οὐ χαιρήσεις dixisse. Vid. not.

§ 368. ψεύσωμαι V. O. r. διαπράξωμαι r. Probant Schaefer. Dobr. edidit Dind. Sed vid. not.——πάνθ. ἃ S. alii Editores παντ' οσα vulg. Habent F. Q. k. r. s. t. u. v. Itaque reposui.

444. § 367. Φεραῖοι πρῶτον] "The Pheraeans *for instance.*" So Dobr. See examples in his note. [Add Aristoph. Av. 468 ἐμοῦ πρῶτον.] πρῶτον· "what presents itself *first*, αὐτίκα (or εὐθύς)· "what occurs *instantly.*" Cp. the Latin *continuo*, and the common phrase ἀρξάμενος ἀπὸ σοῦ. This refusal of Pherae ended in Philip's shortly taking possession of their city and placing therein a Macedonian garrison. Auct. Halonnes. p. 84 § 32, III. Philipp. p. 113 § 12. Philip had first gained a footing in Thessaly upon the invitation of some of the old noble families whom he had aided in driving out the tyrants from Pherae. —— οὐκ ἔνεστι παρελθεῖν...χαιρήσειν] "It is not in his power to accomplish the pass...nor if he attempts it will he do so with impunity." I wish ἐνεῖναι rested on more authority (see *Ann. Crit.*) for, after the parenthesis, the particle ὅτι might have been forgotten (certainly as easily as in Thucyd. IV. 37 γνοὺς δὲ...ὅτι...διαφθαρησομένους). As the sentence stands, there is a change from ὅτι with the finite verb to the infinitive mood. See *Ann. Crit.* ad § 213. For χαιρήσειν cp. Aristoph. Equit. 235 οὔτοι......χαιρήσετον, Vesp. 186 οὔ τι χαιρήσων γε σύ, Plut. 64 οὔτοι......χαιρήσεις ἔτι. So also κλαύσεσθαι (κλαιήσειν), οἰμώξεσθαι, frequently.

§ 368. "How then (says he) shall I escape from telling an open falsehood?" How shall I prevent myself? I conceive Plat. Gorg. 510 D τίνα ἂν τρόπον ἐγὼ μέγα δυναίμην καὶ μηδείς με ἀδικοῖ; defends the future in this passage. Cp. Thuc. VI. 18 ὥστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκνοῖμεν, ἢ πρὸς τοὺς ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοηθοῖμεν; "what pretext should prevent us from giving our aid?" Plat. Phileb. 12 E πῶς γὰρ

διαπράξομαι; πῶς; οὕτως, ἂν Ἀθηναίων τινὰς εὕρω τοὺς Ἀθηναίους ἐξαπατήσοντας· ταύτης γὰρ οὐκέτ' ἐγὼ τῆς αἰσχύνης κληρονομῶ. ἐντεῦθεν οἱ μὲν παρ' 321
ἐκείνου πρέσβεις προὔλεγον ὑμῖν ὅτι Φωκέας οὐ προσ-
369 δέχεται Φίλιππος συμμάχους, οὗτοι δ' ἐκδεχόμενοι τοιαῦτ' ἐδημηγόρουν, ὡς φανερῶς μὲν οὐχὶ καλῶς ἔχει τῷ Φιλίππῳ προσδέξασθαι τοὺς Φωκέας συμμάχους διὰ τοὺς Θηβαίους καὶ τοὺς Θετταλούς, ἐὰν δὲ γένηται τῶν πραγμάτων κύριος καὶ τῆς εἰρήνης τύχῃ, ἅπερ ἂν συνθέσθαι νῦν ἀξιώσαιμεν αὐτόν, ταῦτα ποιήσει τότε.
370 τὴν μὲν τοίνυν εἰρήνην ταύταις ταῖς ἐλπίσι καὶ ταῖς 322

§ 369. ἂν (pro ἐὰν) S. Ed. Turic. Dind. Voem. Bekk. st.
§ 370. Post ἐλπίσι, καὶ ταῖς παρασκευαῖς add. t. u. v. vulg.

ἡδονή γε ἡδονῇ μὴ οὐχ ὁμοιότατον ἂν εἴη is nearly equivalent to οὐδεμία μηχανὴ μὴ οὐχ...εἶναι. [But Madvig's conjecture, "tollendum μη natum ex νη" (Adv. Crit. p. 390) is all but certain. Cp. πῶς ἂν τις ὁμοίας ἀλλήλαις εἶναι λέγων οὐκ ἀνόητος φαίνοιτ' ἐνδίκως, immediately preceding.] In Phaed. 106 D σχολῇ γὰρ ἄν τι ἄλλο φθορὰν μὴ δέχοιτο I would venture to translate "It would be a long time before one could prevent anything else admitting decay." πῶς there I should not eschew. The question which Philip asks himself is obviously not πῶς οὐ ψεύσομαι; "how am I not going to tell a lie?" but "how can I avoid telling a lie?" There is no reason for doubt that the *future* is used after interrogatives *deliberately*. Comp. Soph. Trach. 973 τί πάθω; τί δὲ μήσομαι; ("what *am I* to contrive?") with Aesch. Suppl. 777 τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας κ.τ.λ. Compare also Eur. Ion 758 εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν; and Plato's dialogues *passim*.

§ 369. ἐκδεχόμενοι] "Taking it in succession," from Philip's envoys. See § 41.

§ 370. καὶ ταῖς ἐπαγωγαῖς] "Allurements, enticing promises" (or *juggling spells*. See Plato below). The old reading ὑπαγωγαῖς makes very good sense: "underhand ways" (see § 292); but this usage of the word (though attested by all Grammarians) does not appear in Classical Greek. Thucyd. III. 97 διώξεις τε καὶ ὑπαγωγαί (*retreats*). Xen. de Venat. VI. 12 uses the word as a term of the *chase*, ὑπαγωγὴ τοῦ κυνηγεσίου· probably, "leading on the hounds." Whereas ἐπαγωγαί occurs Plat. II. Rep. 364 C ἐπαγωγαῖς τισὶ καὶ καταδέσμοις, XI. Legg. 933 D (see Ruhnk. ad Timae. Lex. in ἐπαγωγαί), and the adjective ἐπαγωγός (*seductive, alluring*) is found Herod. III. 53, Thucyd. IV. 88, VI. 8, Auct. Neaer. p. 1368 § 70 ἄλλους ἐπαγωγοὺς λόγους.——

ἐπαγωγαῖς εὕρετο παρ' ὑμῶν ἄνευ Φωκέων· τὴν δὲ βοήθειαν ἔδει μετὰ ταῦτα κωλῦσαι τὴν εἰς τὰς Πύλας, ἐφ' ἣν αἱ πεντήκοντα τριήρεις ὅμως ἐφώρμουν, ἵν', εἰ
323 *πορεύοιτο Φίλιππος, κωλύοιθ' ὑμεῖς. πῶς οὖν; τίς* 371
τέχνη πάλιν αὖ γενήσεται περὶ ταύτης; τοὺς χρόνους
445 *ὑμῶν ἀφελέσθαι καὶ ἐπιστῆσαι τὰ πράγματα | ἀγαγόντας ἄφνω, ἵνα μηδ' ἂν βούλησθε δύνησθε ἐξελθεῖν. οὐκοῦν τοῦθ' οὗτοι πράττοντες φαίνονται, ἐγὼ δ', ὥσπερ*

ante Bekk.——*ὑπαγωγαῖς* vulg. ante Bekk. qui *ἐπαγωγαῖς* ex suis omnibus praeter k. r. s. Habent etiam B. Marg. Lutet. *εὕροντο* S. Y. Q. O. t. u. v. Ed. Turic. Dind. Voem. Bekk. st. vulg. ante Reisk. Sed procul dubio ad Philippum *solum* spectat.——*μετὰ ταῦτα* om. S. Ed. Turic. Dind. Voem. Bekk. st.——Pro *ἵν'*, *ἣν* S. ("*ι* superscriptum est antiq., etiam marg. antiq. exhibet *ἵν*." Voem.]

§ 371. *πάλιν* om. pr. S. Ed. Turic. Bekk. st. *πιστεῦσαι* O.——Pro *δύνησθε*, *δυνήσησθε* vulg. ante Bekk. quod nihili est. *δυνήσεσθε*

εὕρετο (not *εὕροντο*) "*Philip* obtained from you *to the exclusion of* (*ἄνευ*) the Phocians."——*ἔδει*] "This was next wanted, that..." See § 47, § 372. The fifty triremes, according to Aeschines, had been voted indeed, but with no intention of dispatching them. *ἢ μέγα φρονεῖς ἐπὶ ταῖς ἐψηφισμέναις μὲν πεντήκοντα ναυσίν, οὐδέποτε δὲ πληρωθησομέναις*, 37 p. 33 St. = 221 R.

§ 371. "What artifice shall again be employed respecting this (intended succour to the Phocians, to contest with Philip the pass of Thermopylae)? that they (the Athenian envoys) should rob you of your times and opportunities of action, and all on a sudden bring affairs, and place Philip at their head," i.e. *ἀγαγεῖν ἄφνω τὰ πράγματα καὶ ἐπιστῆσαι* (*Φίλιππον αὐτοῖς*). The object of Philip was to become *κύριος τῶν πραγμάτων* (§ 369). Cp. (for *ἀγαγόντας*) III. Phil. p. 125 § 57 *οἱ μὲν ἐφ' ὑμᾶς ἦγον τὰ πράγματα, οἱ δ' ἐπὶ Φίλιππον*, de Coron. p. 277 § 151 *ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον οἱ κατεσκευασμένοι*, and (for *ἐπιστῆσαι*) above § 38. *ἦν γὰρ τοῦτο πρῶτον ἁπάντων τῶν ἀδικημάτων, τὸ τὸν Φίλιππον ἐπιστῆσαι τοῖς πράγμασι τούτοις.* I retain the note of my 2nd Ed., not entirely persuaded that it is correct, but making the best I can of a perhaps mutilated passage. (In Ed. 1, I had conjectured *ἐπιστῆσαι ἐπὶ τὰ πράγματα*.) Schaefer's comment is: "Resolve *ἀγαγεῖν ἄφνω τὰ πράγματα καὶ ἐπιστῆσαι*. Manifesto errant qui aliter intelligunt." C. R. Kennedy agrees, rendering the words "and bring matters suddenly upon you."——*ἄφνω*, *κ.τ.λ.* is well illustrated by § 38 *ἅμα ἀκούειν κἀκεῖνον παρεῖναι καὶ μηδ' ὅ τι χρὴ ποιεῖν ῥᾴδιον εἰπεῖν ἔτι.* Cp. also § 197 *τοὺς χρόνους κατατρίψαντα, ἵνα μηδ' εἰ βούλοισθε δύναισθε ἐξελθεῖν εἰς Φωκέας.*

445. § 371. *τοῦθ'......πράττον-*

ἀκηκόατ' ἤδη πολλάκις, οὐχὶ δυνηθεὶς προαπελθεῖν, ἀλ-
λὰ καὶ μισθωσάμενος πλοῖον κατακωλυθεὶς ἐκπλεῦσαι.
372 ἀλλὰ καὶ πιστεῦσαι Φωκέας ἔδει Φιλίππῳ καὶ ἑκόντας 324
ἑαυτοὺς ἐνδοῦναι, ἵνα μηδεὶς χρόνος ἐγγένηται τοῖς
πράγμασι μηδ' ἐναντίον ἔλθῃ ψήφισμα παρ' ὑμῶν
μηδέν. οὐκοῦν ὡς μὲν οἱ Φωκεῖς σωθήσονται, παρὰ
τῶν Ἀθηναίων πρέσβεων ἀπαγγελθήσεται, ὥστε καὶ
εἴ τις ἐμοὶ διαπιστεῖ, τούτοις πιστεύσας αὐτὸν ἐγχει-
ριεῖ. τοὺς δ' Ἀθηναίους αὐτοὺς μεταπεμψόμεθ' ἡμεῖς,
ἵνα πάνθ', ὅσα ἂν βούλωνται, νομίσαντες ὑπάρχειν
σφίσι μηδὲν ἐναντίον ψηφίσωνται· οὗτοι δὲ τοιαῦτ'
ἀπαγγελοῦσι παρ' ἡμῶν καὶ ὑποσχήσονται, ἐξ ὧν μηδ'
373 ἂν ὁτιοῦν ᾖ κινηθήσονται. τοῦτον τὸν τρόπον καὶ 325

F. S. Y. Q. O. B. A². δυνήσαισθε v. Mox τοῦθ' S. Y. O. ταῦθ' (ου supra) F. ταῦθ' vulgo.——πράξαντες k. r. s. vulg. ante Bekk. Praefert Schaef. Vid. not.——κατεκωλύθην F. Q. t. u. v. vulg. ante Reisk. ἐκωλύθην r. A². κατεκωλύθην non displicet.

§ 372. ἑαυτοὺς om. S. ["a m. antiqua insertum in S." Dind.] Y. O. Ed. Turic. Dind. Voem. Bekk. st. ἐκδοῦναι S. Y. O. t. u. v. vulg. ante Reisk.——ἐλθεῖν pr. S.——ἀπαγγέλλονται S. Voem. (qui "in marg. antiq. γρ. ἀπαγγελθήσεται.")——ὅσα βούλονται k. ἂν om. s. A¹. "Conf. p. 357, 7." Schaef. Contr. cf. § 383. ——ἀπαγγέλλουσι F. S. Y. Q. O. Vid. ad § 348.

τες] *Id agentes* (Cicer. I. de Orat. 30 (146), IV. de Finib. 20 (56), I. de Off. 13 (41), Liv. XXII. 22, Plaut. Mil. Glor. II. 3, 81 = 352) "making this their business, bestowing all their pains upon this." Comp. Mid. p. 555 § 122, Timocr. p. 749 § 157, τοῦτ' αὐτὸ πράττοντες, Arist. Acharn. 755, Xen. IV. Hellen. 8, 22 ἀεὶ πρὸς ᾧ εἴη ἔργῳ τοῦτο ἔπραττεν, Plat. Crit. p. 47 B (see Buttm. *Ind.*), Menex. 244 D (see Stallb.), VI. Rep. 498 A τοῦτο πραττόντων)(πάρεργον. It is obvious, after citing these passages, why I do not agree with Schaefer in his wish to recal πράξαντες.——κατακωλυθεὶς] See p. 357 § 56.

§ 372. ἐναντίον......ψήφισμα] See p. 357 § 57.——οὐκοῦν ὡς μὲν οἱ Φωκεῖς κ.τ.λ.] This is Philip's reasoning with himself: "That the Phocians then shall be protected, shall be reported (shall it not?) by the Athenian envoys, so that if I am utterly distrusted, through trust in them the Phocians will deliver themselves into my hands." See my note on § 70. ——τοὺς δ' Ἀθ. αὐτούς] "*Themselves*," in opposition to their ambassadors.——ὑπάρχειν] "Is ready for them." See § 69. There is no reason whatever for the alteration of Markland, ὑπάρξειν.

§ 373. I have restored τού-

τοιαύταις τέχναις ὑπὸ τούτων τῶν κάκιστ' ἀπολουμέ-
νων ἀνθρώπων πάντα τὰ πράγματ' ἀπώλετο. καὶ γάρ
τοι παραχρῆμα ἀντὶ μὲν τοῦ Θεσπιὰς καὶ Πλαταιὰς
ἰδεῖν οἰκιζομένας Ὀρχομενὸν καὶ Κορώνειαν ἠκούσατε
ἠνδραποδισμένας, ἀντὶ δὲ τοῦ τὰς Θήβας ταπεινὰς
γενέσθαι καὶ περιαιρεθῆναι τὴν ὕβριν καὶ τὸ φρόνημ'
αὐτῶν τὰ τῶν συμμάχων τῶν ὑμετέρων Φωκέων τείχη
κατεσκάπτετο· Θηβαῖοι δ' ἦσαν οἱ κατασκάπτοντες,
326 *οἱ διοικισθέντες ὑπ' Αἰσχίνου τῷ λόγῳ. ἀντὶ δὲ τοῦ* 374
τὴν Εὔβοιαν ἀντ' Ἀμφιπόλεως ὑμῖν παραδοθῆναι
ὁρμητήρια ἐφ' ὑμᾶς ἐν Εὐβοίᾳ Φίλιππος προσκατα-
446 *σκευάζεται καὶ Γεραιστῷ καὶ | Μεγάροις ἐπιβουλεύων*
διατελεῖ. ἀντὶ δε τοῦ τὸν Ὠρωπὸν ὑμῖν ἀποδοθῆναι
περὶ Δρύμου καὶ τῆς πρὸς Πανάκτῳ χώρας μεθ' ὅπλων
ἐξερχόμεθα, ὅ, ἕως ἦσαν Φωκεῖς σῷοι, οὐδὲ πώποτ'

§ 373. *ὑπὸ τούτων* F. Q. O. [" non habet" Voem.] k. r. s. t. u. v. A[1]. vulg. ante BEKK. qui *τούτων* omisit.——*ἐξηνδραποδισμένας* F. k. r. s. u. A[1]. REISK. Mox *καὶ* (ante *περιαιρεθῆναι*) om. S. [" *καὶ* om. *s*." Voem. qui tacet de Σ. *s*. fortasse operis debetur.] ——Pro *διοικισθέντες, διαιρεθέντες ὥστε μὴ δμοῦ οἰκεῖν διοικισθέντες* O. "interpretatione simul illata in textum. Cf. Harpocrat. p. 54 Ed. Lips." SCHAEF.

§ 374. *Δρύμου* BEKK. *Δρυμοῦ* Y. Q. O. r. t. u. v. ED. TURIC. DIND. VOEM. BEKK. st. Sed recte SCHAEF.——*τέως* libri, ut citat Schol. Platon., Hipp. 229 D (qui pro *τὸν Ὠρωπὸν, Εὔβοιαν*). *ἕως* DIND. q. hodie recepi, quanquam fortasse verum vidit Buttmannus *Ind. Mid.* p. 187 ubicunque *τέως* pro *ἕως* usurpetur, "veram

των, not only because of MS. authority, but for reasons intelligible to all who have read the note on § 70.——Θ. *κ.* Πλ.] See §§ 23, 47, 122, 154.——*περιαιρεθῆναι*] SCHAEFER: " Vox h. l. lectissima: quippe congener ejus est *κατεσκάπτετο* v. 25, *οἰκίας κατεσκαμμένας, τείχη περιῃρημένα* p. 361, 21."——*διοικισθέντες*] See above § 92.

§ 374. *ὁρμητήρια*] "Places from which he can start," i. e. which will serve as the base of his operations upon you. See p. 409 § 241. See Cherson. p. 106 § 66 *κατασκευάζοντος ὑμῖν ἐπιτείχισμα τὴν Εὔβοιαν. ἀφορμὴ* is so used, Mid. p. 546 § 98 compared with p. 559 § 137, 138.——*προσκατασκευάζεται*] "is *on the contrary* (*as a step further.* Latin *ultro*) preparing." So *προσεξηνδραπόδισται* § 122.

446. § 374. *Δρύμου*] Harpocr. *Δρύμος* [see *Ann. Crit.*] *πόλις μεταξὺ Βοιωτίας καὶ τῆς Ἀττικῆς. Δημοσθένης ἐν τῷ περὶ τῆς παρα-*

375 ἐποιήσαμεν. ἀντὶ δὲ τοῦ τὰ πάτρια ἐν τῷ ἱερῷ κατα- 327
σταθῆναι καὶ τὰ χρήματα εἰσπραχθῆναι τῷ θεῷ οἱ μὲν
ὄντες Ἀμφικτύονες φεύγουσι καὶ ἐξελήλανται, καὶ
ἀνάστατος αὐτῶν ἡ χώρα γέγονεν, οἱ δ' οὐδὲ πώποτ'
ἐν τῷ πρόσθεν χρόνῳ γενόμενοι, Μακεδόνες καὶ βάρ-
βαροι, νῦν Ἀμφικτύονες εἶναι βιάζονται· ἐὰν δέ τις
περὶ τῶν ἱερῶν χρημάτων μνησθῇ, κατακρημνίζεται,
376 ἡ πόλις δὲ τὴν προμαντείαν ἀφῄρηται. καὶ γέγονε τὰ 328
πράγματα πάνθ' ὥσπερ αἴνιγμα τῇ πόλει. ὁ μὲν
οὐδὲν ἔψευσται καὶ πάνθ' ὅσ' ἐβουλήθη διαπέπρακται,
ὑμεῖς δ', ἅπερ εὔξαισθ' ἂν ἐλπίσαντες, τἀναντία τού-
των ἑωράκατε γιγνόμενα, καὶ δοκεῖτε μὲν εἰρήνην ἄγειν,
πεπόνθατε δὲ δεινότερα ἢ πολεμοῦντες· οὗτοι δὲ χρή-
ματ' ἔχουσιν ἐπὶ τούτοις καὶ μέχρι τῆς τήμερον ἡμέρας

esse scripturam τέως, ἕως." Vid. Schaef. ad 24, 4. Dind. Praef. p. xiii. (τέως pro ἕως Herodot. semel iv. 165, quod non mirum ut in *Ionico* scriptore). Nec pro certo affirmaverim τόθεν pro ὅθεν dici in Aesch. Pers. 100: neque τόθι pro ὅθι in Pind. Nem. iv. 52. In Aeschyl. Suppl. 519 aliquot anni sunt quum veram lect. reposui: καὶ σὸν διδάξω πατέρα τοῖ' ἃ χρὴ λέγειν. Nam Wellauer. qui "τοῖα pro οἷα positum puto, ut mox τῶν pro ὧν, τὰ pro ἃ et similia saepissime usurpantur" ipse fatetur *hujus quidem vocabuli* nullum se habere exemplum. Illud equidem persuasum habeo, si in *Epicis* aut *Lyricis* aliqua *demonstrativi* forma pro *relativo* usurpata non legitur, ab ea *Atticos vel poetas* abhorruisse.

§ 375. οὐπώποτ' S. Y. O. t. u. v. Dind. Voem. Bekk. st. οὐ πώποτ' Ed. Turic.

§ 376. πάνθ' om. k. s. t. A[1].——ἑοράκατε O. Dind. Voem.

πρεσβείας. Respecting this expedition, see Thirlw. vi. p. 16 n. 2.

§ 375. καρασταθῆναι] "*Restored.*" So I believe καταστάτην is to be rendered "*restorer*," Soph. Electr. 72, and κατάστασιν χορῶν (*restitution*) Aesch. Agam. 23.——ἀνάστατος] Cp. § 44, Aeschin. de Coron. p. 65 St. =471 R.——βιάζονται] "Are intruding themselves, forcing themselves, determining to be Amphictyons." [Or "are being forced upon you." See on Thuc. i. 2, 1.] Cp. Mid. p. 580 § 205, and consult Buttm. *Ind.*——κατακρημνίζεται] The force of this is: "the punishment due to sacrilege is awarded to those who are endeavouring to prevent and punish sacrilege."—ἡ πόλις] Athens. The right of first consulting the oracle was given to Philip.

§ 376. τῆς τήμερον ἡμέρας] See § 339.

329 δίκην οὐ δεδώκασιν. ὅτι γὰρ ταῦθ' ἁπλῶς δεδωροδό- 377
κηνται καὶ τιμὴν ἔχουσιν ἁπάντων τούτων οὗτοι, πολ-
λαχόθεν μὲν ἔγωγ' οἶμαι δῆλον ὑμῖν εἶναι πάλαι, καὶ
δέδοικα μὴ τοὐναντίον οὗ βούλομαι ποιῶ, σφόδρα
ἀκριβῶς δεικνύναι πειρώμενος, διοχλῶ πάλαι τοῦτ'
αὐτοὺς ὑμᾶς εἰδότας· ὅμως δ' ἔτι καὶ τόδ' ἀκούσατε.
330 ἔστιν ὅντιν' ὑμεῖς, ὦ ἄνδρες δικασταί, τῶν πρέσβεων 378
ὧν ἔπεμψε Φίλιππος χαλκοῦν στήσαιτ' ἂν ἐν ἀγορᾷ;
τί δέ; δοίητ' ἂν ἐν πρυτανείῳ σίτησιν ἢ ἄλλην τινὰ
447 δωρεάν, αἷς | τιμᾶτε τοὺς εὐεργέτας; ἐγὼ μὲν οὐκ
οἶμαι. διὰ τί; οὔτε γὰρ ὑμεῖς γε ἀχάριστοί ἐστε οὔτ'
ἄδικοι ἄνθρωποι οὔτε κακοί. ἀλλ' ὅτι πάνθ' ὑπὲρ
Φιλίππου καὶ οὐδ' ὁτιοῦν ὑπὲρ ὑμῶν ἔπραξαν, εἴποιτ'
331 ἄν, καὶ ἀληθῆ καὶ δίκαια. εἶτ' οἴεσθε ὑμεῖς μὲν οὕτω 379

§ 377. *ὅτι δὲ* vulg. ante Bekk. Sed *γὰρ* S. Q. k. s. A^1. A^2. Marg. Lutet. *γὰρ* (*δὲ* suprascr.) F. B.——Pro *ἁπλῶς*, *οὕτως ἔχει καὶ γρ.* S. Q. *δεδωροδόκηται* Voem. secutus Cobetium Var. Lect. p. 349. Vide ne recte. Sed quod Cobet. *δωροδοκοῦμαι* pro *δωροδοκῶ* dictum *niti hoc uno loco* ait, parum caute loquitur. Facile rescribas in Cratini *Νόμοις* Fr. iii. *δωροδοκεῖ τι*, in Aristoph. Ran. 361 *καταδωροδοκεῖ τι* quam medicinam Arist. Acharn. 842 attulerunt Viri Docti ubi vulg. *πημανεῖται* (Elmsl. *πημανεῖ τις*). Sed *καταδωροδοκούμενοι καὶ καταχαριζόμενοι πολλὰ τῶν κοινῶν* Arist. ii. Politic. 6, 18 = 9, 26. Apud sequiores *δωροδοκῶ* = *χρήμασι διαφθείρω* (in Arist. Vesp. 675 *δωροφοροῦσιν* Ven. et hodie Edd.) unde *δωροδοκοῦμαι* iidem habent pro eo quod veteres dicunt *δωροδοκῶ*. Vid. etiam Cobet. Nov. Lect. p. 502.——*τοὐναντίον ἢ* k. s. A^1. A^2. Marg. Lutet.——*ποιήσω* k. s. vulg. ante Bekk. Mox *ἐνοχλῶ* k. s. A^1. A^2. *διενοχλῶ* vulg. ante Bekk.——*τοὺς αὐτοὺς* r. A^1. et *γρ.* S.——Pro *εἰδότας*, *ἑωρακότας καὶ εὖ εἰδότας γρ.* S.——*ὅμως δ' οὖν* F. Q. t. u. v. vulg. ante Bekk. Non displicet.

§ 378. *ὅντιν' ἂν* F. k. s. A^1. A^2. Reisk.——Post *ὑμεῖς*, *γε* om. k. r. s. A^1. A^2.——*ἀλλ'* (ante *ὅτι πάνθ'*) om. S. k. s. A^1. Ed. Turic. Dind. Voem. Bekk. st. probante Schaef. Sed *ἀλλὰ* spectat ad verba *παρενθετικῶς* inserta.

§ 377. *ταῦθ'.........δεδωροδόκηνται*] "They have done this because they have been bribed." Schneider on Xenoph. Anab. vii. 6, 17 (quoted with approbation by Schaefer) draws a distinction between *δωροδοκεῖν τι* (to receive a bribe) and *δωροδοκεῖσθαί τι* (to be bribed to do a thing). (But there the best MSS. give *ἐδωροδόκουν*. See *Ann. Crit.*)——*δέδοικα μὴ...ποιῶ*] See App. A.

*γιγνώσκειν, τὸν δὲ Φίλιππον οὐχ οὕτως, ἀλλὰ τούτοις
διδόναι τηλικαύτας καὶ τοσαύτας δωρεάς, διότι ὑπὲρ
ὑμῶν καλῶς καὶ δικαίως ἐπρέσβευσαν; οὐκ ἔστι ταῦτα.
τὸν γὰρ Ἡγήσιππον ὁρᾶτε καὶ τοὺς μετ' αὐτοῦ πρέσ-*
380 *βεις πῶς ἐδέξατο. τὰ μὲν ἄλλα σιωπῶ, ἀλλὰ Ξενο-
κλείδην τουτονὶ τὸν ποιητὴν ἐξεκήρυξεν, ὅτι αὐτοὺς
ὑπεδέξατο πολίτας ὄντας. τοῖς μὲν γὰρ ὑπὲρ ὑμῶν
λέγουσι δικαίως ὅσ' ἂν φρονῶσι τοῦτον τὸν τρόπον
προσφέρεται, τοῖς δὲ πεπρακόσιν αὐτοὺς ὡς τούτοις.
ταῦτ' οὖν μαρτύρων, ταῦτ' ἐλέγχων τίνων ἔτι δεῖται
μειζόνων; ταῦτ' ἀφαιρήσεται τίς ὑμῶν;*

§ 379. *τηλικαύτας καὶ τοσαύτας* S. Y. O. *τηλικαύτας καὶ τοιαύτας* k. s. A¹. *τοσαύτας καὶ τηλικαύτας* vulgo.——*ὅπως ἐδέξατο* vulg. *πῶς* S. F. Q. k. s. A¹. B. Hodie cum Editt. recepi.

§ 380. *οτιδι'* (*νη* superscr.) S. ["super *ιδι'* antiq. scripsit *νη*" VOEM.] i. e. *νὴ Δί'*, quod hic locum non habet.——Post *ἐλέγχων*, *τινῶν* om. F. A². REISK. Quod si quis *τίνων......τὶς* reposita voluerit,

447. § 379. *τὸν γὰρ Ἡγήσιππον*] This embassy of Hegesippus (the names of his colleagues are unknown) took place Olymp. 109, I. at the end of 344 B.C. or the beginning of 343, not long before this speech was delivered. The more violent of the anti-Macedonic party appear to have wished for a renewal of the war. The bone (or rather bones) of contention were Amphipolis and Halonnesus, which places, according to the terms of the Peace, based on the principle of *uti possidetis*, Philip retained. Hegesippus (probably a rude and illmannered specimen of the democrat genus) demanded that either party should *keep their own*, not *what they were in possession of*, i. e. to construe the words of the psephism *ἑκατέρους ἔχειν ἃ ἔχουσιν*, as though they were *ἑκατέρους ἔχειν τὰ ἑαυτῶν*, which he afterwards endeavoured to substitute in an amended form of the Peace: de Halonn. p. 81 § 18. This "grossly sophistical construction of the article in the treaty," "this argument which would sound much more plausible in the Pnyx than in the audience-chamber at Pella," naturally excited Philip's indignant feelings: though it is to be regretted that so great and wise a prince should have given vent to his displeasure "in a manner remarkably opposite to his usual mildness and moderation," and banished the poet Xenoclides from his dominions. See Thirlw. VI. 20 *foll.* Xenoclides is mentioned by Auct. Neaer. p. 1353 §§ 26, 27, whence we learn that he had been convicted *ἀστρατείας*, and deprived of his franchise 371 B.C.

§ 380. *τουτονί*] See *Ann. Crit.* to § 213.——*ὑπεδέξατο*, *sheltered, hospitably received.*

332 Εἶπε τοίνυν μοί τις ἄρτι προσελθὼν πρὸ τοῦ δι- 381
καστηρίου πρᾶγμα καινότατον πάντων, Χάρητος κατη-
γορεῖν αὐτὸν παρεσκευάσθαι, καὶ διὰ τούτου τοῦ τρόπου
καὶ τούτων τῶν λόγων ἐξαπατήσειν ὑμᾶς ἐλπίζειν. ἐγὼ
δ' ὅτι μὲν πάντα τρόπον κρινόμενος Χάρης εὕρηται
πιστῶς καὶ εὐνοϊκῶς, ὅσον ἦν ἐπ' ἐκείνῳ, πράττων
ὑπὲρ ὑμῶν, διὰ δὲ τοὺς ἐπὶ χρήμασι λυμαινομένους τοῖς
πράγμασι πολλῶν ὑστερῶν, οὐ σφόδρα ἰσχυρίζομαι,
ἀλλ' ὑπερβολὴν ποιήσομαι· ἔστω γὰρ πάντα τἀληθῆ 382
λέξειν περὶ αὐτοῦ τουτονί. καὶ οὕτω τοίνυν κομιδῇ

me quidem haud invito fecerit. In Plat. Theaet. 173 D *ἤ τί τῷ κακὸν* jure praetulit Heind. et in Pind. Pyth. IX. 116 malim *ἅντινα σχήσοι τὶς ἡρώων*. Sic Arist. Vesp. 827 *τί τὶς κακὸν δέδρακε τῶν ἐν οἰκίᾳ*; Nost. de Coron. p. 249, § 73, *τίς τίνος αἴτιός ἐστι γενήσεται φανερόν*. Hodie reposui, nam quod ait VOEM. "*ταῦτ'* ter positum adversatur interrogationi duplici," si ea ratio cuiquam probabitur, opus est iterato *τινῶν*.

§ 381. *ἐλπίσειν* r. (Vid. ad § 242.) Saltem *ἐλπιεῖν*. Obiter moneo *futurum* hujus verbi adhuc me quidem latuisse, praeterquam in Nov. Foed. e. g. D. Matth. XII. 21. Nam in Aesch. Choeph. 187 *ἐλπίσω subjunctivum* esse vix opus ut moneam.——*εὑρεθήσεται* vulg. ante BEKK. *εὑρήσεται* Y. O. t. u. v. B. DIND. (qui in annot. "*εὕρηται* minus convenit ei quod mox sequitur
σε
λέξειν," quod parum perspicio). *εὕρηται* F. *εὕρηται* S. Q. BEKK. ED. TURIC. Recepi non propter auctoritatem optimi Codicis, sed quoniam Chares procul dubio *saepe in judicium vocatus erat*. Vid. not.——*καὶ* (ante *εὐνοϊκῶς*) om. S. Y. O. ED. TURIC. VOEM.——*ἐν ἐκεινῷ* k. s. A^1. δ^m.——*διισχυρίζομαι*, vulg. ante BEKK. e cujus Codd. servant F. O. k. u. v.

§ 382. *πάντ' ἀληθῆ* r. Cobet. Nov. Lect. p. 192.——*λέγειν* S. s. ["S" Dind. Bekker. tacet. "Non Σ." VOEM.]

§ 381. *κρινόμενος Χάρης εὕρηται*] "Chares has been found *whenever brought to trial*." See Aeschin. p. 37 St. = 247 R. *foll.* particularly § 71 *καὶ ταῦτα ὑμῖν ἐν τοῖς ἀγῶσιν ἀεὶ τοῖς Χάρητος οἱ κατήγοροι δεικνύασι*, which confirms the reading adopted by Bekker. Comp. also I. Philipp. p. 53 § 47 *τῶν στρατηγῶν ἕκαστος δὶς καὶ τρὶς κρίνεται παρ' ὑμῖν περὶ θανάτου*. For the character of this leader of *mercenary* troops, which at this period were as necessary to Greece as in the Middle Ages, and even in later times, see Thirl. v. 213.

§ 382. *ὑπερβολὴν ποιήσομαι*] "I will go so far." See § 103. Cp. de Coron. p. 291 § 190 *ἐγὼ δὲ τοσαύτην ὑπερβολὴν ποιοῦμαι*. Cicer. Caecin. 12 (35) plus tibi ego largiar. Demosthenes is here treading upon eggs, for Chares (though of his own party) was too worthless a person to

γέλως ἐστὶ κατηγορεῖν ἐκείνου τουτονί. ἐγὼ γὰρ Αἰσ- 333
χίνην οὐδενὸς αἰτιῶμαι τῶν ἐν τῷ πολέμῳ πραχθέντων
(τούτων γάρ εἰσιν | οἱ στρατηγοὶ ὑπεύθυνοι) οὐδὲ τοῦ 448
ποιήσασθαι τὴν πόλιν εἰρήνην, ἀλλ' ἄχρι τούτου πάντ'
383 ἀφίημι. τί οὖν λέγω καὶ πόθεν ἄρχομαι κατηγορεῖν;
τοῦ ποιουμένης τῆς πόλεως εἰρήνην Φιλοκράτει συνειπεῖν, ἀλλὰ μὴ τοῖς τὰ βέλτιστα γράφουσι, καὶ τοῦ δῶρα εἰληφέναι, τοῦ μετὰ ταῦτα ἐπὶ τῆς ὑστέρας πρεσβείας τοὺς χρόνους κατατρῖψαι καὶ μηδὲν ὧν προσετάξαθ' ὑμεῖς ποιῆσαι, τοῦ φενακίσαι τὴν πόλιν, καὶ παραστήσαντα ἐλπίδας, ὡς ὅσα βουλόμεθ' ἡμεῖς Φίλιππος πράξει, πάντ' ἀπολωλεκέναι, τοῦ μετὰ ταῦθ', ἑτέρων προλεγόντων φυλάττεσθαι τὸν τοσαῦτα ἠδικη-
384 κότα, τοῦτον ἐκείνῳ συνηγορεῖν. ταῦτα κατηγορῶ, 334
ταῦτα μέμνησθε, ἐπεὶ δικαίαν εἰρήνην καὶ ἴσην καὶ

§ 383. Pro ὑστέρας, ὑμετέρας t. u. v. B. vett. Ed. An ἑτέρας voluerunt?——κατατρίψαι Bekk. "Rectius κατατρῖψαι. V. Draco Stratonic. p. 87, 11. s." Schaef. κατατρῖψαι Editores. [Bekk. st.] παραστήσαντας pr. S. παραστήσαντα τὰς Y. O. t. u. v. uti vulg. ante Reisk. παραστήσαντας [fort. operarum culpa] τὰς Voem.

§ 384. ἐπεὶ εἰ δικ. εἰρ. ἑώρων καὶ vulg. ante Bekk. Sed εἰ et ἑώρων om. omnes Bekkeriani (habet rec. k.) A[1]. B. Mox ἴσην

speak of with any degree of commendation.——καὶ οὕτω......τουτονί] "Even in that case then it is superlatively ridiculous that a charge should be brought against him by the defendant." Observe the admirable collocation of the words.

448. § 383. τοῦ......συνειπεῖν] Repeat from πόθεν (= ἀπὸ τίνος) ἀπό.——καὶ τοῦ δῶρα εἰληφέναι] καὶ which displeased Markl. and Schaef. seems to present no difficulty: τοῦ συνειπεῖν καὶ εἰληφέναι (*the voting for the measure of Philocrates, and so doing because he had been bribed*) corresponds with τοῦ τοὺς χρόνους κατατρῖψαι καὶ μηδὲν ποιῆσαι, and τοῦ φενακίσαι καὶ παραστήσαντα ἐλπίδας πάντ' ἀπολωλεκέναι.

§ 384. ἐπεὶ δικαίαν κ. τ. λ.] "For a just and fair peace, and men who had not sold themselves, nor subsequently told lies, I would even have been inclined to vote thanks to, and bid you crown them." To *crown a peace*, or even to *vote thanks to a peace* (though Schaefer does not object to the latter: I do in this position of words) is not sense, but according to a natural mode of expression the verbs are accommodated to the latter

μηδὲν πεπρακότας ἀνθρώπους μηδὲ ψευσαμένους ὕστερον κἂν ἐπῄνουν καὶ στεφανοῦν ἐκέλευον. στρατηγὸς δ' εἴ τις ἠδίκηκεν ὑμᾶς, οὐχὶ κοινωνεῖ ταῖς νῦν εὐθύναις.
ποῖος γὰρ στρατηγὸς Ἅλον τίς δὲ Φωκέας ἀπολώλεκεν; 385
τίς δὲ Δορίσκον; τίς δὲ Κερσοβλέπτην; τίς δὲ Ἱερὸν ὄρος; τίς δὲ Πύλας; τίς δὲ πεποίηκεν ἄχρι τῆς Ἀττικῆς ὁδὸν διὰ συμμάχων καὶ φίλων εἶναι Φιλίππῳ; τίς δὲ Κορώνειαν, τίς δ' Ὀρχομενόν, τίς δ' Εὔβοιαν
335 ἀλλοτρίαν; τίς Μέγαρα πρῴην ὀλίγου; τίς Θηβαίους 386
ἰσχυρούς; τούτων γὰρ οὐδὲν τοσούτων καὶ τηλικούτων ὄντων διὰ τοὺς στρατηγοὺς ἀπώλετο, οὐδ' ἐν τῇ εἰρήνῃ συγχωρηθὲν πεισθέντων ὑμῶν ἔχει Φίλιππος, ἀλλὰ διὰ τούτους ἀπόλωλε καὶ τὴν τούτων δωροδοκίαν. ἂν τοίνυν ταῦτα μὲν φεύγῃ, πλανᾷ δὲ καὶ πάντα μᾶλλον
449 λέγῃ, | ἐκείνως αὐτὴν δέχεσθε. "οὐ στρατηγῷ δικά-

πεποιημένους γρ. S. B. Debetur interpretantibus utraque lectionis varietas.——κἂν στεφανοῦν Q. quod conj. Markl. Nihil opus.

§ 385. Ἅλλον t. ε^m. et pr. F. ἅλον Y. O. B. ἄλλεις u. Vid. ad § 180.——δὲ (ante Δορίσκον) om. k. A¹., ante Πύλας et Ὀρχομενόν om. r., ante Εὔβοιαν om. F. S. Y. Q. O. t. u. v. Ed. Turic. Dind. Voem.

§ 386. οὐδὲν τῇ εἰρ. F. Q. t. u. v. vulg. ante Reisk.——στρατηγὸν r. Sed vulg. habet etiam Anecd. Bekk. p. 132, 20.

word ἀνθρώπους.——κοινωνεῖ ταῖς νῦν εὐθύναις] Comp. de Coron. p. 244 § 58 κοινωνεῖν μὲν ἡγοῦμαι καὶ τοῦτο τοῖς πεπολιτευμένοις (*to have something in common with*), Aesch. F. L. § 145 p. 47 St. = 311 R φήμη μὲν γὰρ οὐ κοινωνεῖ διαβολῇ. Surely Poppo is wrong in supposing that these passages justify τῇ οἰκήσει μετεῖχον (*partook of*) Thuc. II. 16.

§ 385. πρῴην ὀλίγου] The reader will hardly thank me for telling him to supply to ὀλίγου, ἀλλότρια. "Who has the other day nearly alienated Megara?" Comp. (after Schaefer) p. 445 § 374 καὶ Μεγάροις ἐπιβουλεύων διατελεῖ. Yet some have joined πρῴην ὀλίγου.

§ 386. ἐν τῇ εἰρήνῃ] Here "in *the* peace."—φεύγῃ] "Shirk, decline, avoid."—πλανᾷ] "tries to lead you astray," not to be confounded with πλανᾶσθαι. Comp. Soph. Oed. Col. 316.

449. § 386. οὐ στρατηγῷ δικάζομεν] "We are not acting as δικασταί for a general." Arist. Vesp. 766 αὐτοῦ μένων δίκαζε τοῖσιν οἰκέταις. Xenoph. Cyrop. I. 3, 17 ἐγὼ οὖν τούτοις δικάζων ἔγνων, Dem. Olymp. 1169, 8 αὐτὸς γὰρ ἐγὼ ἐδίκασα τούτῳ καὶ οὗτος ἐμοί, 1176 § 33 ἐγὼ καὶ οὗτος ἡμῖν αὐτοῖς δικάσαντες. See

387 *ζομεν, οὐ περὶ τούτων κρίνει. μὴ λέγε εἴ τις αἴτιός* 336
ἐστι καὶ ἄλλος τοῦ Φωκέων ὀλέθρου, ἀλλ' ὡς οὐ σὺ
αἴτιος δεῖξον. τί οὖν, εἴ τι Δημοσθένης ἠδίκει, νῦν
λέγεις, ἀλλ' οὐχ ὅτε τὰς εὐθύνας ἐδίδου κατηγόρεις;
δι' αὐτὸ γὰρ εἶ τοῦτο ἀπολωλέναι δίκαιος. μὴ λέγε ὡς
καλὸν εἰρήνη, μηδ' ὡς συμφέρον· οὐδεὶς γὰρ αἰτιᾶταί
388 *σε τοῦ ποιήσασθαι τὴν πόλιν εἰρήνην· ἀλλ' ὡς οὐκ*
αἰσχρὰ καὶ ἐπονείδιστος, καὶ πολλὰ ὕστερον ἐξηπατή-
μεθα, καὶ πάντ' ἀπώλετο, ταῦτα λέγε. τούτων γὰρ
ἁπάντων ἡμῖν αἴτιος σὺ δέδειξαι, καὶ τί δὴ μέχρι νυνὶ
τὸν τὰ τοιαῦτα πεποιηκότα ἐπαινεῖς;" ἂν οὕτω φυλάτ-
τητε αὐτόν, οὐχ ἕξει τί λέγῃ, ἀλλὰ τὴν ἄλλως ἐνταῦθ'
ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκὼς ἔσται.

389 Καίτοι καὶ περὶ τῆς φωνῆς ἴσως εἰπεῖν ἀνάγκη· 337
πάνυ γὰρ μέγα καὶ ἐπὶ ταύτῃ φρονεῖν αὐτὸν ἀκούω, ὡς

§ 387. Pro *μὴ λέγε, μὴδεγε* (sic) S.——*σὺ αἴτιος εἶ* vulg. ante Bekk. Servant Y. O. r. *συναίτιος εἶ* F. Q. t. u. v.——*ἠδίκηκε* k. A[1]. Marg. Lutet.——*ἡ εἰρήνη* k. r. s. A[1]. vulg. ante Bekk. Mox *ὡς* om. k. s. A[1].——*ποιῆσαι* k. s. A[1].

§ 388. *ἁπάντων ὧν* Cobet. Nov. Lect. p. 690 sine causa. *μέχρι νῦν* k. s. vulg. ante Bekk.——*τι λέγειν* vulg. ante Reisk. Potuit stare *τί λέγειν*. Vid. ad § 256. *λέγει* r. t. u. v.

Pors. ad Toup. in Suid. Append. Tom. IV. p. 443.

§ 387. *δι' αὐτὸ γὰρ τοῦτο κ.τ.λ.*] i.e. for not *at the time* coming forward when Demosthenes was passing his *εὐθῦναι*. Some difficulty has been raised about *ἀπολωλέναι*, which has been construed so as to imply that one who did not on such occasion accuse his colleague was guilty of a capital crime. But surely *ἀπολωλέναι* has not necessarily so forcible a meaning (see on § 118, § 300) any more than *ἀναιρεῖν* (see § 2).——*ὡς καλὸν εἰρήνη*] Cp. § 100. The article has been omitted on sufficient authority of MSS., otherwise it is not objectionable: however, after *τῇ εἰρήνῃ* § 386, and from the following words *ποιήσασθαι τὴν πόλιν εἰρήνην*, it would have obscured the sense. Translate: "Tell us not how fine a thing peace is, nor how expedient: for no one blames you for the state's having made peace: but that it is not a disgraceful and censurable peace (that has been made)—this is what you are to tell us, for of all this you are proved to be the cause."—Comp. §§ 106, 382, 383, 384.

§ 388. *τὴν ἄλλως*] "In an idle *way*." See § 201.

καθυποκρινούμενον ὑμᾶς. ἐμοὶ δὲ δοκεῖτε ἀτοπώτατον ἁπάντων ἂν ποιῆσαι, εἰ ὅτε μὲν τὰ Θυέστου καὶ τῶν ἐπὶ Τροίᾳ κακὰ ἠγωνίζετο, ἐξεβάλλετε αὐτὸν καὶ ἐξεσυρίττετε ἐκ τῶν θεάτρων καὶ μόνον οὐ κατελεύετε οὕτως, ὥστε τελευτῶντα τοῦ τριταγωνιστεῖν ἀποστῆναι, ἐπειδὴ δὲ οὐκ ἐπὶ τῆς σκηνῆς ἀλλ' ἐν τοῖς κοινοῖς καὶ μεγίστοις τῆς πόλεως πράγμασι μυρί' εἴργασται κακά,
338 *τηνικαῦθ' ὡς καλὸν φθεγγομένῳ προσέχοιτε. μηδαμῶς·* 390
μηδὲν ὑμεῖς ἀβέλτερον πάθητε, ἀλλὰ λογίζεσθ' ὅτι δεῖ κήρυκα μὲν ἂν δοκιμάζητε, εὔφωνον σκοπεῖν, πρεσβευτὴν δὲ καὶ τῶν κοινῶν ἀξιοῦντά τι πράττειν δίκαιον

§ 389. *καθυποκρινόμενον* k. r. s. A[1]. —— *ἐπεὶ* (pro *ἐπειδὴ*)) k. s. A[1].

§ 390. *εἰ εὔφωνος* vulg. ante Bekk. Sed *εὔφωνον* Y. O. k. s. A[1]. Marg. Lutet.——*εὐφώνους* S. Ed. Turic.——*μὲν* (post *ὑπὲρ*) om. S. Y. O. r.——Post *αἰχμαλώτους*, *θαυμάσας* vulg. ante Reisk. Voc. delet. vult Markl. aut *'Αθηναίους* repositum. Bekk. e paucis Codd. *ἐθαύμασα*. Fortasse omittendum ut pro Phorm. p. 951 § 22

§ 389. *καθυποκρινούμενον*] "Intending to come the actor over you." That Aeschines possessed a fine and sonorous voice is obvious from the concession of his rival here, and frequently elsewhere.—*ἐξεβάλλετε*] "Hissed him off the stage." As the exploded actor is said *εκπίπτειν*. See on § 320. Cons. Thirlw. v. 314, n. 2.——*ἀτοπώτατον...... ποιῆσαι*] Note the omission of *τι*. So above § 80. I. Steph. p. 1117 § 51. See Heind. on Plat. Gorg. p. 465 E. Stallb. on Symp. 175 B.——*κατελεύετε*] "Stoned him to death." That certain actors received more of these *honoraria* than *crowns* is exemplified from Macho ap. Athenae. 245 D, E *κακός τις, ὡς ἔοικε, κιθαρῳδὸς σφόδρα | τὴν οἰκίαν μέλλων ποτ' οἰκοδοκεῖν φίλον | αὐτοῦ λίθους ᾔτησεν· ἀποδώσω δ' ἐγὼ | αὐτῶν πολὺ πλείους, φησίν, ἐκ τῆς δείξεως* (*after my debut*).——*μυρί' εἴργασται κακά*] These words found also above § 361 are, according to a happy conjecture of Dobree, Aristophanic. App. p. (107) quoted from a Tragedy which had been murdered in the recitation by Aeschines. For to Schaefer's remarks that *παντὰ κακὰ εἰργάσθαι*, § 360, militates against Dobree's opinion, it may be answered, that from having used these words, Demosthenes was reminded of his adversary's ill-success in repeating similar words from the Tragedy. Certainly *μυρί' εἴργασται κακὰ* have a decided Tragic cadence.——*προσέχοιτε*] After *indicatives*. See § 303.

§ 390. *εὔφωνον σκοπεῖν*] "*Quaerere vocalem, curare ut vocalis eligatur.* De simili usu verborum *ἰδεῖν* et *ὁρᾶν* v. Addenda ad Soph. Ajac. 1165." Schaef. ——*ἀξιοῦντά τι πράττειν*] Comp.

καὶ φρόνημ' ἔχονθ' ὑπὲρ μὲν ὑμῶν μέγα, πρὸς δ' ὑμᾶς ἴσον, ὥσπερ ἐγὼ Φίλιππον μὲν | οὐκ ἐθαύμασα, τοὺς δ' 450
αἰχμαλώτους ἐθαύμασα, ἔσωσα, οὐδὲν ὑπεστειλάμην. οὗτος δ' ἐκείνου μὲν προὐκυλινδεῖτο καὶ τοὺς παιᾶνας
391 *ᾔδεν, ὑμῶν δ' ὑπερεώρα. ἔτι τοίνυν ὅταν μὲν ἴδητε* 339
δεινότητα ἢ εὐφωνίαν ἤ τι τῶν ἄλλων τῶν τοιούτων ἀγαθῶν ἐπὶ χρηστοῦ καὶ φιλοτίμου γεγενημένον ἀνθρώπου, συγχαίρειν καὶ συνασκεῖν πάντας δεῖ· κοινὸν γὰρ ὑμῖν πᾶσι τοῖς ἄλλοις τοῦτ' ἀγαθὸν γίγνεται· ὅταν δ' ἐπὶ δωροδόκου καὶ πονηροῦ καὶ παντὸς ἥττονος λήμματος, ἀποκλείειν καὶ πικρῶς καὶ ἐναντίως ἀκούειν, ὡς πονηρία δυνάμεως δόξαν εὑρομένη παρ' ὑμῶν ἐπὶ τὴν

καίτοι οὐ δήπου τὸν μὲν παῖδα......οὐκ ἂν ἠδίκει, σὲ δέ, ubi *οὐ δήπου σὲ μὲν ἂν ἠδίκει, τὸν δὲ παῖδα οὔ* expectabam.——*οὐδὲν δὲ* vulg. ante Bekk. Servant F. Q. r. t. u. v. *καὶ οὐδὲν* k. s. A¹.——*καὶ* (post *προὐκ.*) om. pr. S. Voem. *προὐκαλινδεῖτο* si vera docet Cobet. Nov. Lect. p. 637—639. "Attici out *κυλίνδω* et *κυλίνδομαι* aut *καλινδοῦμαι* dixisse videntur." Quaero hoc in loco, nolo enim dicere desidero, Viri Doctissimi arrogantiam. "*προκυλίνδομαι* et *προκαλινδοῦμαι* sic differunt, ut hoc *adulantis* sit et *adorantis*, illud *supplicis*" (p. 639). Eidem assentior pronuntianti "formam *κυλίω* veteribus inauditam" (p. 637). *παιάνας* S. A¹. Mox *ὑπεροραι* (sic) S. sed vulg. a m. sec. *ὑπερώραι* Y. O. Itaque *ὑπερορᾷ* Ed. Turic. Voem. Bekk. st.

§ 391. *εἰδῆτε* k. s. ϵ^{m}. A¹. Vid. ad § 284.——*πᾶσι* S. Y. O. *ἅπασι* vulgo.——*εὑραμένη* k. r. s.

§ 114 *ἀλλ' ἐπειδάν τις ἑαυτὸν πείσας δύνασθαι προσέλθῃ.*

450. § 390. *ἐθαύμασα*] See Buttm. Ind. Mid. ——*ὑπεστειλάμην*) "I furled my sails," i.e. I declined, I avoided, I shrunk back from. The word has occurred twice above: p. 390 § 172, p. 415 § 262, "without any tergiversation, or dissembling," as Plat. Apol. 24 A *καὶ ὑμᾶς οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος.* Mid. p. 537 § 70 *τῷ ὑποστειλαμένῳ πρὸς ὕβριν* (*who sticks at nothing*). Pantaen. p. 980 § 48 *καὶ τῷ μηδὲν ὑποστελλόμενον μηδ' αἰσχυνόμενον κλαιήσειν.*

§ 391. *συνασκεῖν*] "*Occasiones dando una curare ut exerceatur magisque et magis excolatur. Opponitur ἀποκλείειν excludere occasionibus se exercendi.*" Schaef. —— *δυνάμεως*] "i. q. *δεινότητος eloquentiae.* V. not. ad Dion. Halicarn. de C. V. p. 410." Id. This is one of the senses: for that the word has a more pregnant meaning is obvious, if we compare § 392 *αἱ... ἄλλαι δυνάμεις.*

340 πόλιν ἐστίν. ὁρᾶτε δ', ἀφ' ὧν οὗτος εὐδοκιμεῖ, πηλίκα 392
τῇ πόλει περιέστηκε πράγματα. αἱ μὲν τοίνυν ἄλλαι δυνάμεις ἐπιεικῶς εἰσὶν αὐτάρκεις, ἡ δὲ τοῦ λέγειν, ἂν τὰ παρ' ὑμῶν τῶν ἀκουόντων ἀντιστῇ, διακόπτεται. οὕτως οὖν ἀκούετε τούτου ὡς πονηροῦ καὶ δωροδόκου καὶ οὐδ' ὁτιοῦν ἐροῦντος ἀληθές.

341 Ὅτι δ' οὐ μόνον κατὰ τἄλλα, ἀλλὰ καὶ τὰ πρὸς 393
αὐτὸν τὸν Φίλιππον πράγματα πανταχῶς συμφέρει τουτονὶ ἑαλωκέναι, θεάσασθε. εἴτε γὰρ ἥξει ποτὲ εἰς ἀνάγκην τῶν δικαίων τι ποιεῖν τῇ πόλει, τὸν τρόπον μεταθήσεται· νῦν μὲν γὰρ ᾕρηται τοὺς πολλοὺς ἐξαπατῶν ὀλίγους θεραπεύειν, ἂν δὲ τούτους ἀπολωλότας πύθηται, ὑμῖν τοῖς πολλοῖς καὶ πάντων κυρίοις τὰ
342 λοιπὰ ποιεῖν βουλήσεται· εἴτ' ἐπὶ τῆς αὐτῆς ἧσπερ νῦν 394
ἐξουσίας καὶ ἀσελγείας μενεῖ, τοὺς ὁτιοῦν ἂν ἐκείνῳ ποιήσοντας ἀνῃρηκότες ἐκ τῆς πόλεως ἔσεσθε, ἂν τούτους ἀνέλητε· οἳ γὰρ οἰόμενοι δίκην ὑφέξειν τοιαῦτ'

§ 392. ἡλίκα k. δ^{m}. A^{1}. A^{2}.
οὗ

§ 393. πανταχῶς F. B. πανταχῶς S. Y. O. t. u. v. πανταχοῦ vulgo.——τοῦτον S. Y. O. k. s. A^{1}. Ed. Turic. Dind. Voem. Bekk. st.——Infr. ᾕρηται S. k. r. s. A^{1}. προῄρηται vulgo.

§ 394. ποιήσαντας k. r. s. A^{1}. Praefert Schaef. Vid. § 91.——Post ἀνέλητε, οἳ S. Y. O. et γρ. k. εἰ vulgo. Mox ἂν S. Ed. Turic. Dind. Voem. Bekk. st. ἐφεθῇ S. Y. O. et γρ. k. ἀφεθῇ ceteri.——ποιεῖν k. s. δ^{m}. A^{1}.

§ 392. ἐπιεικῶς......αὐτάρκεις] "Pretty well, tolerably independent, complete within themselves, not particularly dependent upon such external circumstances as your favour." Comp. de Coron. p. 318 § 277. This use of ἐπιεικῶς is frequent in Plato, but rare in the Orators. Dionys. p. 1285 § 9 ἐπιεικῶς ἔντιμον κατέλιπον τὸν σῖτον.——διακόπτεται] "You chop it to pieces, it comes to nothing."

§ 393. ἂν δὲ τούτους κ.τ.λ.] For a similar line of argument, comp. §§ 150, 151.

§ 394. ἐξουσίας] § 310.——ἂν with ποιήσοντας (though rare) I dare not say is wrong: de Coron. p. 276 § 147 οὐδέν' ἂν ἡγεῖτο προσέξειν αὐτῷ τὸν νοῦν (one or two MSS. προσέχειν). Leptin. p. 467 § 35 οἷς ἂν ὁ νόμος βλάψειν (οὐδ' ἂν...συμνευσόντων however de Coron. p. 284 § 168 cannot be defended. The Greeks say συμπνεύσομαι).——ἀνέλητε] See § 387, § 2.

ἔπραξαν, τούτους, ἐὰν τὰ παρ' ὑμῶν | αὐτοῖς ἐφεθῇ, τί 451
οἴεσθε ποιήσειν; ποῖον Εὐθυκράτη, ποῖον Λασθένη,
395 τίν' οὐχ ὑπερβαλεῖσθαι προδότην; τίνα δ' οὐ πάντων 343
τῶν ἄλλων χείρω πολίτην ὑπάρξειν, ὁρῶντα τοῖς μὲν ἅπαντα πεπρακόσι χρήματα δόξαν ἀφορμὴν τὴν Φιλίππου ξενίαν περιοῦσαν, τοῖς δὲ δικαίους τε παρέχουσιν ἑαυτοὺς καὶ προσανηλωκόσι χρήματα πράγματα ἀπεχθείας φθόνον περιόντα παρ' ἐνίων; μηδαμῶς· οὔτε γὰρ πρὸς δόξαν οὔτε πρὸς εὐσέβειαν οὔτε πρὸς ἀσφάλειαν οὔτε πρὸς ἄλλο οὐδὲν ὑμῖν συμφέρει τοῦτον ἀφεῖναι, ἀλλὰ τιμωρησαμένους παράδειγμα ποιῆσαι πᾶσι, καὶ τοῖς πολίταις καὶ τοῖς ἄλλοις Ἕλλησιν.

§ 395. τὴν (ante Φιλίππου) om. k. s. A[1]. A[2].——Post Ἕλλησιν S. addit περὶ τῆς παραπρεσβείας X X X H H |Δ| Δ Δ Δ. [i. e. 3280 *versus*.] Vid. Praef. p. ix.

APPENDIX A.

VARIOUS constructions after words of *fearing* are examined by Hermann on Viger, n. 265, with his usual minuteness and refinement, though he has left some unnoticed. The mood ordinarily used, inasmuch as to *fear* properly implies a *future idea*, is the subjunctive. But, as in our own idiom "I fear you have mistaken the meaning," intends to convey no doubt or uncertainty as to the fact having occurred, but is merely expressive of courtesy on the part of the speaker, so in Greek also instances of an indicative are not unusual. We find therefore many constructions: (1) δέδοικα μὴ ποιῇς. (2) δ. μὴ ποιήσῃς. (3) δ. μὴ ποιεῖς. (4) δ. μὴ ἐποίεις. (5) δ. μὴ ἐποίησας. (6) δ. μὴ πεποίηκας, and even in relation to a *future* action, (7) δέδοικα μὴ ποιήσεις. 1 and 2 correspond respectively to *vereor ne facias*, and *vereor ne feceris:* for 3, 4, 5, and 6, the Latins have no distinctive mode of expression, since from other causes *their* subjunctive must necessarily be used: 7 may be translated *vereor ne facturus sis.* It is not very easy to explain the distinction in our own language: 1. "I fear that you are on the point of doing it," which is used to express an uncertainty whether the event is on the point of being done, but a probability that it is. 2. "I am afraid that you will do it." 3. "I am afraid that you are doing it:" to use a familiar illustration, if a person is transcribing any writing, and I look over his shoulder and see him mis-

write a word or letter. 4. "I fear you were doing it." 5. "I fear you did it." 6. "I fear you have done it. 7. "I fear you are going to do it:" i.e. I have no doubt you will do it. As an instance of the last-mentioned, which from obvious reasons occurs rarely, see Plat. v. Repub. 450 E 451 A *ἐν γὰρ φρονίμοις τε καὶ φίλοις περὶ τῶν μεγίστων τε καὶ φίλων τἀληθῆ εἰδότα λέγειν ἀσφαλὲς καὶ θαῤῥαλέον, ἀπιστοῦντα δὲ καὶ ζητοῦντα ἅμα τοὺς λόγους ποιεῖσθαι, ὃ δὴ ἐγὼ δρῶ, φοβερόν τε καὶ σφαλερόν οὔ τι γέλωτα ὀφλεῖν—παιδικὸν γὰρ τοῦτό γε——ἀλλὰ μὴ σφαλεὶς τῆς ἀληθείας οὐ μόνον αὐτὸς ἀλλὰ καὶ τοὺς φίλους ξυνεπισπασάμενος κείσομαι περὶ ἃ ἥκιστα δεῖ σφάλλεσθαι,* which may be rendered: "For in the presence of men of sense and friends, on points most momentous, and touching our near interests, to speak when acquainted with the truth is unliable to stumbling, and may be done with confidence, but while one is in a state of incredulity and research to utter his opinions, which you observe I am now doing, is apt both to make one fearful and to cause one to stumble (likely to make one fearful), certainly not of incurring ridicule—for that at any rate is childish—but from the chance (the certainty) that if I stumble from the truth, not only shall I myself have a fall, but I shall draw my friends along with me, on points whereon I ought least of all to stumble." So Phileb. p. 13 A *φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας·* "I am afraid that we are sure to find." If I wish to express my fear that an archer will miss a mark, I should ordinarily convey my meaning by *δέδοικα μὴ ἁμάρτῃς*, but if I intended to insinuate there is no chance of his hitting it, I should say *δέδοικα μὴ ἁμαρτήσει.*

Of 3, 4, 5, and 6, examples will be easily found. Matthiæ § 520, 8 quotes Homer, Od. v. 300 *δείδω, μὴ δὴ πάντα θεὰ νημερτέα εἶπεν·* (5) "that the goddess spoke." Of this fact there is no possible doubt. "I am inclined

to think she spoke all with truth." As instances of 3, compare Eur. Ion 1523 ὅρα σύ, μῆτερ, μὴ σφαλεῖσ' ἃ παρθένοις | ἐγγίγνεται νοσήματ' ἐς κρυπτοὺς γάμους, | ἔπειτα τῷ θεῷ προστίθῃς τὴν αἰτίαν, | καὶ τοὐμὸν αἰσχρὸν ἀποφυγεῖν πειρωμένη, | Φοίβῳ τεκεῖν με φῄς, τεκοῦσ' οὐκ ἐκ θεοῦ. (With Hermann's remarks on this passage I perfectly agree, that *any tense of the subjunctive whatever has a future meaning.* For Elmsley on Eur. Med. 310 strangely conceives the use of the *indicative* after μὴ is to be restricted *praeteritis*, and more strangely that the *subjunctive present* has not a future signification. See Hermann's *adnotat.* on that passage.) Cp. Plat. Phaed. 77 D δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος......διαφυσᾷ καὶ διασκεδάννυσιν, 84 E φοβεῖσθε μὴ δυσκολώτερον διάκειμαι. Yet § 377 of this oration δέδοικα μὴ τοὐναντίον οὗ βούλομαι ποιῶ, σφόδρα ἀκριβῶς δεικνύναι πειρώμενος, διοχλῶ...... is certainly not so clear. The sense might very well be: "I fear lest I shall do," (*subjunctive*), or "I fear that I am doing," (*indicative*). If the former, compare de Coron. p. 269 § 125 ὅρα μὴ τούτων μὲν ἐχθρὸς ᾖς, ἐμὸς δὲ προσποιῇ· "Lest you be found to be." See Herm. on Med. 310 p. 356 *Ed. Lips.* I rather am inclined to understand it as an *indicative.*

Respecting the use of the *perfect indicative* all critics agree. In § 3 of this speech ἐμπεποιήκῃ, the reading of some MSS. and most editions, is faulty. For I quite incline to Elmsley's opinion (Mus. Crit. I. p. 356): "We strongly suspect that if Demosthenes had employed the subjunctive in this passage, he would have said ἐμπεποιηκὸς ᾖ. The Orators generally, if not always, express this subjunctive and its corresponding optative[1] by the auxiliary verb and the participle. Thus we find in the same

[1] There are instances in Thucydides of the optative not expressed by a periphrasis. ἐσβεβλήκοιεν II. 48, ἀφεστήκοιεν IV. 122, παραδεδώκοιεν VII. 83, πεποιήκοι VIII. 108. (The various reading πεποιήκει cannot, πεποίηκε might, stand.)

oration βεβοηθηκὼς ᾖ p. 345, 29 (§ 17). συμβεβηκὸς εἴη p. 351, 9 (§ 36). πεποιηκότες εἴητε p. 363, 19 (§ 80). δεδωκότες εἶεν p. 382, 25 (§ 147). ἐνεωρακὼς εἴη p. 401, 18 (§ 213 but there εἴη has been properly omitted). ἀναπεπτωκότες ἦτε p. 411, 3 (§ 248)." [We find, however, ὠφλήκοι Lys. XXIII. § 3 p. 166 St. = 731 R. ἑστῶσι Lept. p. 476 § 64, ἑστήκῃ p. 482 § 83.] So Arist. Acharn. 343 αλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταί που λίθοι. I should like to meet an undoubted instance of the *perfect subjunctive* being so used. The sense would be, "lest I should find it has occurred so or so[1]."

APPENDIX B.

THAT ὥστε, when followed by the indicative, requires οὐ, when by the infinitive, μή, is a rule in strict analogy with the ordinary usage of the negative particles: in other words, οὕτως ἄφρων ἦν ὥστε οὐκ ἐβούλετο becomes οὕτως ἄφρων ἦν ὥστε μὴ βούλεσθαι, precisely as σοφὸς ἦν ὅτι οὐ ταῦτα ἐβούλετο becomes σοφὸς ἦν διὰ τὸ μὴ ταῦτα βούλεσθαι. I should have ventured to say of this rule, *Opinor omnibus et doctis notum et tironibus esse*, had it not been for a note of Schoemann's on Isaeus (de Hagn. Heredit. § 40 p. 472, 473), who appears to treat the use of οὐ or μὴ after ὥστε without any reference to the difference of

[1] Voemel (on § 3) furnishes two examples. Soph. Trachin. 664 δέδοικα μὴ περαιτέρω | πεπραγμέν' ᾖ μοι πάνθ' ὅσ' ἀρτίως ἔδρων. Herodot. III. 119 ἀῤῥωδήσας μὴ κοινῷ λόγῳ οἱ ἐξ πεποιηκότες ἔωσι ταῦτα. By the bye what does Voemel mean by "periphrastici *perfecti* exempla *ipse auxit* Shilleto," and by "*quamquam* Elmsleio adstipulatur"?

mood[1]. The latter part[2] of the rule (μὴ following ὥστε with the infinitive) appears occasionally to be violated. I will first however, in passing, speak of the difference between the two modes of expression.

Matthiae, Gr. Gr. § 629 n. c, remarks: "I have not yet been able to satisfy myself whether any and what difference exists between the construction of ὥστε with an infinitive and indicative. Hermann, ad Viger., p. 852 n., 352 b, seems to suppose an anacoluthon when ὥστε is joined with an indicative." Hermann's words are rather *tenebricosa*, and may possibly not be rightly understood: and I do not remember whether he has elsewhere explained himself more clearly. The difference seems simply to be this: οὕτως ἄφρων ἦν ὥστε οὐκ ἐβούλετο· "he was so foolish that he did not wish," (expressive of the *real* result or consequence). οὕτως ἄφρων ἦν ὥστε μὴ βούλεσθαι· "he was so foolish as not to wish," (expressive of the *natural* consequence). In Latin the distinction might be marked by translating the former, *ut noluerit*, the latter, *ut nollet*. Now it is obvious that an energetic speaker, wishing to express that the result (was not only of a nature to follow, but) actually did follow, would employ the *indicative:* whereas in ordinary and unimpassioned language *the infinitive* would imply all that was necessary, *the natural consequence* supposing *the real.* Accordingly in the Orators, much more frequently than in other writers, the construction ὥστε or (ὥστε οὐ) with the indicative occurs.

[1] He has at least expressed himself in very clumsy terms. Schoemann however is to be trusted far more in all other points of Philology than in grammatical accuracy.

[2] The former is violated in Soph. Trach. 576, but I cannot doubt that the passage is corrupt. οὐδὲ (for ὥστε) μήτιν' εἰσιδὼν | στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον makes all smooth, but I would not say that it restores what the poet wrote. [Herm., who once gave the variant στέρξαι to avoid the solecism, in Edit. 1848 retains στέρξει, adding no explanation.]

I come now to the passages where *ὥστε οὐ with the infinitive* is used. These may be divided into two classes: 1. where *the negative belongs to a single word* (as in Herod. I. 189 quoted on § 81), which it is unnecessary to dwell upon[1]. 2. Such as in § 166, 167, and § 351, where it belongs to the sentence. On the former Schaefer remarks: "ὥστ'·] *itaque* non *ut*," i. e. in our language "*and so* you would not neglect." This explanation is not satisfactory, but more specious than that which he gives to the latter passage (on 376, 7 not. * * App. Crit. Vol. II. p. 531) "οὐκ αἰσχύνεσθαι est i. q. ἀναισχυντεῖν." Surely this is too licentious, and might, if not duly guarded, allow the use of οὐ in any hypothetical or subordinate construction; or, to use Schaefer's words on 379, 7 "nimirum nulla non enuntiatio aiens latentem in se negationem continet, si quidem contrarium rei enuntiatae tollit." Accordingly some other interpretation must be found. I proceed to quote similar passages. Aeschin. Tim. § 173 *foll.* p. 24 St. = 169, 170 R. [which I transcribe at full length, as it illustrates our Orator] Δημοσθένης δ' ὑμῖν ἑταίρους ἐξαιτήσεται ὁ τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς ἰσηγορίας; ᾧ παρακεκλημένοι τινὲς τῶν μαθητῶν ἥκουσιν ἐπὶ τὴν ἀκρόασιν· κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργολαβῶν ἐφ' ὑμᾶς, ὡς ἐγὼ πυνθάνομαι, λήσειν μεταλλάξας τὸν ἀγῶνα καὶ τὴν ὑμετέραν ἀκρόασιν, καὶ περιστήσειν τῷ μὲν φεύγοντι θαῤῥεῖν, ὅταν αὐτὸς δεῦρο παρέλθῃ, ἐκπεπλῆχθαι δὲ τῷ κατηγόρῳ καὶ πεφοβῆσθαι περὶ αὐτοῦ, τοσούτους δὲ καὶ τηλικούτους ἐκκαλέσεσθαι θορύβους παρεμβάλλων τὰς ἐμὰς δημηγορίας καὶ ψέγων τὴν εἰρήνην τὴν δι' ἐμοῦ καὶ Φιλοκράτους γεγενημένην ὥστ' οὐδὲ ἀπαντήσεσ-

[1] In this class I should place Eurip. Palamed. Fr. II. *Dind.* ὥστ' οὐ παρόντα ποντίας ὑπὲρ πλακὸς | τἀκεῖ κατ' οἴκους πάντ' ἐπίστασθαι καλῶς, "when *absent* beyond the seas." Plat. Theaet. 187 D ὥστ' ἐν ἀπορίᾳ......γεγονέναι, οὐκ ἔχοντα εἰπεῖν.

θαί με ἐπὶ τὸ δικαστήριον ἀπολογησόμενον ὅταν τὰς τῆς πρεσβείας εὐθύνας διδῶ, ἀλλ' ἀγαπήσειν ἐὰν μετρίῳ τιμήματι περιπέσω καὶ μὴ θανάτῳ ζημιῶμαι. Aristot. Politic. II. 9, 17 *λέγουσι δέ, ὡς ἐπὶ μὲν τῶν πρότερον βασιλέων μετεδίδοσαν τῆς πολιτείας, ὥστ' οὐ γίνεσθαι τότε ὀλιγανθρωπίαν πολεμούντων πολὺν χρόνον.* Xenoph. Hellen. VI. 2, 6 *ὥστ' ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν, ὥστ' οὐκ ἐθέλειν πίνειν, εἰ μὴ ἀνθοσμίας εἴη.* Plat. Theaet. 157 A *ὥστε ἐξ ἁπάντων τούτων, ὅπερ ἐξ ἀρχῆς ἐλέγομεν, οὐδὲν εἶναι αὐτὸ καθ' αὑτό.* Herodot. III. 105 *εἶναι δὲ (λέγεται ὑπὸ Περσέων) ταχύτητα οὐδενὶ ἑτέρῳ ὁμοῖον οὕτω ὥστε εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἄν σφεων ἀποσώζεσθαι.*

It will be observed that all the passages are in the *orat. obliqua:* and in all if turned into the *orat. directa* the indicative would be used, e.g. in the passage cited from Aeschines, the (supposed) words of Demosthenes are *λήσω μεταλλάξας...τὴν Ἀθηναίων ἀκρόασιν, καὶ περιστήσω...ὅταν ἐγὼ δεῦρο παρέλθω,...τοσούτους δὲ καὶ τ. ἐκκαλέσομαι...τὰς Αἰσχίνου δ...τὴν δι' Αἰσχίνου...ὥστ' οὐδὲ ἀπαντήσεται οὗτος...ἀπολογησόμενος ὅταν...διδῷ ἀλλ' ἀγαπήσει ἐὰν...περιπέσῃ...ζημιῶται.* And in Demosth. § 351 *οὕτω δὲ ἄτοποί τινες...καὶ δυσχερεῖς ἄνθρωποί εἰσιν, ὥστε οὐκ αἰσχύνονται.*

Similar is the usage of *ὥστε οὐ* with the infinitive after verbs of *thinking, hearing.* Dem. de Coron. p. 320 § 283 *πότερ' οὐχ ἡγεῖ γιγνώσκειν αὐτοὺς ὅστις εἶ; ἢ τοσοῦτον ὕπνον καὶ λήθην ἅπαντας ἔχειν, ὥστ' οὐ μεμνῆσθαι τοὺς λόγους οὓς ἐδημηγόρεις ἐν τῷ δήμῳ* (where omit *ἡγεῖ*, and you will have *ἅπαντες ἔχουσιν, ὥστ' οὐ μέμνηνται*). Plat. Apolog. 26 D *Ἀναξαγόρου οἴει κατηγορεῖν, ὦ φίλε Μέλητε· καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἴει αὐτοὺς ἀπείρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων (οὕτως ἄπειροί εἰσιν, ὥστε οὐκ ἴσασι).* Thucyd. v. 40 *τοὺς γὰρ*

Βοιωτοὺς ᾤοντο πεπεῖσθαι...τούς τε Ἀθηναίους εἰδέναι ταῦτα, ὥστε οὐδὲ πρὸς Ἀθηναίους ἔτι σφίσιν εἶναι ξυμμαχίαν ποιήσασθαι[1]. Dem. III. Philipp. p. 123 § 48 ἀκούω Λακεδαιμονίους...οὕτω δ' ἀρχαίως εἶχον...ὥστε οὐδὲ χρημάτων ὠνεῖσθαι παρ' οὐδενὸς οὐδέν. Lys. Theomn. § 15 p. 117 St. = 355 R. ὑμᾶς μὲν πάντας εἰδέναι ἡγοῦμαι ὅτι ἐγὼ μὲν ὀρθῶς λέγω, τοῦτον δὲ οὕτω σκαιὸν εἶναι ὥστε οὐ δύνασθαι μαθεῖν τὰ λεγόμενα[2]. Isae. Pyrrhi Hered. § 39 p. 41 St. = 41 R. δοκεῖ ἂν οὕτως ὀλιγώρως ἔχειν χρημάτων Νικόδημος, ὥστε, εἰ ἦν ἀληθὲς τὸ πρᾶγμα οὐκ ἂν σφόδρα διακριβώσασθαι περὶ τῶν ἑαυτῷ συμφερόντων; Dr Donaldson Gr. Gr. § 596 d. *Obs.* and *Journal of Philology* Vol. III. p. 206 concurs in the above explanation.

There are passages however which I cannot bring under this canon, and which I have no right to suppress. In Dem. de Coron. p. 267 § 120 Bekker has no doubt shewn his usual judgement in restoring ὥστ' οὐ δύνασαι (vulg. δύνασθαι, which grates upon the ear, and is not the reading of the best MSS.). But what shall we make of the following? Nicostrat. p. 1246 § 1 οὐδ' αὖ οὕτως ἄπορος ἦν οὐδ' ἄφιλος, ὥστ' οὐκ ἂν ἐξευρεῖν τὸν ἀπογράψοντα. Eurip. Phoen. 1357, 8 οὐ μακρὰν γὰρ τειχέων περιπτυχαὶ | ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα. Helen. 107, 108 ΕΛ. ἤδη γὰρ ἧπται καὶ κατείργασται πυρί; | T. ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές. (Possibly μέναι. μ might have fallen out after ωγ. Then ενει would naturally be changed into εἶναι). Soph. Electr. 780, 1 ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας | ἐμὲ στεγάζειν ἡδύν. I leave these to the reader, hoping he will be able to find the key to the construction, or hit upon happier emendations than occur to

[1] In Thucyd. VIII. 76 ὥστε οὐδὲ τούτους...χείρους εἶναι the sentence is in a transition state from *oratio obliqua* to *oratio directa*.

[2] In both of these passages there is the same latitude of construction which we meet with elsewhere, e. g. Demosth. Nicostr. p. 1254 § 24.

me. In the passage cited from Sophocles[1] a bolder critic than I confess myself to be might cut the knot by reading: ὕπνος...ἔμ' ἐστέγαζεν ἡδύς (compare the following words, ἀλλ' ὁ προστατῶν | χρόνος διῆγέ μ'). If ἔμ' ἐστέγαζεν were once oorrupted into ἐμὲ στέγαζεν, the alteration of the words into their present form would naturally follow. [Dr Donaldson proposes the same correction (*Journal* III. 206). In Phoen. he proposes ὡς μὴ οὐχ. Would not τὸ μὴ οὐχ ἅπαντά σ' (or ἅπαντας) be better? In Nicostr. (*Journal* III. 361) he proposes οὐκ ἂν ἐξεῦρον.]

APPENDIX C.

THE particle ναὶ (answering to our *nay*, and the Latin *ne*) appears indeed to belong to the *affirmative:* yet upon due inquiry I am persuaded it will be acknowledged that it has a sort of *negative* meaning. The remarks of a writer in the Philological Museum (a book, the sale whereof, I am sorry to say, has not kept pace with its desert) Vol. II. p. 323 are worth quoting: "ναὶ is the Latin *nae*, and as Grimm[2] observes, seems, singularly enough, allied to the negative. He purposely avoids entering upon the subject of this connexion. May it not

[1] There is however no difference in the MSS., and Eustath. Iliad p. 632, 31 quotes from Soph., ὕπνον ἐμὲ στεγάζειν ἡδύν.

[2] Deutsche Gramm. Vol. III. p. 767 "Die scheinbar verneinende gestalt des bejahenden *vai* (lat. nae!) ist beacthenswerth, man könnte zu *vai* und *oð* das goth. *nê* und *jái* halten, nur dass sich die bedeutung umkehrt. Jenes hess. ä=nä, schwäb. et=net [see p. 766 § 3] und die verschiedentlich hervorbrechende gleichgültigkeit des negativen und positiven ausdrucks hinzugenommen, scheint sich eine tiefer begründete identität der verneinenden und bejahenden partikel zu ergeben, die ich absichtlich nicht weiter ausführen will."

have arisen from the use of the negative, like our 'nay,' *immo*, or *anzi* (ante) in Italian? which are negative inasmuch as they object to the preceding phrase as not being strong enough, whilst they agree with its general meaning, and enhance its force? Certainly in these cases the negative and affirmative senses often approach very near to one another, as, for instance, in the following passage of B. Jonson: 'A good man often profits by his endeavour, *yea*, when absent; *nay*, when dead, by his example and memory.'"

There appears to me to be great truth in this remark. However, I have at present nothing to do with the investigation of the Latin *ne*, or the English *nay*, but will endeavour, from the Greek authors, to ascertain the meaning of *ναί*. I have observed in the Orators the following passages. Dem. de Coron. p. 310 § 251 *ναί, φησίν· ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ μηδεμίαν γραφὴν φυγεῖν.* Aristocr. p. 652 § 96 *ναί· πῶς; ἐγὼ διδάξω.* [Dem.] Aristog. p. 791 § 72 *ναί, φησίν· ἀδίκως γάρ μ' ἐγγέγραφεν.* Pantaenet. 977 § 36 *ναί, φησίν· ἀλλὰ κἂν ἄλλο τι ἀδικῇ τις περὶ τὰ μέταλλα, καὶ τούτων εἰσὶ δίκαι.* Aeschin. de Coron. § 28 p. 57 St. = 423 R. *ναί· ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθὺς ὡς οὔτ' ἔλαχε τειχοποιὸς οὔτ' ἐχειροτονήθη ὑπὸ τοῦ δήμου.* § 48 p. 60 = 437 *ναί· εἴ γέ σέ τις ἄλλη πόλις στεφανοῖ· εἰ δὲ ὁ δῆμος ὁ Ἀθηναίων.* § 84 p. 65 = 478 *ναί· ἀλλὰ χαλκοῖς καὶ ἀδαμαντίνοις τείχεσιν, ὥς αὐτός φησι, τὴν χώραν ἡμῶν ἐτείχισε.* Dinarch. c. Demosth. § 7 p. 91 St. = 6 R. *ναί· κατέψευσται γὰρ ἡ βουλὴ Δημοσθένους.* In all these passages I conceive it will be granted that *ναί* has at least a *quasi-negative* meaning, answering to our "nay;" and in fact *does not so much serve the purpose of affirming the preceding position, as of ushering in the subsequent objection.*

I now come to the use of the word in other writers. It occurs in Homer's Iliad seven times: I. 234 *ναὶ μὰ*

τόδε σκῆπτρον. I. 286 *ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες*, which line recurs with the necessary variation, VIII. 146, X. 169, XXIII. 626, XXIV. 379, and XVIII. 128 *ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον*, which is very similar. In the Odyssey we meet with it four times (in all a repetition of Il. I. 286), IV. 266, XVIII. 170, XX. 37, XXII. 486. It appears in the Hymn to Mercury 460 *ναὶ μὰ τόδε κρανέϊνον ἀκόντιον.* Thus in the twelve passages from the writings ascribed to Homer, *twice* it is joined with *μά*, a particle used in swearing, "*Nay* by:" and *ten times* in answering, correcting, and paving the way for a coming objection.

In Aeschylus I have observed it only twice: Pers. 738 *ναί· λόγος κρατεῖ σαφηνὴς τοῦτο κοὐκ ἔνι στάσις*, and 1071 *ἰὼ δῆτα ναὶ ναί.* The latter passage may safely be left. In the former the particle is not a mere "*yes:*" but corresponds to our colloquial "*nay*, this is quite clear."

In Sophocles the instances are either in the *affirmative* reply to a question, Oed. Col. 27, Electr. 845, (and *ναιχὶ* Oed. T. 684,) or (as above) used in bringing forward an objection, Philoct. 372 (quoted on § 118), Trachin. 424 *ναί· κλύειν γ' ἔφασκον. ταὐτὸ δ' οὐχὶ γίγνεται | δόκησιν εἰπεῖν κἀξακριβῶσαι λόγον.*

In Euripides the examples are, as might be expected, more numerous. I shall refer to such as bear out the *negative* signification of the particle: Med. 1277 *ναί, πρὸς θεῶν, ἀρήξατ'. ἐν δέοντι γάρ.* Hipp. 605 *ναί, πρός σε τῆς σῆς δεξιᾶς εὐωλένου.* Alcest. 1119 *ναί, σῷζε νῦν, καὶ τὸν Διὸς | φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον.* Phoen. 1665 *ναί, πρός σε τῆσδε μητρὸς Ἰοκάστης, Κρέον.* Iph. Aul. 1247 *ναί, πρὸς γενείου σ' ἀντόμεσθα δύο φίλοι.* Cyclops 147 *ναὶ δὶς τόσον πῶμ' ὅσον ἂν ἐξ ἀσκοῦ ῥυῇ*[1]. In all the above-

[1] Hermann reads from conjecture *καὶ δὶς τόσον κ.τ.λ.*, without any conceivable reason. I have not a doubt but that *ναὶ* expresses the same meaning much more forcibly.

cited passages I conceive the *original idea of a negative* is visible.

My examination of Plato also bears testimony to this opinion: but as I am unwilling to carry out this Appendix to further length, I will refer the reader to Ast's Index.

I infer, then, that ναὶ is fundamentally connected with a negative idea: that its affirmative usage is purely accidental[1], and always, when so employed, serves to strengthen the words coming from the preceding speaker, by way of taking an objection to their sufficiency: that in a considerable number of instances the negative idea predominates: and that in the Orators, at any rate, it is never met with in a strictly affirmative signification. The last remark will of course be confirmed, or rectified, by examples which I shall feel thankful to be furnished with: for I hold myself a lover of truth and for truth's sake, and am wishful to adopt as my motto the words of Socrates with reference to this question or any opinion raised in this Volume: ἐγὼ δὲ τίνων εἰμί; τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέστερον μέντ' ἂν ἐλεγχθέντων ἢ ἐλεγξάντων· μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳπερ μεῖζον ἀγαθόν ἐστιν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι. (Plat. Gorg. 458 A.)[2]

[1] Compare on the contrary the (apparently) *negative* senses of *μὲν οὖν, μέντοι, μήν, vero* in such passages as Cicer. I. de Orat. 57, 245 credo in illa militis causa...non......contulisses. Tu *vero*...sic ageres (where *immo* would have been natural: comp. Caecin. 7, 18), and in others where *vero* may be rendered "but."

[2] Gentle Reader may be amused, perhaps instructed, by the citation of a passage from our great lexicographer's Table-talk: he has not noticed such usage in his Dictionary. A learned friend pointed out the passage to me after the publication of my Second Edition. "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affect-

ing not to mind him. But the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back upon my chair, and fairly laugh it out. No, sir, he was irresistible." Boswell's Life, p. 515 Ed. 1860. Have *μὰ Δί' ἀλλά*, *οὐκ ἀλλά*, been fully investigated? I mean the colloquial use in Aristophanes and Plato. Arist. Pax 6, 7 A. *οὐ κατέφαγεν*; B. *μὰ τὸν Δί' ἀλλ' ἐξαρπάσας | ὅλην ἐνέκαψε περικυλίσας τοῖν ποδοῖν.* 848—850 OIK. *οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον | εἰ πορνοβοσκοῦσ' ὥσπερ ἡμεῖς οἱ βροτοί.* | TP. *οὐκ ἀλλὰ κἀκεῖ ζῶσιν ἀπὸ τούτων τινές.* Plat. Phaedr. 236 D ΣΩ. *μηδαμῶς τοίνυν εἴπῃς.* ΦΑΙ. *οὐκ ἀλλὰ καὶ δὴ λέγω.* I have lived so long at Cambridge that I may have forgotten my native Doric; but I fancy that a Yorkshireman would in all these passages say "Nay but."

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